

BREAKING THE WHEEL

A PRACTICAL HANDBOOK ON
DEPENDENT ORIGINATION



Bhiikkhu Indasoma Sirdantamahapalaka
M.A(Palii, Ph.D(Candidate) Peace Studies
International Buddhist Studies College, MCU, Thailand



Namo Tassa Bhagavato Arahato Sammāsambuddhassa

To

Venerable Bhaddanta Dhammasami
Ph.D(Candidate) Peace Studies Program,M.A(Pali)
International Buddhist Studies College,MCU, Thailand

Date: 23/08/2023

"Paṭiccasamuppādañca vo bhikkhave desessāmi"
(O bhikkhus, I shall teach you Dependent Origination)

Venerable Sir,

We, Daw Sudasana and Daw Surosana, respectfully approach you with deep reverence and humility.

"Yo paṭiccasamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati"
(One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination)

We humbly request you to compose and publish comprehensive texts on Paṭiccasamuppāda (Dependent Origination), specifically:

1. A Teacher's Manual (Dhammācariya Paṭiccasamuppāda Pāli-Aṭṭhakathā)
2. A Student's Textbook

The profound teaching of Dependent Origination, beginning with "Avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ..." (From ignorance arise formations, from formations arises consciousness...), represents one of Buddhism's most essential and profound teachings.

Given your extensive knowledge, wisdom, and dedicated service to the Buddha Sāsana, we believe you are uniquely qualified to make this complex teaching accessible to contemporary students and practitioners of the Dhamma.

"Dhammo have rakkhati dhammacārī"(Indeed, the Dhamma protects those who practice the Dhamma).May the Buddha Sāsana flourish.

Your devoted disciples and Sisters,

Daw Sudasana,Ph.D (Candidate),Buddhist Studies,IBSC

Daw Surosana,Ph.D (Candidate),Buddhist Studies,IBSC

Ciraṃ tiṭṭhatu sāsanaṃ

Buddhasāsanaṃ ciraṃ tiṭṭhatu

(May the Buddha's Teaching long endure)

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ

ပူဇနိယဿ ဘဒ္ဒန္တ ဓမ္မသာမိ

Ph.D (Candidate) Peace Studies Program, M.A (Pali)

International Buddhist Studies College, MCU, Thailand

"ပဋိစ္စသမုပ္ပါဒ် ဝေါ ဘိက္ခုဝေ ဒေသေသာမိ"

ဘန္တေ၊

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၂. သိဿာနံ ပေါတ္ထကံ

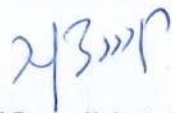
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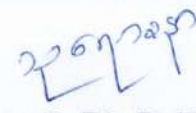
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"ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရီ" တုမှာကံ သဒ္ဓါ-သိဿာ စ ဘဂိနိယော စ၊



Sudasanā, Ph.D (Candidate), Buddhist Studies, IBSC



Surosanā, Ph.D (Candidate), Buddhist Studies, IBSC

စိရံ တိဋ္ဌတု သာသနံ ဗုဒ္ဓသာသနံ စိရံ တိဋ္ဌတု

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

BREAKING THE WHEEL: A Practical Handbook on Dependent Origination

By Ven. Sao Dhammasami

The Office of Siridantamahapalaka

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Abstract

Breaking the Wheel: A Practical Handbook on Dependent Origination offers a comprehensive and accessible guide to Paṭicca-samuppāda, the Buddha's profound teaching on the conditional arising and cessation of phenomena. Drawing from canonical sources such as the Saṃyutta Nikāya and Visuddhimagga, as well as pedagogical insights from Burmese lineages including Mogok Sayadaw, Mahāsi Sayadaw, Pa-Auk Sayadaw, Ledi Sayadaw, and Dr. Nandamālābhivaṃsa, this handbook demystifies the 12-link cycle of suffering (saṃsāra). Structured into seven parts, it covers foundational concepts, detailed analysis of each link, present-moment applications through aggregates (khandha), analytical classifications like the three rounds (vaṭṭa) and twenty modes, path practices for reversal, comparative teaching streams, and appendices with tools for educators and practitioners.

Emphasizing a shift from viewing existence as a static "person" to a dynamic "process," the book integrates diagram-based learning, practice prompts, and QR-linked sutta references to facilitate mindfulness and insight (vipassanā). It addresses key frameworks such as the Four Noble Truths, three knowledges (ñāṇa-traya), seven purifications, and thirty-seven factors of enlightenment, providing worksheets, classroom scripts, and visual aids for individual or group study. Aimed at meditators, scholars, and teachers, this work equips readers to observe conditional arising in daily life, cut craving at pivotal bridges (e.g., vedanā to taṇhā), and progress toward Nibbāna, the ultimate cessation of dukkha.

Preface

Dear Reader,

In the quiet hills of Shan State, where I first took robes as a young novice, the teachings of the Buddha unfolded like the dawn mist lifting from the valleys—gradual, illuminating, and transformative. I entered monastic life early, drawn to the Dhamma's promise of liberation from the endless cycle of birth and death. My journey led me through studies in Myanmar, Thailand, Sri Lanka, and eventually to India, where I earned my doctorate, blending ancient wisdom with modern inquiry. As the founder of The Hswagata Buddha Tooth Relics Preservation Museum, I have spent over four decades teaching meditation, Abhidhamma, and Pāli scriptures, always returning to the heart of the Buddha's insight: Paṭicca-samuppāda, or Dependent Origination.

This book, **Breaking the Wheel**, is born from that lifelong engagement. In my travels and teachings—from university lecture halls in the Sirilanka and Bangkok to meditation retreats in India and Myanmar—I have witnessed how this doctrine, often seen as abstract or complex, holds the key to practical freedom. The Buddha declared, "One who sees dependent origination sees the Dhamma" (MN 28), yet many practitioners struggle to apply it beyond theory. This handbook bridges that gap, presenting the 12-link Wheel not as a distant map but as a living framework for mindfulness in the present moment.

Inspired by the Mogok tradition's emphasis on present-aspect observation, Mahāsi's systematic vipassanā, Pa-Auk's elemental analysis, Ledi's doctrinal clarity, and Dr. Nandamālābhivaṃsa's focus on feeling, I harmonize these streams into a pedagogical whole. Whether you are a beginner noticing how a simple thought arises from conditions or an advanced meditator tracing the three bridges (C1, C2, C3) to cut craving, this guide offers tools: diagrams with color-coded vaṭṭa, practice prompts, worksheets, and QR codes linking to suttas.

My aim is modest yet profound: to help you "break the wheel" of saṃsāra by seeing the conditional nature of all things—impermanent, unsatisfactory, and non-self. In these turbulent times, may this work foster authentic faith, ethical living, and insight, leading to the peace of Nibbāna. I invite you to read, reflect, and practice, for the Dhamma is ehipassiko—come and see.

With mettā,

Ven. Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

The International Buddhist Studies College,MCU,Thailand

August 25, 2025

Acknowledgments

This book would not have come to fruition without the guidance and support of many noble friends on the path. First and foremost, I pay homage to the Triple Gem—the Buddha, Dhamma, and Saṅgha—for providing the timeless teachings that form its core.

I am deeply grateful to my revered teachers: the late Mogok Sayadaw and Mon Lae Sayardaw for illuminating present-moment Dependent Origination; Mahāsi Sayadaw for his methodical vipassanā system; Pa-Auk Sayadaw for insights into elements and jhāna; Ledi Sayadaw for doctrinal foundations; and Dr. Nandamālābhivamsa for analytical depth on vedanā. Their legacies, preserved through texts and oral traditions, have shaped this synthesis.

I acknowledge the scholars and meditators who reviewed drafts: colleagues at the International Association of Buddhist Universities, and practitioners from retreats worldwide. Their feedback ensured accessibility without compromising depth.

To my family in shan state and supporters in Myanmar, Thailand, Sri Lanka, India and USA—your generosity sustained this work. May all beings share in the merits accrued. Finally, to the readers: your practice will breathe life into these pages. Special Thanks to my sisters Daw Sudasana and Daw Surosana. Sadu Anumodana!
Ven. Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

Epigraph

“Yo paṭiccasamuppādaṃ passati so dhammaṃ passati.”
“One who sees dependent origination sees the Dhamma.”
— MN 28, DN 15

Part I — Foundations of Conditionality

(Assigned: CH01–CH06)

- CH01 — What is *Paṭicca-samuppāda*? Scope, aims, method
- CH02 — *Idappaccayatā* and the logic of conditions
- CH03 — Four Noble Truths with the three knowledges
(*saccañāṇa–kiccañāṇa–katañāṇa*)
- CH04 — Person vs. process: five aggregates (*pañcakkhandhā*) as what is actually found
- CH05 — Doors, bases, and elements: *saḷāyatana* & *dhātu* as the map of experience
- CH06 — Reading the Wheel: two roots, two truths, twelve factors, three connections, four periods

Part II — The Twelve Links (Standard Sequence)

(Assigned: CH09–CH20)

- CH09 — ① *Avijjā* — Ignorance
- CH10 — ② *Saṅkhārā* — Volitional activities
- CH11 — ③ *Viññāṇa* — Consciousness
- CH12 — ④ *Nāma-rūpa* — Mentality–materiality
- CH13 — ⑤ *Salāyatana* — Six sense bases
- CH14 — ⑥ *Phassa* — Contact
- CH15 — ⑦ *Vedanā* — Feeling
- CH16 — ⑧ *Taṇhā* — Craving
- CH17 — ⑨ *Upādāna* — Clinging
- CH18 — ⑩ *Bhava* — Becoming
- CH19 — ⑪ *Jāti* — Birth
- CH20 — ⑫ *Jarā-maraṇa* — Aging & death

Part III — Present-Flow (Khandha DO)

(Assigned: CH121–CH25)

- CH21 — From door to feeling: *cakkhu* → *rūpa* → *viññāṇa* → *phassa* → *vedanā* (present aspect)
- CH22 — The pivot at *vedanā*: how craving begins—and how to cut it (C2)
- CH23 — Seeing aggregates live: *khandha* contemplation without “being”-language
- CH24 — The three short connections: C1 (*saṅkhāra*→*viññāṇa*), C2 (*vedanā*→*taṇhā*), C3 (*bhava*→*jāti*)
- CH25 — Six-door case studies and classroom drills

Part IV — Vaṭṭa & Analytical Classifications

(Assigned: CH26–CH33)

- CH26— Two Roots: *Avijjā* (past cause) and *Taṇhā* (present cause)
- CH27 — Two Truths in DO work: *dukkha-sacca* & *samudaya-sacca* and their tasks
- CH28 — Three *vaṭṭas*: Kilesa, Kamma, Vipāka—clean mapping across the twelve links
- CH29 — Two Cycles (Kilesa ↔ Kamma): feedback loop and escape strategy
- CH30 — Four Periods overlay: Past Cause / Present Effect / Present Cause / Future Effect
- CH31 — Four Segments & Twenty Modes: the Q&A classification framework
- CH32 — *Saḷāyatana* & *Dhātu* inside DO: functional alignment for teaching
- CH33 — Diagram canon & QA: 12-link wheel, arrows, colors, connections (educator rules)

Part V — The Path (Training to Reverse the Cycle)

(Assigned: CH35–CH44)

- CH34 — The Three Knowledges Engine (Ñāṇa-Traya) in Practice — *saccañāṇa* • *kiccañāṇa* • *katañāṇa*
- CH35 — Seven Purifications (*satta visuddhiyo*) — diagnostics and passage signs
- CH36 — Thirty-seven *bodhipakkhiyā* dhammas — development plan & balancing
- CH37 — *Satipaṭṭhāna* method — body, feeling, mind, dhammas (lesson sequences)
- CH38 — *Vedanānupassanā* & *cittānupassanā* — cutting at the live edge
- CH39 — Samatha supports — *ānāpānasati*, *kasiṇa* basics, and recollections
- CH40 — Ten defilements (*kilesā*) — precision antidotes & habit redesign
- CH41 — Three cravings (*taṇhā*): *kāma*, *bhava*, *vibhava* — interventions & tracking
- CH42 — Ten insight knowledges (*vipassanā-ñāṇa*) — hallmarks, traps, progress
- CH43 — Fruitions (*phala-samāpattī*) & review — entering, stabilizing, integrating
- CH44 — Seventeen designations of Nibbāna — correct orientation & *upāsamānussati*

Part VI — Lineages & Teaching Streams

(Assigned: CH45–CH50)

- **CH45 — Mogok Sayadaw — present-aspect DO & dispelling *diṭṭhi***
- **CH46 — Mahāsi Sayadaw — *Satipaṭṭhāna-vipassanā* pedagogy & stages**
- **CH47 — Pa-Auk — elements analysis and the *sīla–samādhi–paññā* arc**
- **CH48 — Ledi Sayadaw — doctrinal anchors on DO and Nibbāna**
- **CH49 — Dr. Nandamālābhivaṃsa — analysis of feeling within the DO pathway**
- **CH50 — Comparative synthesis — harmonizing emphases for classroom use**

Namo Tassa Bhagavato Arahato Sammāsbuddhassa

Venerable Senior Scholars and Sangha Members,

With utmost respect and humility, I, Bhikkhu Dhammasami, bow down before you.

"Yo paṭiccasamuppādaṃ passati so dhammaṃ passati"

I have received a sincere request from two Buddhist scholars to compose texts on Paṭiccasamuppāda (Dependent Origination). As a junior monk still pursuing my studies, I am deeply mindful of the profound responsibility this task entails.

The Buddha himself declared Paṭiccasamuppāda to be "gambhīro" (deep) and "duddaso" (difficult to see). Therefore, I humbly seek your guidance and corrections in this endeavor.

Should you find any doctrinal errors or points requiring clarification in my future work, I earnestly request your valuable feedback and corrections. Your wisdom and experience would be invaluable in ensuring the accuracy and authenticity of these teachings.

Contact details for corrections and guidance:

Email: saodhammasami@gmail.com

Tel: +660827170249, +95 9 79 888 4129

"Garavā ca nivātā ca, santuṭṭhī ca kataññutā"
(Respect, humility, contentment, and gratitude)

May I proceed with your blessings and guidance.

With deep reverence in the Dhamma,

Bhikkhu Dhammasami
Ph.D (Candidate), Peace Studies Program
International Buddhist Studies College, MCU
Thailand

Ciraṃ tiṭṭhatu sāsanaṃ

Namo Tassa Bhagavato Arahato Sammāsbuddhassa

Dear Dhamma Friends and Readers,

With mettā and respect, I wish to share some important information about this publication on Paṭiccasamuppāda.

This work, which commenced in 2023, represents an effort to make the profound teaching of Dependent Origination more accessible through modern educational methods. The book incorporates:

- 1,200 detailed Prompt Cards
- Visual Aids
- Audio Aids
- VAKT (Visual, Auditory, Kinesthetic, Tactile) learning approaches

While we have prepared extensive supplementary materials, we are currently addressing some technical challenges, particularly regarding:

- QR Code implementation
- PowerPoint presentation links
- Digital integration features

For this First Edition:

1. To access the Prompt Cards, please visit:

www.siridantamahapalaka.com

2. For PowerPoint teaching materials (PDF format), please visit:

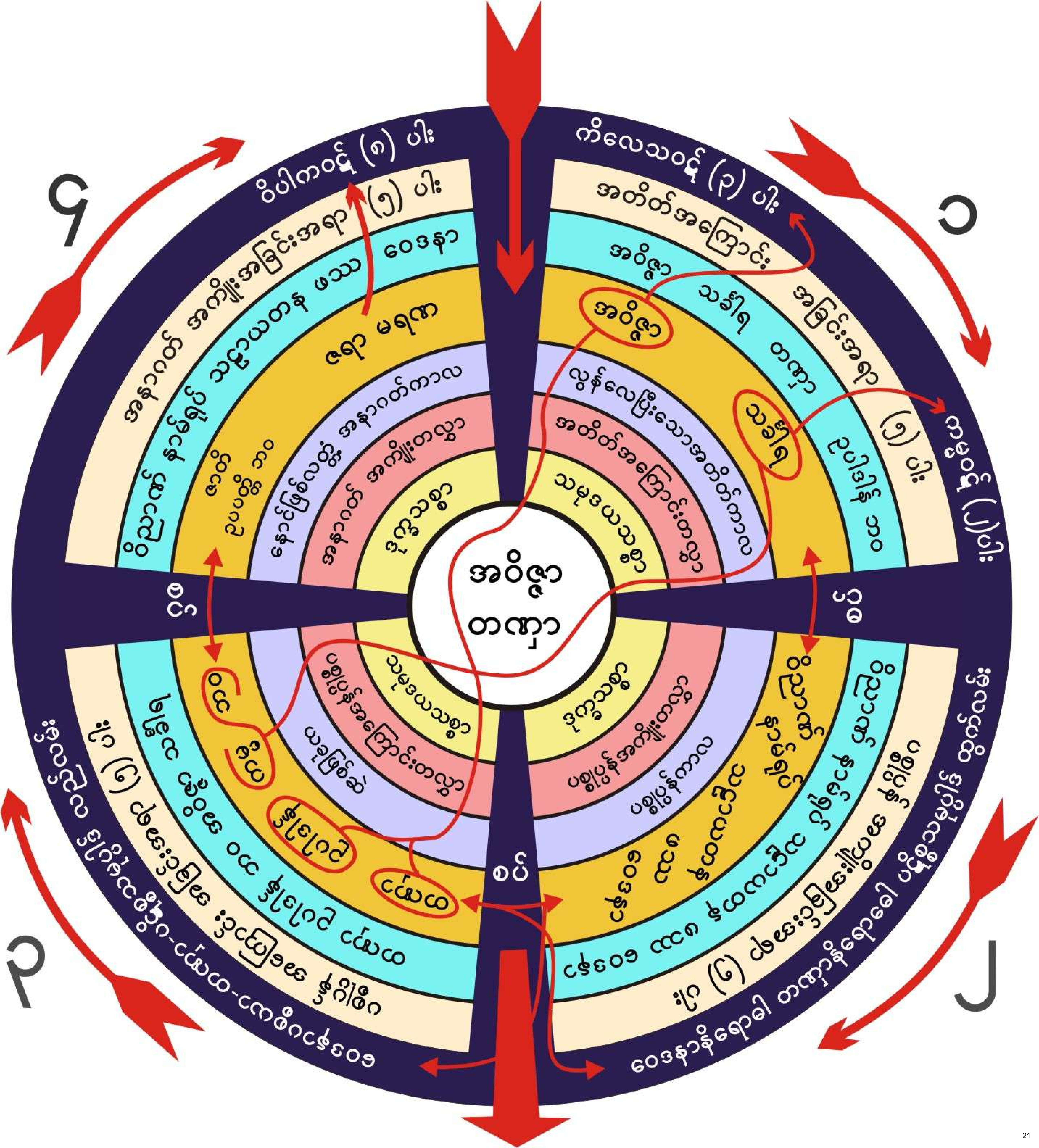
<https://www.linkedin.com/in/siridantamahāpālaka-bhikkhu-indasoma-ashin-76a7ba34a/>

Future editions will feature full technological integration with QR codes and enhanced digital features. We appreciate your understanding as we work to combine traditional Buddhist teachings with modern educational technology.

"Sabbadānaṃ dhammadānaṃ jināti" (The gift of Dhamma excels all gifts)

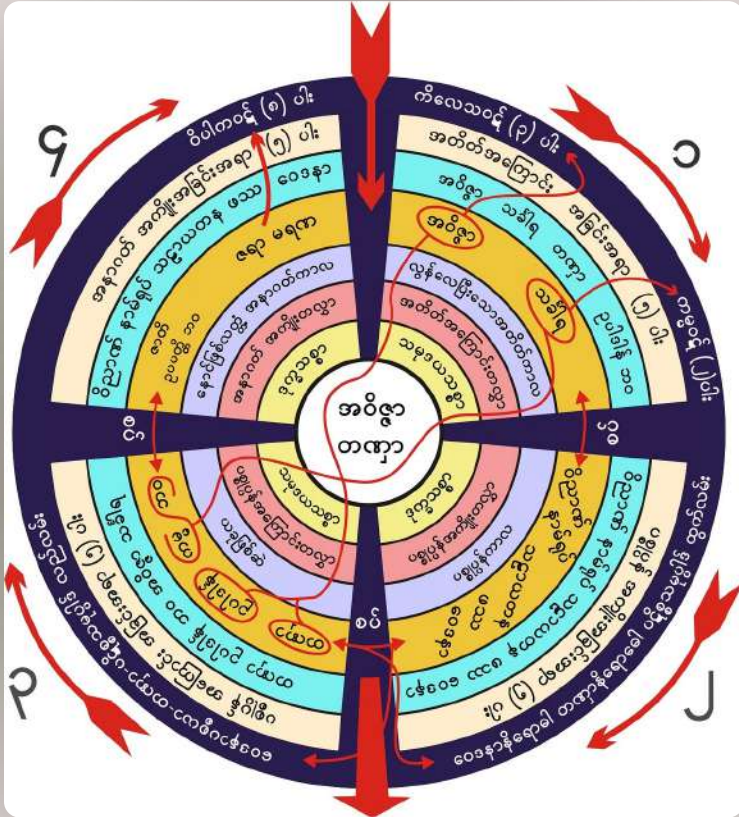
With gratitude for your patience and support,

Ciraṃ tiṭṭhatu sāsanaṃ
Bhikkhu Dhammasami
Ph.D (Candidate), Peace Studies Program
International Buddhist Studies College, MCU, Thailand



Understanding Dependent Origination (Paṭiccasamuppāda)

Dependent Origination (Paṭiccasamuppāda) is the Buddha's profound teaching on how suffering arises and ceases. This presentation explores the intricate system of causal relationships that keep beings bound in the cycle of rebirth (saṃsāra) and the path to liberation.





The Two Roots (Mūla)

Avijjā (Ignorance)

The first root cause that drives the cycle of existence. It refers to not understanding the Four Noble Truths and the true nature of reality.

Taṇhā (Craving)

The second root cause that perpetuates suffering. It manifests as craving for sensual pleasures, existence, and non-existence.

These two roots are the fundamental causes that keep beings trapped in the cycle of rebirth. Understanding and uprooting them is essential for liberation.



The Two Truths

Sammuti-sacca

Conventional truth that deals with concepts, names, and everyday reality as we perceive it through our senses.

Paramattha-sacca

Ultimate truth that concerns the true nature of reality - impermanence, suffering, and non-self - beyond conventional designations.

Understanding both levels of truth is crucial for comprehending Dependent Origination. The teaching operates on both conventional and ultimate levels of reality.



Four Groups of Layers

Kilesa-vaṭṭa

The cycle of defilements:
ignorance, craving, and
clinging that drive rebirth.

Āhāra-vaṭṭa

The cycle of nutriments that
sustain existence through
material food, contact,
mental volition, and
consciousness.



Kamma-vaṭṭa

The cycle of actions:
volitional formations and
becoming that create karma.

Vipāka-vaṭṭa

The cycle of results:
consciousness, mind-body,
sense bases, contact, feeling
that arise as results of past
actions.

These four groups represent different aspects of the causal process that perpetuates the cycle of rebirth.



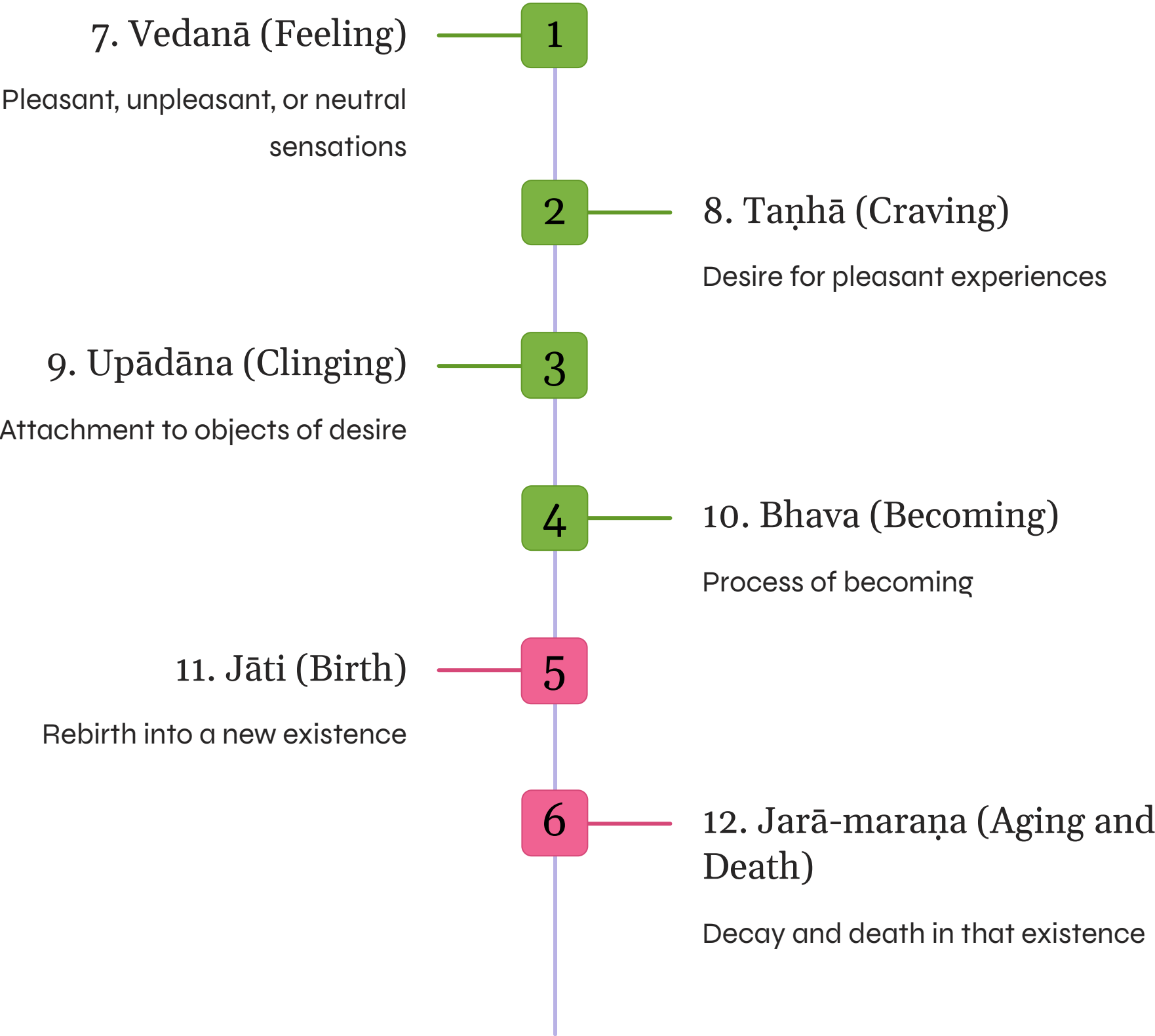
The Twelve Factors of Dependent Origination



These are the first six of the twelve factors in the chain of Dependent Origination, showing how past causes lead to present effects.



The Twelve Factors (Continued)



These are the remaining six factors, showing how present causes lead to future results, perpetuating the cycle of suffering.



Three Connections and Two Roots



Past Causes

Avijjā (Ignorance) and
Saṅkhāra (Volitional
Formations)



Present Effects & Causes

Viññāṇa through Bhava
(Consciousness through
Becoming)



Future Effects

Jāti and Jarā-maraṇa (Birth
and Aging-Death)

The three connections link past causes to present effects, present causes to future effects, and future causes to future effects. The two roots of Avijjā (Ignorance) and Taṇhā (Craving) drive this entire process.



Three Rounds of Existence (Vaṭṭas)

Kilesa-vaṭṭa

The round of defilements:
Avijjā (Ignorance), Taṇhā
(Craving), and Upādāna
(Clinging)



Kamma-vaṭṭa

The round of actions:
Saṅkhāra (Volitional
Formations) and Bhava
(Becoming)

Vipāka-vaṭṭa

The round of results: Viññāṇa
(Consciousness), Nāma-rūpa
(Mind-and-Matter),
Saḷāyatana (Six Sense Bases),
Phassa (Contact), Vedanā
(Feeling), Jāti (Birth), and
Jarā-maraṇa (Aging and
Death)

These three rounds continuously propel beings through the cycle of rebirth. Defilements lead to actions, which produce results, which in turn condition more defilements.



Three Periods of Time and Twenty Factors

Past

- 5 past causes: Avijjā, Saṅkhāra, Taṇhā, Upādāna, Bhava

Present

- 5 present effects: Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā
- 5 present causes: Avijjā, Saṅkhāra, Taṇhā, Upādāna, Bhava

Future

- 5 future effects: Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā

The twenty factors span three time periods, showing how causes and effects operate across past, present, and future. This expanded view reveals the full scope of the causal process.



The Path to Liberation from Saṃsāra



Study

Memorize and understand the 8 points: 2 roots, 2 truths, 4 groups of layers, 12 factors, 3 connections, 2 roots again, 3 rounds, and 3 periods with 20 factors



Practice

Apply this understanding through meditation and mindfulness to directly perceive the causal relationships



Liberation

Realize the cessation of ignorance and craving, breaking the cycle of Dependent Origination and attaining freedom from saṃsāra

By thoroughly understanding and realizing through practice these eight points of Dependent Origination, one can break free from the cycle of rebirth and attain final liberation.

Chapter 1 — What is *Paṭicca-samuppāda*?

Chapter aim

Give you a crystal-clear, working sense of *Paṭicca-samuppāda* — not as a slogan, but as the living law of conditionality that you can test every hour. We'll unpack what the phrase means, what it does **not** mean, how Mogok Sayadaw's Wheel makes it memorable, and where to put your hands in ordinary days. *Paṭicca-samuppāda* means: when there is a cause, an effect arises. In Mogok Sayadaw's teaching aid, this is expressed succinctly: "Cause is *paṭicca*; effect is *samuppāda*." It is not a single "first cause" theory but a precise description of conditional processes that keep experience, and rebirth, rolling.

1) The name, plainly said

Mogok Sayadaw visualized the law as a wheel with four structural "sections" that alternate Cause/Effect/Cause/Effect, helping learners see the rhythm of conditions and results. The diagram shows:

- Four "pillars" (supports), double-headed connectors, and curved arrows for the cyclic and "exit" paths.
- Two circles: the outer big circle as a binding chain; the inner small circle as the container/vessel.
- Striking similes: *āsava*s as the axis; *avijjā* and *taṇhā* as the container; *saṅkhārā* as pillars; *jarā-maraṇa* as the chain.

These features make one point clear: two deep roots — *avijjā* (not-knowing) and *taṇhā* (craving) — hold the contents of the "container" together, while formations (*saṅkhārā*) prop it up, and the chain of aging-and-death shows the binding result.

Paṭicca means "because of," "dependent on," "on account of." *Samuppāda* means "arising together," "coming up," "manifesting." Put simply: **when this is, that comes to be; when this isn't, that doesn't appear.** The law isn't mystical. It's how tea happens (kettle + leaves + heat + time), how moods happen (thought + body tone + attention + memory), and how suffering happens (misreading + craving + clinging + identity). The power is in the "**when this** → **that**" rhythm, which you can learn to hear.

2) What it is — and isn't

- It **is** a description of conditions that produce experience and re-produce habits.
- It **is** two-way: dependent **arising** and dependent **cessation** (remove the cause, the effect fades).
- It **is not** a first-cause myth or a fixed fate. It never says "you must suffer." It says, "**given these causes, this will follow; change the causes, change the result.**"
- It **is not** a license for blame ("it's your karma, so tough"). The point is **agency**: where you touch the chain, you influence tomorrow.

3) The Wheel: a memory palace for conditionality

Mogok Sayadaw's Wheel is a teaching diagram that helps the body remember what the head keeps forgetting. Picture a circle divided into **four sections** that alternate cause and effect:

1. **Past Cause** — *avijjā* (not-knowing) and *saṅkhārā* (formations).
2. **Present Effect** — *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā* (consciousness, mentality-materiality, six bases, contact, feeling).
3. **Present Cause** — *taṇhā*, *upādāna*, *bhava* (craving, clinging, becoming).
4. **Future Effect** — *jāti*, *jarāmaraṇa* (birth, ageing-and-death).

Two roots, *avijjā* and *taṇhā*, are shown as the “glue and heat” that keep the contents congealed. Three bold connectors are highlighted as teaching handles:

- **C1:** *Saṅkhārā* → *Viññāṇa* (old volitions seed today's stream).
- **C2:** *Vedanā* → *Taṇhā* (feeling misread becomes craving).
- **C3:** *Bhava* → *Jāti* (gearing up becomes the next “birth”).

There's also an **exit arrow** drawn away from the circle: a reminder that knowledge, restraint, and letting go can reverse the chain in real time.

4) The Four Noble Truths, right inside the Wheel

The First Truth (*dukkha*) lives right in Section 2: in each moment, feelings are pleasant, unpleasant, or neutral — and none can be held. The Second Truth (*samudaya*) shows up as Section 3: craving, clinging, and becoming pretend to solve *dukkha* by getting, pushing away, or becoming. The Third Truth (*nirodha*) is the **exit path**: de-fuel craving and the chain **stops** building the next birth of that state. The Fourth Truth (*magga*) is how you work the **hinge** (careful attention, virtue, collectedness, wisdom) so that **feeling is known before craving recruits you**.

5) “Person” vs. “Process”

We experience life as “me, mine.” The Buddha asks us to adopt a kinder grammar: *process*, not *person*. Watch any moment at a sense door: form is known, a feeling colors it, perception names it, a formation leans, a consciousness knows — and the whole cluster ends. Five aggregates function; none are an owner. Seeing this is **not** cold philosophy; it's practical mercy. When the knee aches, it's “painful feeling at knee” — workable — instead of “my bad knee” — discouraging.

6) The present-moment sweet spot

For lived training, Section 2 flows to Section 3 through **C2 (Feeling → Craving)**. This is where most of your freedom is. You can't erase all contacts or rewrite yesterday's seeds. But you can learn to meet **feeling** cleanly. The rule of thumb:

- **If feeling is taken as an instruction** ("pleasant, grab; unpleasant, flee; neutral, drift"), craving blooms.
- **If feeling is taken as information** ("a tone has appeared"), craving rarely gets a grip.

The distance between those two lines is the distance between a tangled afternoon and a light one.

7) What does "dependent cessation" feel like?

You know it already. A thought hook lands; you name "pleasant" and take one easy breath; the desire to chase loses half its heat; you return to what matters. That tiny slackening **is** cessation. The Wheel in reverse is not poetry; it's that ordinary coolness when a would-have-been drama never starts.

8) Three everyday mini-maps (so the Wheel sticks)

A. The ping

Contact: ear + sound + knowing.

Feeling: pleasant.

Craving: "check now."

Clinging: "my importance."

Becoming: the checker.

Result: 20 minutes gone.

Exit: name "pleasant," breathe once, decide **when** you'll check. Clean after-taste.

B. The ache

Contact: body + pressure + knowing.

Feeling: unpleasant.

Craving: "fix now or complain."

Clinging: "my old injury."

Becoming: the sufferer.

Exit: element language (pressure/heat/motion), widen attention 10%, soften jaw. Often pain remains, suffering drops.

C. The praise

Contact: eye/ear + words + knowing.

Feeling: pleasant.

Craving: “more, protect image.”

Clinging: “my status.”

Becoming: the performer.

Exit: gratitude, not ownership. Say “thank you,” do one small honest step, close the session.

9) Common pitfalls (and kinder upgrades)

- **Pitfall:** Treating DO as abstract metaphysics.
Upgrade: Use it as **operating instructions**: where am I in the chain right now, and which handle will cool it?
- **Pitfall:** “If all is conditioned, I’m powerless.”
Upgrade: Conditioned means **trainable**. You can’t pick today’s weather, but you can pick your conduct — and that changes tomorrow’s weather.
- **Pitfall:** “This proves nothing matters.”
Upgrade: It proves **everything matters** — every small choice takes or gives fuel to the chain.

10) A seven-day starter plan

- **Day 1:** Learn the four sections by heart (say them aloud).
- **Day 2:** Memorize the three connectors (C1–C3).
- **Day 3:** Run a **Door** → **Feeling** label ten times.
- **Day 4:** Add **Lean** (reach/resist/drift) to the label.
- **Day 5:** Practice one **exit ritual** (phone face-down + “complete”).
- **Day 6:** Tell a friend the Wheel in 60 seconds. Teaching clarifies.
- **Day 7:** Journal one line: *Where did I catch feeling before craving?*

11) Take-home

Paṭicca-samuppāda is a faithful mirror, not a decree. It shows you the **hinges** where suffering starts and the **levers** where it stops. Learn the Wheel until your hands can find C2 in the dark; then use it to live with less heat and more room.

Chapter 2 — The Twelve Links: A Map You Can Walk

Chapter aim

Give you a confident grasp of all twelve links, the alternation of cause/effect across the four sections, and a feel for **which links are most workable today**. You'll also get a friction-free vocabulary for spotting where you are on the map within seconds.

1) The list, short and clear

1. **Avijjā** — not-knowing the Four Noble Truths in the moment.
2. **Saṅkhārā** — volitional formations; the builders (wholesome, unwholesome, imperturbable).
3. **Viññāṇa** — consciousness; the momentary knowing at a sense door.
4. **Nāma-rūpa** — mentality & materiality (feeling, perception, volition, contact, attention + the element body).
5. **Salāyatana** — six internal bases (eye, ear, nose, tongue, body, mind).
6. **Phassa** — contact; base + object + matching consciousness touch.
7. **Vedanā** — feeling-tone (pleasant, unpleasant, neutral).
8. **Taṇhā** — craving (for sense-pleasure, becoming, non-becoming).
9. **Upādāna** — clinging (to pleasures, views, rites/routines, self-doctrine).
10. **Bhava** — becoming; the gearbox that gears up identity and momentum.
11. **Jāti** — birth; the appearance of a configuration (“a somebody” or role).
12. **Jarāmaraṇa** — ageing-and-death; endings of whatever was born.

2) The four sections (why the alternation matters)

- **Past Cause:** 1–2. Old ignorance and old volitions are already baked; today they blossom as experience.
- **Present Effect:** 3–7. What you are living **now**: knowing, mind-and-body, six doors, contact, feeling.
- **Present Cause:** 8–10. What you are **adding** now: craving, clinging, becoming.
- **Future Effect:** 11–12. What will show up later: birth of that state and its ending.

Seeing this alternation replaces fatalism with **strategy**. You stop wasting effort trying to edit what's already fruit and start investing effort where causes are still malleable.

3) Two time-scales: macro and micro

The map works across lifetimes **and** inside Tuesday afternoon. Macro: causes in one life ripen as effects in another. Micro: causes at 2:00 p.m. ripen as effects at 2:10 p.m. You don't need to settle metaphysics to practice: **whatever your view of time, causes still cause and can be cleaned up today.**

4) Three “handles” that make the map usable

- **C1 — Saṅkhārā → Viññāṇa:** past builders seed the character of today's consciousness (muddy/clear, sticky/light). You meet the weather without self-blame.
- **C2 — Vedanā → Taṇhā: your main handle today.** Meet feeling early and gently; craving won't recruit you.
- **C3 — Bhava → Jāti:** when gearing is heavy, a birth is inevitable; when light, roles appear without owning you.

Memorize these three and you can diagnose your day in real time.

5) The “inner logic” of the middle links (3–10)

You wake: a class of consciousness lights up at some door. Together with it appear mind-functions and the sensing body (*nāma-rūpa*), enabling a certain range of contacts. Each contact gives rise to a feeling-tone. **Right here the map asks for wisdom.** If the tone is misread as an order, craving leans; if craving is believed, clinging claims; if clinging claims, becoming gears; once geared, a birth follows (a role, a mood, a self-portrait).

Learning to **keep feeling clean** and **decline ownership** are the two master arts that keep 8–10 from thickening.

6) Everyday examples across the links

Example 1 — Social media spiral

3 Eye-consciousness on bright forms → 4 *Nāma-rūpa* (attention, volition, labels, scrolling body) → 5 Eye base in play → 6 Contact at each tile → 7 Pleasant feeling (micro-hits) → 8 Craving (“more”) → 9 Clinging (“my feed, my tribe”) → 10 Becoming (the scroller) → 11 Birth of that role → 12 Death of an hour (and energy).

How to interrupt: at 7, tag “pleasant,” time-box; at 9, soften ownership (“a feed”), exit ritual: phone face-down, “complete.”

Example 2 — Pain + identity

6 Body contact (pressure) → 7 Unpleasant feeling → 8 Craving to escape → 9 Clinging to the story “my ruined back” → 10 Becoming the sufferer → 11 Birth of that self → 12 Death of options in the moment.

How to interrupt: translate into elements, widen attention, add kindness words; often 8–10 never get traction.

Example 3 — Praise and the performer

6 Ear/eye contact with praise → 7 Pleasant feeling → 8 Craving to keep it → 9 Clinging to image → 10 Becoming the performer → 11 Birth (over-promiser) → 12 Death (later regret).

How to interrupt: gratitude without ownership; value: “truth”; small promise; close.

7) Vocabulary that shrinks heat

- Say “**feeling is present**,” not “I feel X therefore...”
- Say “**a role is inviting**,” not “this is who I am.”
- Say “**close the session/complete**,” not “just one more.”
- Say “**today**” instead of “always/never” (identity glue weakens).

These tiny phrases are sand in the gears of becoming.

8) Mistakes learners make (and clean fixes)

- **Mistake:** Treating the links as a single past-to-future line you can only watch.
Fix: Hold both **macro** and **micro**. On the micro scale, **you** can intervene today at C2 and C3.
- **Mistake:** Obsessing about C1 (“my past did this to me”).
Fix: Respect C1 as weather. Then work where the sun is: **feeling, craving, clinging, becoming**.
- **Mistake:** Thinking restraint means repression.
Fix: Restraint is **smart door policy**. You choose the inputs and session length so you don’t fight fires all day.

9) A twelve-link “spotter’s guide” (one-liners)

- 1 **Avijjā:** confusion about what relieves suffering.
- 2 **Saṅkhārā:** intentions that set tomorrow’s weather.
- 3 **Viññāṇa:** knowing at a door; brief, specific.
- 4 **Nāma-rūpa:** software + body that make the moment.
- 5 **Saḷāyatana:** the doors you can manage with policy.

6 **Phassa**: the spark where three meet.

7 **Vedanā**: the tone that asks for wisdom.

8 **Taṇhā**: the lean with heat.

9 **Upādāna**: the grip that says “mine.”

10 **Bhava**: the engine that gears up “next.”

11 **Jāti**: a role appears.

12 **Jarāmaraṇa**: it ends; end it **well**.

10) Practice: “Map-and-move” (2 minutes, anywhere)

When stirred, run this inside your head:

- **Locate**: “Which link am I standing in?” (If unsure, start at 6–9.)
- **Name**: say it plainly (“unpleasant feeling,” “wanting,” “gripping”).
- **Move**: choose the smallest step that cools the **next** link (breathe, widen, gratitude, time-box, exit).
- **Note**: check the **after-taste** 10 minutes later (clean/muddy). This updates your map with lived truth.

Do this five times today. A map becomes **yours** through steps, not memory.

11) Seven-day map plan

- **Day 1**: Write the twelve links once, from memory.
- **Day 2**: Draw the four sections and three connectors; point to C2 with your finger as you say it.
- **Day 3**: Practice **Map-and-move** twice (one pleasant, one unpleasant).
- **Day 4**: Install a door policy (time-box one app, one show, or one snack).
- **Day 5**: Use **exit ritual** twice (“complete,” look away, one exhale).
- **Day 6**: Teach the links to someone in 90 seconds.
- **Day 7**: Journal one paragraph: *Which link gave me the biggest lever this week?*

12) Take-home

The twelve links aren’t twelve walls; they’re **twelve windows**. The more you look through them, the more you see choices where habit used to live. Keep the map simple, keep your labels kind, and keep your steps small and clean. The Wheel will start to turn with you instead of over you.

Chapter 3 — The Five Aggregates & the Three Marks: Seeing Ingredients, Not a Self

Chapter aim

To retrain perception from “person” to **process** by learning the five aggregates (*pañcakkhandhā*) and the three marks (*tilakkhaṇa*). You’ll come away with a street-level way to spot each aggregate at the six doors, read impermanence/unsatisfactoriness/not-self in real time, and use that clarity to weaken clinging exactly where it forms.

Key terms (quick box)

- **Pañcakkhandhā** — five aggregates: *rūpa* (form), *vedanā* (feeling), *saññā* (perception), *saṅkhārā* (formations), *viññāṇa* (consciousness).
- **Tilakkhaṇa** — three marks stamped on all conditioned experience: *anicca* (impermanence), *dukkha* (unsatisfactoriness), *anattā* (not-self).
- **Upādāna-khandhā** — the five aggregates **as clung to**.
- **Element language** — describing body sensation via earth (solidity), water (cohesion), fire (temperature), air (motion) to keep it impersonal and workable.

1) Why “ingredients” is kinder than “identity”

Open any sense door and look closely. Do you meet a compact owner? Or a **bundle** that assembles for a moment and dissolves? When you switch from “me/mine” talk to “ingredients at work,” two mercies arrive: (1) problems shrink from existential to technical; (2) compassion gets easier because you stop arguing with physics.

2) The five aggregates, in plain use

Rūpa — form (material processes)

Everything you feel as body and world: pressure, temperature, movement, color/shape, sound, taste, odor. Practical move: translate complaints into elements. “My bad knee” becomes “pressure + heat + motion at the knee.” Already the sting softens.

Vedanā — feeling (tone)

Pleasant, unpleasant, neutral. Not emotion; simply **how it tastes right now**. The hinge you can train: meet tone early so craving has less to grip.

***Saññā* — perception (patterning, labeling)**

The mind's label maker. It recognizes faces, assigns meanings ("praise," "threat"), and fills gaps. Brilliant but bossy. Mislabels ignite drama; gentle re-labeling cools it.

***Saṅkhārā* — formations (volitions, attitudes, mental factors)**

The builders: resolve, effort, attention style, goodwill or ill will, hope, grudge. They tilt what happens next. Intention (*cetanā*) is the captain—small, decisive.

***Viññāṇa* — consciousness (knowing at a door)**

Six classes: eye/ear/nose/tongue/body/mind. Only one runs at a time, flickering door to door. A happening, not a possessor.

These five never appear as separate bricks; they rise together as a unit of experience, then vanish. See the unit, not a "me" behind it.

3) The three marks, seen where you sit

***Anicca* — impermanence**

Every aggregate flickers: form shifts; feeling peaks/fades; perception re-labels; formations tire; consciousness alternates. Impermanence isn't a slogan—it's the **only** reason habits can be retrained. If nothing changed, nothing could heal.

***Dukkha* — unsatisfactoriness**

What flickers cannot be held for security. Pleasant won't stay; unpleasant won't obey; neutral won't fulfill. Trying to make sand into a wall is strain. Seeing *dukkha* is not negativity; it's ergonomics.

Anattā — not-self

Conditioned processes don't take orders. You can intend, train, and improve conditions—yes—but you cannot decree “only pleasant, never ache.” Not-self is not nihilism; it's a reminder to work with **causes** instead of bullying **effects**.

4) Aggregates inside *Paṭicca-samuppāda*

The Wheel's **Present Effect** segment (consciousness → name-and-form → six bases → contact → feeling) is just the aggregates rolling. Contact triggers a fresh unit: *rūpa* appears at a door; *viññāṇa* knows; *vedanā* tinged; *saññā* names; *saṅkhārā* lean. That's the moment to refuse ownership and keep conditions clean so craving doesn't recruit you.

5) “Spot the aggregate” — a quick lab you can run anywhere

- **At the eye:** “form, knowing, tone... naming, leaning.”
- **At the ear:** “sound, knowing, tone... naming, leaning.”
- **At the body:** “pressure/heat/motion, knowing, tone... naming, leaning.”
Softly speak it in your head. You're teaching perception to parse ingredients before it writes a novel.

6) Common misreads (and friendlier replacements)

- **Misread:** “This body pain is my failure.”
Replace: “Elements are loud here; let me balance them.”
- **Misread:** “This pleasant feeling is proof I'm winning—keep it!”
Replace: “Pleasant is visiting; gratitude, not grasping.”
- **Misread:** “This perception (‘insult’) is fact.”
Replace: “Label under review. What raw data led to it?”
- **Misread:** “This mood equals me.”
Replace: “Formations are strong today; I'll steer with small clean acts.”

7) Micro-case studies: aggregates doing their jobs

A. The compliment

Ear catches a kind sentence (*rūpa+viññāṇa*). Pleasant tone (*vedanā*). Perception labels “praise” (*saññā*). Formations lean to perform (*saṅkhārā*). New move: keep the unit visible. Say “thank you,” feel the warmth, don’t add ownership. Result: clean delight, no frantic becoming.

B. The ache during meditation

Body pressure/heat (*rūpa*). Unpleasant (*vedanā*). Perception labels “old injury” (*saññā*). Formations lean to quit (*saṅkhārā*). New move: element language + widen attention + kindness phrase. Pain may remain; suffering halves because identity didn’t glue to it.

C. The boring meeting

Neutral tone at the ear (*vedanā*). Perception labels “waste.” Formations lean to scroll. New move: rename “neutral,” feel feet and breath, ask one clarifying question. Neutral transforms into steady attention.

8) How aggregates turn into *upādāna-khandhā* (and how not to help them)

We don’t cling to “abstract things”; we cling to these five as “mine.” The fix isn’t to hate the aggregates but to **de-personalize** them. Three moves:

1. Keep grammar simple: “pleasant is present,” not “I am happy therefore...”
2. Shorten ownership: from “always/never” to “today.”
3. Let one aggregate be loud without recruiting the rest (pain in the knee doesn’t need a story, a worldview, and a new identity).

9) Seven drills (one per day)

1. **Feeling tags** — label pleasant/unpleasant/neutral within two seconds at one door.
2. **Element scan** — 3 minutes translating body sensation into earth/water/fire/air.
3. **Perception audit** — when a hot label appears, ask what raw data produced it; update if needed.
4. **Intention sentence** — before a consequential message, write: “I intend to X because I value Y.”
5. **Knowing clarity** — one deep breath at contact to make knowing crisp, not woolly.
6. **Ownership shrink** — rewrite one sentence from “I am...” to “X is present.”
7. **Gratitude swap** — when joy arrives, say “thank you” instead of “my.”

10) Pitfalls (and upgrades)

- **Pitfall:** “If all is ingredients, love becomes cold.”
Upgrade: Seeing ingredients removes panic; care gets warmer and wiser.
- **Pitfall:** “If there’s no owner, why practice?”
Upgrade: Because conditions are trainable. Responsibility works better than possession.
- **Pitfall:** “Analyzing ruins spontaneity.”
Upgrade: Skill first, then simplicity. Once the hand learns the handles, the analysis fades but the ease remains.

11) Recap

The aggregates are **what arrive**, not **who arrives**. Each carries the three marks; each can be met without ownership. Keep the unit visible at the door, give feeling a clean birth, and clinging will struggle to find a handle.

12) Practice prompt

For the next three strong moments (one pleasant, one unpleasant, one neutral), whisper: “form... knowing... tone... naming... leaning.” Then choose the smallest action with the cleanest 10-minute after-taste. That’s aggregates-in-action turning into freedom-in-action.

Chapter 4 — The Mogok Wheel: Reading the Map That Reads You

Chapter aim

To master Mogok Sayadaw’s Wheel as a **working diagram**: four sections that alternate cause and effect, two roots that keep the contents hot, three connectors that act as teaching handles, and an exit arrow that’s not theoretical. You’ll learn to place any moment on the Wheel in seconds and decide the **next wise move**.

Key elements (quick box)

- **Four sections:** Past Cause (1–2), Present Effect (3–7), Present Cause (8–10), Future Effect (11–12).
- **Two roots:** *Avijjā* (not-knowing), *taṇhā* (craving).
- **Three connectors:** C1 *Saṅkhārā* → *Viññāṇa*; C2 *Vedanā* → *Taṇhā*; C3 *Bhava* → *Jāti*.

- **Exit path:** conditional **cessation**; links fade when their fuel isn't provided.

1) Why this picture matters

The Wheel prevents two errors: (1) turning Dependent Origination into a single, untouchable line; (2) imagining freedom requires cosmic interventions. It says, "Here's what's already fruit; here's what you can still plant differently **today**."

2) The four sections, lived

Past Cause (1–2): *Avijjā, Saṅkhārā*

Old misreadings and volitions had their say. Their fruits arrive as today's mind/body/doors. This is **weather**, not verdict. Respect it; don't worship or resent it.

Present Effect (3–7): *Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā*

This is what you are living **now**—the unit at a door: knowing + software + body + contact + tone. It's vivid, trainable, and still unowned—if you remember.

Present Cause (8–10): *Taṇhā, Upādāna, Bhava*

This is the **hot zone**. Tone misread spawns wanting; wanting owned tightens; tightness gears up the next identity. These three links are where most of your leverage lives.

Future Effect (11–12): *Jāti, Jarāmaraṇa*

What appears next and how it ends. Once a role is born, end it **well**. Better still: let some roles never be born.

3) Two roots: why the pot stays boiling

- **Not-knowing** misses the Four Noble Truths in the moment, especially misreading **feeling** as a command.

- **Craving** is the heat that shouts “more/different/gone.”
Together they glue and warm the mixture so that builders (*saṅkhārā/bhava*) keep churning out results. Your job isn’t to blame the heat—it’s to **turn knobs**: knowledge at feeling, kindness in the body, smart door policy.

4) The three connectors: the handles you grab

- **C1 — Saṅkhārā → Viññāṇa**: past builders seed today’s knowing. Use it to stop self-blame (“I woke foggy; I’ll work kindly within that weather”).
- **C2 — Vedanā → Taṇhā**: your main lever. If tone is known cleanly, craving has less to grip.
- **C3 — Bhava → Jāti**: when gearing is light (values > image, small steps, time-boxes), births are light and easy to end.

Memorize C1–C3. Point to them on paper; point to them in your chest.

5) Reading your day on the Wheel (three minutes, three moments)

Moment 1 — The ping

Where am I? 6→7 (contact→feeling), pleasant. C2 ahead.

Move? Name pleasant, schedule checking, exit ritual.

Why? Protect C2 so 8–10 don’t spool.

Moment 2 — The jab

Where am I? 6→7, unpleasant; 8 emerging.

Move? Name unpleasant; widen to feet and breath; ask one neutral question before speaking.

Why? Cool 8; prevent 9–10.

Moment 3 — The grind

Where am I? 10 (gearing), identity thickening.

Move? Name the role; swap goal for value; cut to one small step; set a stop; plan a de-role ritual.

Why? Lighten C3; ensure a clean 11→12.

6) Guardrails: restraint and attention as engineering

- **Door policy**: Inputs matter. Shorten sessions with charged doors (news, sweets, apps).

- **Wise attention:** Ask “what causes/results are at play?” not “do I like it?”
- **Exit rituals:** Phrase + posture change + look away. Teach your nervous system how things end.

7) Three archetypal mistakes (and repairs)

- **All fruit, no cause.** “This is just how I am.”
Repair: Look for 8–10. Today’s cause is still editable.
- **All cause, no fruit.** “I’ll force reality to match my plan.”
Repair: Check 3–7. Respect weather; choose proportionate moves.
- **Exit amnesia.** “I’ll just peek once more.”
Repair: Say “complete,” feel one long exhale, do anything with hands (cup, bead) for three breaths.

8) Micro-case studies: the Wheel saves hours

A. The reply-all risk

6–7: unpleasant; 8 surges; 9 grips “my status.” You spot C2, tag “unpleasant,” write a draft but **don’t send**; de-role with a walk. Two hours of damage avoided by catching one link.

B. The late-night spiral

5: mind door; 6: contact with image; 7: neutral → restless; 8: craving for stimulation; 9: “my comfort” story; 10: becoming The Scroller. You run door policy (phone away), substitute a book, and schedule a treat for tomorrow. The would-be birth doesn’t happen.

C. The good push

10: gearing to finish a project. You bind to value (clarity/service), set a 45-minute sprint, then a de-role ritual. The birth happens, ends clean, no identity hangover.

9) Seven-day Wheel plan

- **Day 1:** Write the four sections and three connectors from memory.
- **Day 2:** Choose one door; run Door→Feeling ten times.
- **Day 3:** Install one exit ritual on your stickiest door.
- **Day 4:** Catch one C2 in the wild and keep feeling clean.
- **Day 5:** Lighten one C3 by naming the role + value + small step + stop.

- **Day 6:** Tell a friend the Wheel in one minute (teaching clarifies).
- **Day 7:** Journal: *Which handle (C1, C2, C3) saved the most time/heart this week?*

10) Recap

The Wheel isn't decoration. It's a dashboard: weather (C1), the hinge (C2), the gearbox (C3), and an exit lane. Point to where you are, pull the nearest handle, and watch the day become more breathable.

11) Practice prompt

On a sticky moment today, say out loud (quietly): “**Section? Handle? Move.**” Name the section (Past Effect, Present Cause...), pick the handle (C2 or C3 most likely), and make one small move. Notice the after-taste ten minutes later. That taste is the Wheel nodding “yes.”

Chapter 5 — The Two Roots: *Avijjā* & *Taṇhā* (How the Pot Boils, and How to Lower the Heat)

Chapter aim

To understand how not-knowing (*avijjā*) and craving (*taṇhā*) keep the cycle hot—and how precise knowledge at **feeling** lowers the flame. You'll learn to spot ignorance's disguises, recognize the three flavors of craving, and apply gentle, repeatable cooling moves that work even on busy days.

Key terms (quick box)

- **Avijjā** — not-knowing/mis-knowing the Four Noble Truths in the moment.
- **Moha/diṭṭhi/vicikicchā** — fog/story/doubt: common faces of ignorance.
- **Taṇhā** — craving: *kāma* (sense-pleasure), *bhava* (becoming), *vibhava* (non-becoming).
- **C2** — feeling → craving: the hinge where both roots are trainable.
- **Chanda** — wholesome aim/zeal; distinct from craving's heat.

1) *Avijjā*: what it misses and how it moves

Ignorance isn't lack of facts; it's a live **misreading**. It misses that (1) clung-to aggregates are *dukkha*; (2) craving is the origin; (3) cessation is real; (4) the path is the way. In your afternoon, it dresses up as:

- **Fog (moha):** forgetting to look; autopilot.
- **Story (diṭṭhi):** "I already know what this means."
- **Jitter (vicikicchā):** can't commit to a wholesome step.

Diagnostic: fog → story → jitter. See the triple and assume *avijjā* is steering.

2) *Taṇhā*: the three flavors in your body

- **Kāma-taṇhā (more):** jaw/eyes tense, micro-planning for the next hit.
- **Bhava-taṇhā (different):** identity daydreams, future me who finally feels safe.
- **Vibhava-taṇhā (gone):** nuke the mood, knock out the task, drown the feeling.

All three can masquerade as virtue. Naming the flavor kindly removes half the spell.

3) How the roots feed each other

Ignorance misreads **feeling** as command; craving obeys; results confirm the misunderstanding; ignorance feels "proven." The loop tightens unless **knowledge** interrupts **at the hinge**: "This is pleasant/unpleasant/neutral; I can meet it without grasping or pushing."

4) Five cooling moves (repeatable, gentle)

1. **Name the tone early.** Whisper "pleasant/unpleasant/neutral." Information replaces orders.
2. **Widen by 10%.** Include a neutral body area (hands/feet). Narrow focus feeds ownership; wider focus dilutes it.
3. **Forecast after-taste.** Ask, "How will this taste 10 minutes after?" Choose the cleanest forecast.
4. **Switch grammar.** "Wanting is present," not "I must." Language shapes heat.
5. **Kind breath.** Two slow exhales; the body tells the roots, "We are safe; no need to grab."

5) Moha/ditṭhi/vicikicchā in scenes (and fixes)

Fog at the wheel

You find yourself at the fridge with no clear intention. Fix: “Door—body; tone—neutral; lean—reach.” Close the door, drink water, breathe. Choice returns.

Story in a debate

The mind insists “my side = virtue.” Fix: functional test—“If I act from this, do greed/aversion/delusion shrink?” If not, pause or reframe.

Jitter before practice

You circle the cushion, open three apps. Fix: name doubt; sit for **four** breaths only; success = keeping a promise, not feeling bliss.

6) Craving without war (urge-surfing and substitution)

- **Surf:** set 90–120 seconds; feel the urge rise/crest/fall; do nothing fancy. The nervous system learns “this can be ridden.”
- **Substitute:** don’t subtract alone; add clean pleasures (water, walk, shower, sky). Reward pathways re-learn what “good” feels like.
- **Schedule:** promise a light treat later; keep it. The mind relaxes when joy isn’t threatened.

7) Chanda vs. taṇhā (keep aspiration, drop compulsion)

Chanda feels open, breathable, and patient; *taṇhā* feels tight and urgent. Before big pushes, ask: “Can I breathe low and feel warm in the chest while aiming at this?” If yes, likely *chanda*. If no, cool first.

8) Micro-case studies: two roots cooled in seconds

A. The late-night scroll

Neutral → bored → wanting stimulation. Name “neutral,” three slow exhales, stand up, look far away, schedule 10 minutes of deliberate scrolling **tomorrow**. Heat drops.

B. The prestige fantasy

Pleasant future-me image. Name “becoming wanting.” Convert to *chanda*: write one paragraph now; let the rest go. Identity glue never forms.

C. The overwhelm

Unpleasant + “nuke this day.” Name “non-becoming wanting.” Hand on heart; three breaths; one small merciful task. The wish to erase turns into care.

9) Seven-day roots plan

- **Day 1:** Track three tones; name each within two seconds.
- **Day 2:** Surf one urge to the end; time it.
- **Day 3:** Do one substitution you actually enjoy.
- **Day 4:** Turn one hot want into *chanda* by taking a small valued step now.
- **Day 5:** Run the functional test on one view; if heat rises, pause.
- **Day 6:** Install one sentence you’ll use under pressure: “Feeling is information.”
- **Day 7:** Journal: *Which move lowered heat fastest, and where did I still tighten?*

10) Pitfalls (and kinder corrections)

- **Pitfall:** “I must eradicate craving.”
Correction: You learn craving. Curiosity disarms; aggression rebounds.
- **Pitfall:** “If I still want it, I failed.”
Correction: Success = not being **owned** by wanting. Desire can be present while you choose cleanly.
- **Pitfall:** “If I cool wanting, life loses color.”
Correction: Cooling removes **compulsion**, not joy. Gratitude brightens when contracts end.

11) Recap

The pot boils because not-knowing misreads feeling and craving grabs the ladle. Cool the hinge with small, kind moves—early labeling, wider attention, after-taste honesty—and the soup stops splashing.

12) Practice prompt

Pick one recurring heat today (second scroll, sharp reply, extra sweet). **Name it, surf it for 90 seconds, then choose the cleanest after-taste.** Repeat once more. Feel the difference between wanting and being owned by wanting.

Chapter 6 — Two Truths in Daily Life: Reading *Dukkha* & *Samudaya* Without Drama

Chapter aim

To make the First and Second Noble Truths your **practical** lenses: recognize *dukkha* (what is to be fully understood) right where you sit, and *samudaya* (what is to be abandoned) the moment it stirs. You'll connect both to the Wheel's present chain so insight turns into gentler choices.

Key terms (quick box)

- **Dukkha-sacca** — the truth of unsatisfactoriness: to be fully understood (*pariññeyya*).
- **Samudaya-sacca** — the truth of the origin (craving): to be abandoned (*pahātabba*).
- **Assāda/Ādīnava/Nissaraṇa** — gratification, danger, escape: a three-step lens for honest seeing.
- **C2** — feeling→craving: where both truths are most teachable.
- **Equanimity (*upekkhā*)** — warm steadiness that lets truth be seen without collapse.

1) Where to look for the First Truth

We often hunt *dukkha* in big life events. Practice asks you to look smaller and closer: **the five clung-to aggregates** are inherently unsatisfactory **when clung to**. Even sweet moments require guarding, repeating, and defending; that guarding is strain. The point is not to hate life but to stop asking impermanent things to do permanence's job.

2) Where to look for the Second Truth

Samudaya is not a theory; it's **this** urge right after **this** feeling. Pleasant misread as “keep!” spawns *kāma-taṇhā*; unpleasant misread as “away!” spawns pushing; neutral misread as “nothing here” spawns restless becoming. When you catch the lean forming, you are looking straight at *samudaya*.

3) The GDE lens: honest seeing without scolding

For any hot moment, ask:

- **Gratification:** What exactly is good here? Be specific (warmth in chest, relief, sweetness).
- **Danger:** If I cling, what pain follows (energy crash, relationship damage, lost time, muddled mind)?
- **Escape:** What frees me **now** (name tone, breathe, widen, substitute, schedule)?

This keeps you truthful about pleasure (no puritanism), truthful about cost (no denial), and skilled in release (no grandiosity).

4) Dukkha without self-attack

When pain or disappointment appears, the mind adds insult: “Why me? I failed.” Replace that with ergonomics:

- Translate body pain to elements; adjust posture/temperature/contact.
- Translate emotional pain to tones; let them complete one life cycle without story.
- Translate story pain to perceptions; check the raw data and update.

Suffering shrinks because ownership shrinks.

5) Equanimity as love’s bodyguard

Upekkhā is not a cold wall; it’s the poise that lets care survive contact with reality. Train it by:

- Short labels (“pleasant/unpleasant/neutral”) spoken softly.
- One neutral anchor (hands/feet) included while you label.
- One breath of companionship with the tone before any action.
- Remembering tasks: “Dukkha to be fully known; craving to be abandoned.”

Equanimity protects kindness from turning into hunger or panic.

6) Everyday truth-reading (three scenes)

A. The treat

Pleasant at the tongue; gratification is clear. Danger: fuzzy mind, poor sleep. Escape: name pleasant, savor slowly, stop at the peak, schedule a small treat for tomorrow. Result: joy without compulsion. First Truth understood (pleasant fades); Second Truth abandoned (no chase).

B. The criticism

Unpleasant at the ear; gratification of defending is real (short-term pride). Danger: relationship damage, hot mind. Escape: label tone as sound first, feel feet, ask one clarifying question. Dukkha is known (ouch); craving to retaliate is abandoned.

C. The boredom

Neutral at the ear; gratification of scrolling is obvious. Danger: lost hour, fragmented attention. Escape: widen attention, finish one tiny task, then take a deliberate five-minute break. Neutral becomes enough; craving for stimulation isn't needed.

7) How the Two Truths sit on the Wheel

- **Dukkha** shows up in **Present Effect**: feeling that won't stabilize, bodies that tire, minds that flicker.
- **Samudaya** shows up in **Present Cause**: the impulse to fix dukkha with more experience, ownership, or identity.

Stand between these segments like a doorkeeper. Let feeling be known; let craving be un-obeyed. That stance is the beginning of the **Third Truth** (fading) and the **exit arrow**.

8) Precision with pleasant, unpleasant, neutral

- **Pleasant**: Practice **gratitude, not contracts**. Enjoy the peak and let it pass.
- **Unpleasant**: Practice **company, not combat**. Translate into elements, widen attention, add kindness words.
- **Neutral**: Practice **precision, not escape**. Drink water slowly, feel the cup's weight, take four counted breaths.

Master these three and your day changes without drama.

9) Seven-day Two-Truths plan

- **Day 1:** At one meal, find the **pleasant peak** and don't chase.
- **Day 2:** During one ache, do a 90-second element scan instead of fixing.
- **Day 3:** In one boring slot, stay two minutes longer with wide attention.
- **Day 4:** Run GDE on one hot want and one hot aversion; write one line each.
- **Day 5:** Speak the tasks aloud once: "Dukkha—know; Craving—abandon."
- **Day 6:** Catch one C2, keep feeling clean, and note the 10-minute after-taste.
- **Day 7:** Teach someone the Two Truths in 60 seconds using a real example.

10) Pitfalls (and kinder corrections)

- **Pitfall:** "Dukkha means life is bleak."
Correction: It means **don't over-promise** on unstable things. Then enjoy them lightly.
- **Pitfall:** "Abandon craving = abandon joy."
Correction: You abandon **heat**, not happiness. Joy gets brighter when it isn't owned.
- **Pitfall:** "If I knew the truths, pain would vanish."
Correction: Pain visits; extra suffering is optional. Knowing converts panic into poise.

11) Recap

First Truth: see the limits of what can satisfy; stop asking sand to be a wall. Second Truth: catch the lean that pretends to fix the first truth by grabbing or fleeing; let it pass. Together they turn the Wheel from a treadmill into a path.

12) Practice prompt

Pick one daily flashpoint (food, feedback, boredom). When it lands, run GDE in **one breath**: *good here is... danger is... escape is...* Then act. Note the 10-minute after-taste. That taste is the Two Truths cashing out.

Chapter 7 (v1) — Practice Primer: the Three C-Bridges (C1 / C2 / C3) & How to Use Them

Chapter aim

To give you the three “shortcuts” that stitch the Wheel together: C1 (*saṅkhāra* → *viññāṇa*), C2 (*vedanā* → *taṇhā*), C3 (*bhava* → *jāti*). These bridges are where cause jumps into effect and habit solidifies into fate. Practice means **standing at each bridge with awareness**: tracing seeds from the past, catching the pivot of the present, and seeing how future is built.

Key terms (quick box)

- **C1 — saṅkhāra** → **viññāṇa**: past volitions seed present consciousness.
 - **C2 — vedanā** → **taṇhā**: present feeling bends into craving — the critical pivot.
 - **C3 — bhava** → **jāti**: accumulated becoming tips into birth — the fate-bridge.
 - **Bridge**: a short causal leap linking quadrants of the Wheel.
 - **Doorkeeper stance**: noticing the leap but not being pulled across.
-

1) Why bridges matter

Without the bridges, the twelve links look like a chain. With the bridges, you see **how links cross time**: how yesterday's volitions tint today's mind, how today's craving sets up tomorrow's becoming, and how becoming spills into new birth. Practice uses these three spots like **checkpoints**.

2) C1 — Past seeds to present mind

- **Map:** *saṅkhāra* (formations) → *viññāṇa* (consciousness).
- **Meaning:** The way you think, intend, and react plants seeds. Those seeds show up as the quality of present knowing.
- **Practice lens:**
 - When your mind wakes foggy or bright, recall: “This is C1 cashing out.”
 - Trace present mood to yesterday’s actions.
 - Don’t scold; do learn patterns.

Example: Staying up late with agitation (*saṅkhāra*) → next morning’s restless awareness (*viññāṇa*).

3) C2 — The pivot at feeling

- **Map:** *vedanā* (feeling) → *taṇhā* (craving).
- **Meaning:** The classic pivot. Feeling bends quickly into “keep, push, ignore.”
- **Practice lens:**
 - Pleasant → watch the lean for “more.”
 - Unpleasant → watch the shove for “away.”
 - Neutral → watch the slide into spacing out.
- **Task:** Let *vedanā* be known, but do not cross into *taṇhā*.

Example: Tongue tastes sweet (pleasant) → “just note pleasant” instead of “refill the cup.”

4) C3 — Becoming tips into birth

- **Map:** *bhava* (*kamma-becoming*) → *jāti* (*birth*).
- **Meaning:** Repeated clinging crystallizes into identities and future rebirth.
- **Practice lens:**
 - Watch how “I am a... / I must be...” stories harden.
 - Every time you “sign a contract” with an identity, you are walking C3.
- **Task:** Notice when doing turns into being.

Example: Repeated “I’m always the fixer” → born into a new conflict-role (*jāti*).

5) Standing as doorkeeper

At each bridge, train the **doorkeeper stance**:

- Name the incoming tone.
- Pause one breath.
- Ask: “Do I need to cross?”
- Often the answer is “no.”

This stance builds freedom: past still seeds, future still calls, but you don’t have to be dragged.

6) Three bridges in daily scenes

Scene A — Exam result (C1)

- Yesterday's diligent study (*saṅkhāra*) → today's clear recall (*viññāṇa*).
- Gratitude, not pride.

Scene B — Spicy curry (C2)

- Tongue burns (unpleasant *vedanā*).
- Danger: anger at chef.
- Escape: "heat element, heat element." Craving for blame doesn't ignite.

Scene C — Job title (C3)

- Role repeated: "manager, manager."
- Becomes identity → stress of maintaining image (*jāti*).
- Escape: see role as function, not essence.

7) How the three bridges sit on the Wheel

- **C1** (*saṅkhāra* → *viññāṇa*): ties Past Cause to Present Effect.
- **C2** (*vedanā* → *taṇhā*): ties Present Effect to Present Cause.
- **C3** (*bhava* → *jāti*): ties Present Cause to Future Effect.
Together they show the **cross-quadrant engine**. Practice = spot when you're about to cross.

8) Seven-day bridge plan

Day 1: Morning mood check — trace to yesterday (C1).

Day 2: One meal — hold pleasant without leaning (C2).

Day 3: One ache — note unpleasant, no push (C2).

Day 4: Catch one “I am...” identity forming (C3).

Day 5: Name the three bridges aloud once.

Day 6: Run “doorkeeper stance” at one bridge.

Day 7: Teach a friend one bridge with a daily example.

9) Pitfalls (and gentle corrections)

- Pitfall: “Bridges are mystical forces.”
 - Correction: They are simple leaps of habit; observable.
- Pitfall: “If I see C2 once, craving is dead.”
 - Correction: You need repetition; each spotting is one strand cut.
- Pitfall: “C3 only means literal rebirth.”
 - Correction: It means both cosmic rebirth and micro-identities now.

10) Recap

C1: past volition seeds present mind.

C2: feeling bends into craving.

C3: becoming tips into birth.

Practice is being the **doorkeeper**: notice, pause, let many crossings expire. Freedom grows bridge by bridge.

11) Practice prompt

Today, pick one bridge.

- If C1: trace mood to yesterday.
- If C2: hold one feeling without craving.
- If C3: note one “I am...” thought and let it dissolve.
Write one sentence about what changed. That line is your practice evidence.

Chapter 8 (v1) — Rounds (*vaṭṭa*) & Twenty Modes (5×4): categories, consequences, and classroom audits

Chapter aim

To show how Dependent Origination runs in **rounds** (*vaṭṭa*) rather than a straight line. You’ll learn the three gears — *kilesa-vaṭṭa* (defilement round), *kamma-vaṭṭa* (action round), *vipāka-vaṭṭa* (result round) — and the **Twenty Modes (5×4 grid)** that map each factor by time and role. Practice means **diagnosing which round is spinning right now**, and using the modes as a classroom “audit sheet” for your own mind.

Key terms (quick box)

- **Vaṭṭa** — round, wheel, or cycle.
- **Kilesa-vaṭṭa** — round of defilements: ignorance, craving, clinging.
- **Kamma-vaṭṭa** — round of actions: volitional formations, becoming.
- **Vipāka-vaṭṭa** — round of results: consciousness, *nāma-rūpa*, bases, contact, feeling, birth, death.
- **Twenty Modes (5×4)** — five factors across four time segments = 20 teaching slots.

- **Audit** — classroom check of which round/mode you are in.

1) Why “rounds” not lines

Dependent Origination doesn’t march forward like train cars — it **spins**. Defilement drives action, action brings results, results trigger more defilement. That’s the loop. Calling them “rounds” helps you recognize: when greed or ignorance pops up now, you’re not in a fresh story — you’re inside a well-worn gear.

2) The three *vaṭṭa*

- **Kilesa (defilements):** *avijjā, taṇhā, upādāna*. These are the sparks.
- **Kamma (action):** *saṅkhāra, bhava*. These are the engines.
- **Vipāka (result):** *viññāṇa ... vedanā; jāti, jarāmaraṇa*. These are the outcomes.

Think of three wheels interlocked: kilesa cranks kamma; kamma turns vipāka; vipāka presses back on kilesa.

3) Why rounds matter in practice

- **Without recognition:** you treat suffering as random.
- **With recognition:** you see the cycle — “this is kilesa-*vaṭṭa* arising” — and apply the right medicine.
- Each round has its **task**:
 - *Kilesa* → must be abandoned.
 - *Kamma* → must be restrained and purified.
 - *Vipāka* → must be known and endured without panic.

4) The Twenty Modes (5×4) grid

This is a teaching device: five causal factors × four periods (past cause, present effect, present cause, future effect). It yields 20 “modes” that let teachers audit a student’s grasp.

Five causal nodes:

1. Avijjā
2. Taṇhā
3. Kamma (saṅkhāra, bhava)
4. Vipāka (viññāṇa ... vedanā; jāti, jarāmaraṇa)
5. Whole chain as dukkha

Four periods:

- ① Past Cause
- ② Present Effect
- ③ Present Cause
- ④ Future Effect

Combine them, and you can test: “How does avijjā work in past cause? In present cause? What’s taṇhā’s role now vs. later?”

5) Classroom audit use

Teachers can use the 5×4 grid as a **yes/no checklist**:

- Can the student name which round each factor belongs to?
- Can they say whether it’s cause or effect?
- Can they state the truth-task (dukkha to be known, samudaya to be abandoned)?

Audit example:

- *Question:* “Vedana — which round? Which quadrant?”
- *Answer:* “Vipāka-vaṭṭa; Present Effect.”
- *Follow-up:* “Task?” → “Know it as dukkha.”

6) Scenes for the rounds

Scene A — Greedy scroll (kilesa-vaṭṭa):

Avijjā: “I’ll feel better if I keep scrolling.”

Taṇhā: desire for novelty.

Upādāna: clinging to the feed.

Scene B — Action ripple (kamma-vaṭṭa):

Typing angry text (*saṅkhāra*).

Sending it cements identity (*bhava*).

Scene C — Result spin (vipāka-vaṭṭa):

Recipient hurt → quarrel escalates (*viññāṇa-vedanā*).

Birth of tension in relationship (*jāti*).

Aging/death of trust (*jarāmaraṇa*).

7) The trap of round-to-round feedback

Each round feeds the next:

- *Kilesa* breeds *kamma*.
- *Kamma* yields *vipāka*.
- *Vipāka* provokes fresh *kilesa*.
This is why mindfulness must break the loop at *vedanā*, or else the rounds spin endlessly.

8) Seven-day vaṭṭa plan

Day 1: Name one kilesa-vaṭṭa habit (craving, clinging).

Day 2: Spot one kamma-vaṭṭa action as it starts.

Day 3: Endure one vipāka result without protest.

Day 4: Map one daily episode across all three rounds.

Day 5: Fill a 5×4 grid with at least 6 modes you can explain.

Day 6: Run “audit” on a friend — ask where they see taṇhā.

Day 7: Teach one round and its task in under 60 seconds.

9) Pitfalls (and steady corrections)

- Pitfall: “Rounds are metaphysical.”
 - Correction: They’re psychological feedback loops, observable now.
- Pitfall: “Vipāka = punishment.”
 - Correction: It’s just result; no moral retribution agent is needed.
- Pitfall: “Audit is academic only.”
 - Correction: Classroom audit is mirror practice — clarity saves suffering.

10) Recap

Three rounds spin the Wheel. The Twenty Modes grid lets you check clarity in every quadrant.

- *Kilesa* → abandon.
- *Kamma* → restrain/purify.

- *Vipāka* → know/endure.
Audit yourself daily: which round am I in, which task applies, which mode is showing? That recognition is already half of freedom.

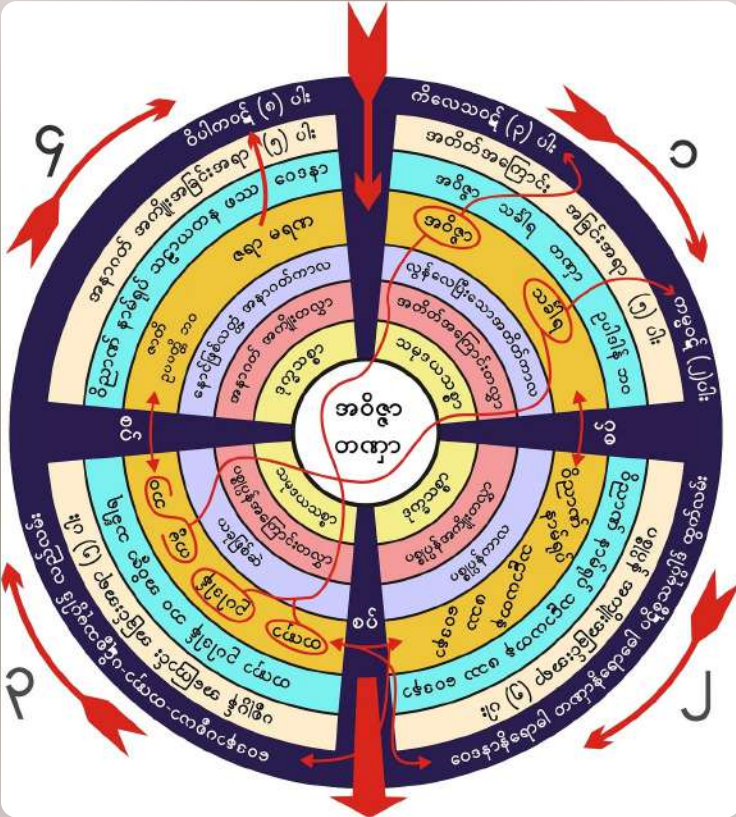
11) Practice prompt

Tonight, trace one cycle:

- Which kilesa sparked?
 - What kamma followed?
 - What vipāka appeared?
Label each in one sentence. That sentence is your **round audit report**.
-

Understanding Dependent Origination (Paṭiccasamuppāda)

Dependent Origination (Paṭiccasamuppāda) is the Buddha's profound teaching on how suffering arises and ceases. This presentation explores the intricate system of causal relationships that keep beings bound in the cycle of rebirth (saṃsāra) and the path to liberation.





The Two Roots (Mūla)

Avijjā (Ignorance)

The first root cause that drives the cycle of existence. It refers to not understanding the Four Noble Truths and the true nature of reality.

Taṇhā (Craving)

The second root cause that perpetuates suffering. It manifests as craving for sensual pleasures, existence, and non-existence.

These two roots are the fundamental causes that keep beings trapped in the cycle of rebirth. Understanding and uprooting them is essential for liberation.



The Two Truths

Sammuti-sacca

Conventional truth that deals with concepts, names, and everyday reality as we perceive it through our senses.

Paramattha-sacca

Ultimate truth that concerns the true nature of reality - impermanence, suffering, and non-self - beyond conventional designations.

Understanding both levels of truth is crucial for comprehending Dependent Origination. The teaching operates on both conventional and ultimate levels of reality.



Four Groups of Layers

Kilesa-vaṭṭa

The cycle of defilements:
ignorance, craving, and
clinging that drive rebirth.

Āhāra-vaṭṭa

The cycle of nutriments that
sustain existence through
material food, contact,
mental volition, and
consciousness.



Kamma-vaṭṭa

The cycle of actions:
volitional formations and
becoming that create karma.

Vipāka-vaṭṭa

The cycle of results:
consciousness, mind-body,
sense bases, contact, feeling
that arise as results of past
actions.

These four groups represent different aspects of the causal process that perpetuates the cycle of rebirth.



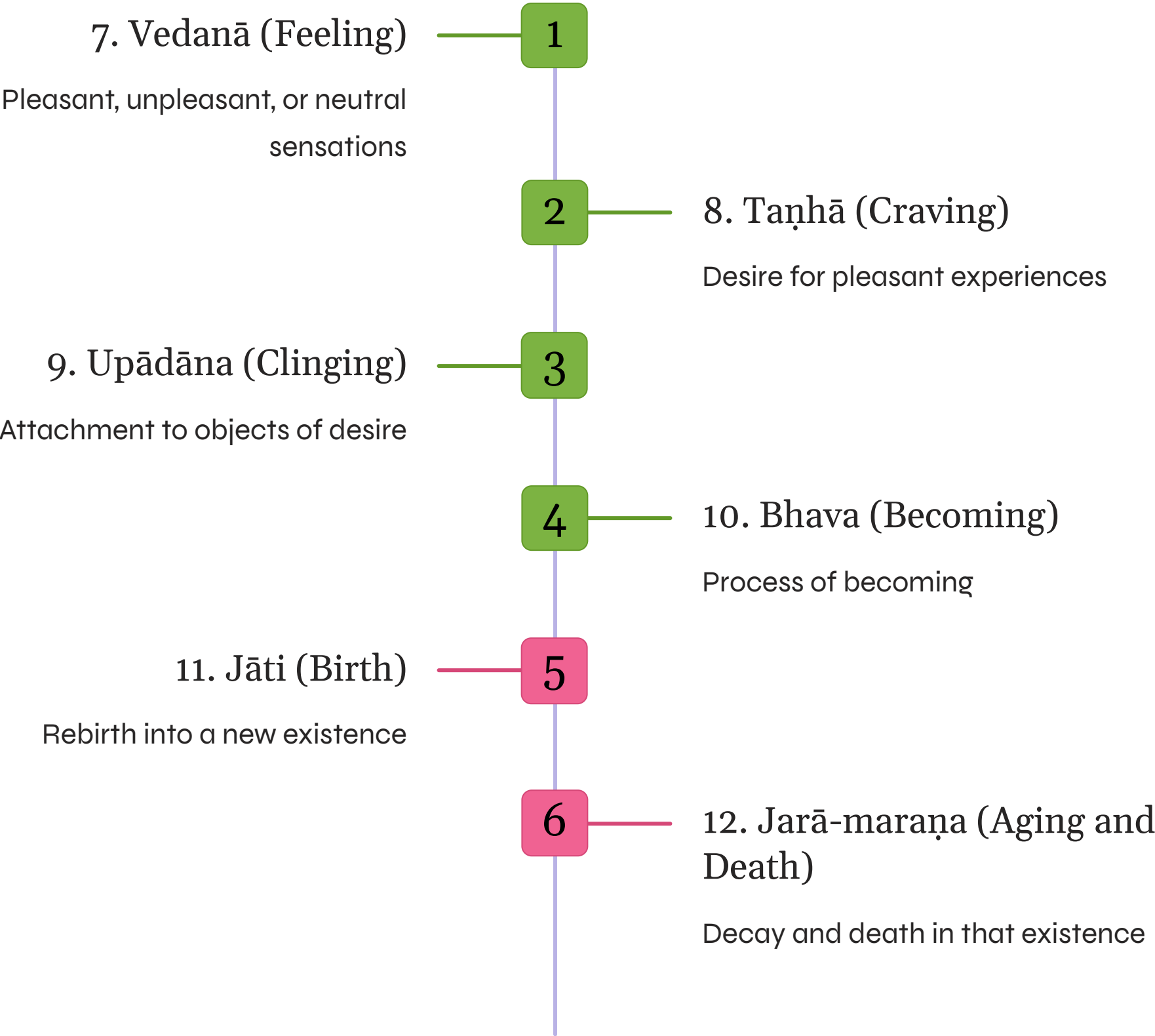
The Twelve Factors of Dependent Origination



These are the first six of the twelve factors in the chain of Dependent Origination, showing how past causes lead to present effects.



The Twelve Factors (Continued)



These are the remaining six factors, showing how present causes lead to future results, perpetuating the cycle of suffering.



Three Connections and Two Roots



Past Causes

Avijjā (Ignorance) and
Saṅkhāra (Volitional
Formations)



Present Effects & Causes

Viññāṇa through Bhava
(Consciousness through
Becoming)



Future Effects

Jāti and Jarā-maraṇa (Birth
and Aging-Death)

The three connections link past causes to present effects, present causes to future effects, and future causes to future effects. The two roots of Avijjā (Ignorance) and Taṇhā (Craving) drive this entire process.



Three Rounds of Existence (Vaṭṭas)

Kilesa-vaṭṭa

The round of defilements:
Avijjā (Ignorance), Taṇhā
(Craving), and Upādāna
(Clinging)



Kamma-vaṭṭa

The round of actions:
Saṅkhāra (Volitional
Formations) and Bhava
(Becoming)

Vipāka-vaṭṭa

The round of results: Viññāṇa
(Consciousness), Nāma-rūpa
(Mind-and-Matter),
Saḷāyatana (Six Sense Bases),
Phassa (Contact), Vedanā
(Feeling), Jāti (Birth), and
Jarā-maraṇa (Aging and
Death)

These three rounds continuously propel beings through the cycle of rebirth. Defilements lead to actions, which produce results, which in turn condition more defilements.



Three Periods of Time and Twenty Factors

Past

- 5 past causes: Avijjā, Saṅkhāra, Taṇhā, Upādāna, Bhava

Present

- 5 present effects: Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā
- 5 present causes: Avijjā, Saṅkhāra, Taṇhā, Upādāna, Bhava

Future

- 5 future effects: Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā

The twenty factors span three time periods, showing how causes and effects operate across past, present, and future. This expanded view reveals the full scope of the causal process.



The Path to Liberation from Saṃsāra



Study

Memorize and understand the 8 points: 2 roots, 2 truths, 4 groups of layers, 12 factors, 3 connections, 2 roots again, 3 rounds, and 3 periods with 20 factors



Practice

Apply this understanding through meditation and mindfulness to directly perceive the causal relationships



Liberation

Realize the cessation of ignorance and craving, breaking the cycle of Dependent Origination and attaining freedom from saṃsāra

By thoroughly understanding and realizing through practice these eight points of Dependent Origination, one can break free from the cycle of rebirth and attain final liberation.



Avijjā (Ignorance): The First Link in Dependent Origination

Avijjā means not knowing. This is not knowing of the Four Noble Truths. It's also not knowing what should be known and knowing what should not be known. Avijjā is also called delusion (moha). It has the function of delusion, and also has the nature of covering up. Therefore avijjā is darkness. Also not knowing what is right and wrong. So it's also called wrong knowledge (micchā ñāṇa).



Definition and Nature of Avijjā

Fundamental Ignorance

Avijjā represents the fundamental ignorance or not-knowing that keeps beings trapped in saṃsāra

Darkness of Mind

It is the darkness that obscures true understanding of reality

Root Cause

Avijjā is the root cause of saṃsāric existence and suffering

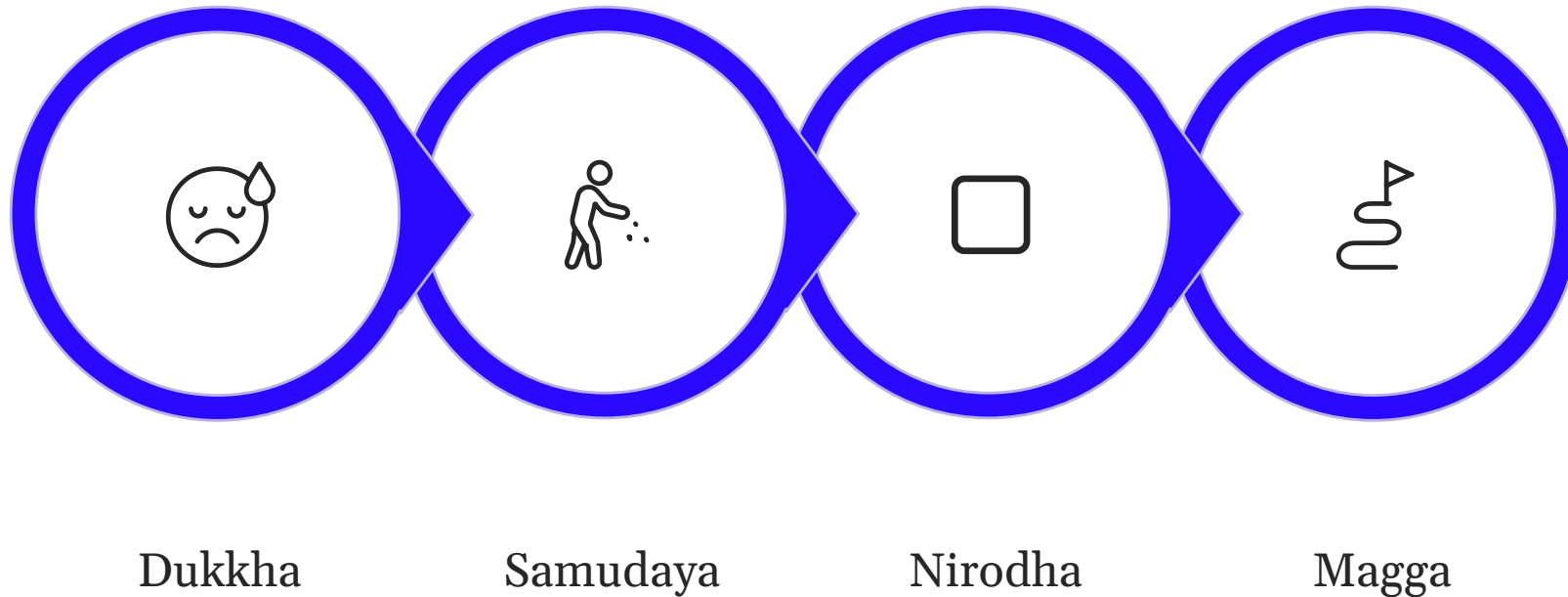
First Link

It is the first link in the chain of Dependent Origination (Paṭicca-samuppāda)

As the Buddha stated in Aṅguttara Nikāya 10.61: "Monks, ignorance precedes the arrival of unskillful qualities; lack of shame and lack of moral dread follow after."

The Four Noble Truths Not Known

Avijjā means not knowing the Four Noble Truths. These are:



This fundamental ignorance of these four truths keeps beings trapped in the cycle of rebirth and suffering.

Not Knowing the First Noble Truth (Dukkha Sacca)

What is Dukkha Sacca?

The First Noble Truth is about understanding the true nature of suffering and the unsatisfactory nature of conditioned existence.

Avijjā prevents us from seeing that all conditioned phenomena are:

- Impermanent (anicca)
- Unsatisfactory (dukkha)
- Non-self (anatta)



When we don't understand dukkha, we continue to seek happiness in things that cannot provide lasting satisfaction.

Not Knowing the Second Noble Truth (Samudaya Sacca)



What is Samudaya Sacca?

The Second Noble Truth identifies craving (taṇhā) as the cause of suffering.

Avijjā prevents us from understanding:

- The connection between desire and dukkha
- How craving leads to clinging (upādāna)
- The role of craving in perpetuating the cycle of rebirth

Without this understanding, we continue to fuel the causes of our own suffering.

Not Knowing the Third Noble Truth (Nirodha Sacca)

What is Nirodha Sacca?

The Third Noble Truth points to the possibility of liberation through the cessation of craving and suffering.

Failure to Recognize Liberation

Avijjā prevents us from recognizing that liberation from suffering is possible.

Misunderstanding Nibbāna

Without understanding Nirodha Sacca, we fail to comprehend the nature of Nibbāna as the ultimate peace and freedom from suffering.

Not Knowing the Fourth Noble Truth (Magga Sacca)



Right View

Understanding the Four Noble Truths



Right Intention

Renunciation, non-ill will, harmlessness



Right Speech

Truthful, harmonious, gentle speech

Avijjā prevents us from understanding the Noble Eightfold Path as the way to liberation. Without this knowledge, we miss the practical method for ending suffering.





Characteristics of Avijjā



Functions as Delusion (Moha)

Avijjā functions as delusion, preventing clear seeing of reality as it is. It distorts our perception and understanding.



Covers Up Truth (Āvaraṇa)

It acts as a veil or covering that obscures the truth, hiding the true nature of phenomena from our understanding.



Creates Wrong Knowledge (Micchā Ñāṇa)

Avijjā leads to incorrect understanding and false views about reality, self, and the nature of existence.



Obscures Right from Wrong

It blurs the distinction between what is skillful and unskillful, beneficial and harmful, right and wrong.



Avijjā in the Sutta Piṭaka

SN 45.1

"Monks, ignorance precedes the arrival of unskillful qualities; lack of shame and lack of moral dread follow after."

The Buddha describes avijjā as the precursor to all unskillful states.

SN 12.2

"And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering."

This defines avijjā in the context of Dependent Origination.

MN 9 (Sammādiṭṭhi Sutta)

Venerable Sāriputta explains avijjā in detail, showing how it relates to wrong view and the perpetuation of suffering.



Avijjā in AN 10.61

"Monks, ignorance precedes the arrival of unskillful qualities; lack of shame and lack of moral dread follow after."

In this sutta, the Buddha discusses the progression and conditions of ignorance, showing how it serves as the foundation for all other unskillful qualities. The Buddha explains that ignorance is the primary condition that leads to the arising of unwholesome mental states and actions.

This teaching emphasizes that avijjā is not merely the absence of knowledge but an active force that generates further negative conditions in the mind.



Avijjā in SN 12.2

Definition in Dependent Origination

"And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance."

In the Vibhaṅga Sutta (SN 12.2), the Buddha defines avijjā specifically in the context of Dependent Origination (Paṭicca-samuppāda), emphasizing its role as the first link in the chain that leads to suffering.





Avijjā in MN 9 (Sammādiṭṭhi Sutta)

In the Sammādiṭṭhi Sutta (Right View Discourse), Venerable Sāriputta provides a detailed explanation of avijjā:

“

"When, friends, a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view... and has arrived at this true Dhamma."

”

“

"And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering—this is called ignorance."

”

Venerable Sāriputta explains that understanding avijjā is essential for developing right view, the first factor of the Noble Eightfold Path.



Avijjā in the Abhidhamma

Dhammasaṅgaṇī Definition

The Dhammasaṅgaṇī, the first book of the Abhidhamma Piṭaka, defines avijjā in comprehensive detail:

- 1 Not knowing the past
- 2 Not knowing the future
- 3 Not knowing both past and future
- 4 Not knowing internal and external phenomena
- 5 Not knowing kamma and its results

This Abhidhamma analysis expands the understanding of avijjā beyond just the Four Noble Truths to include ignorance of temporal dimensions and causal relationships.



Avijjā in the Vibhaṅga

The Vibhaṅga (Abhidhamma-bhājanīya) lists eight types of ignorance:

- | | |
|---|--|
| 1. Ignorance regarding Dukkha | 1. Ignorance regarding the Past |
| 2. Ignorance regarding Dukkha-samudaya | 2. Ignorance regarding the Future |
| 3. Ignorance regarding Dukkha-nirodha | 3. Ignorance regarding both Past and Future |
| 4. Ignorance regarding Dukkha-nirodha-gāminī-
paṭipadā | 4. Ignorance regarding Dependent Origination |

This classification shows how avijjā extends beyond just conceptual misunderstanding to include ignorance of temporal dimensions and causal processes.



Avijjā in the Commentaries

Visuddhimagga (XVII, 43)

In the Visuddhimagga, Buddhaghosa explains avijjā as the root cause of saṃsāra:

"It prevents knowing the true nature of things and keeps beings revolving in the cycle of existence."

The commentary emphasizes that avijjā is not merely the absence of knowledge but an active force that perpetuates the cycle of rebirth.

Abhidhammatthasaṅgaha

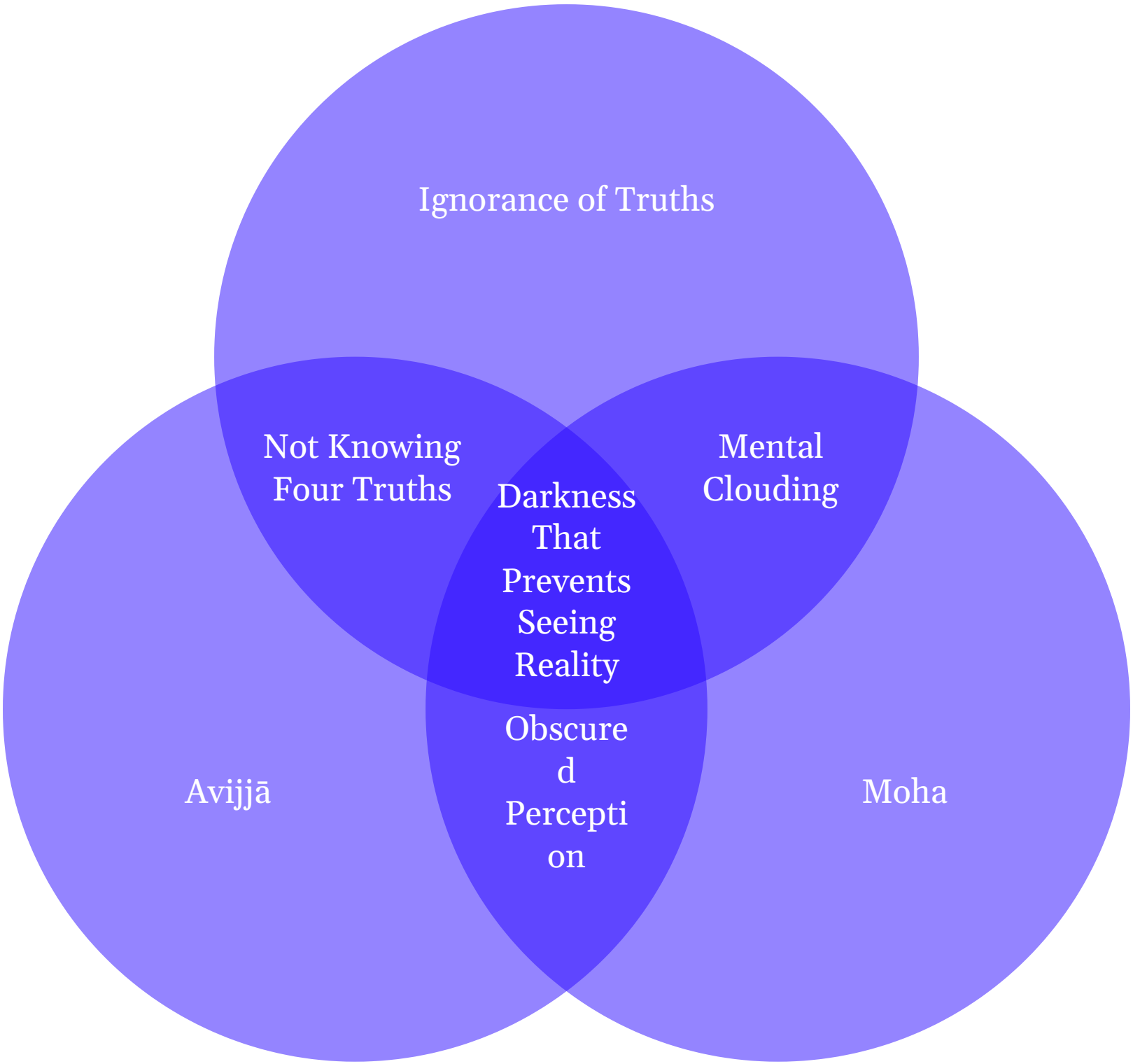
This compendium classifies avijjā as:

- One of the four āsavas (taints)
- One of the ten kilesas (defilements)
- A primary root of unwholesome actions
- The first link in Dependent Origination

This shows avijjā's central role in the Buddhist understanding of mental defilements.



Avijjā as Delusion (Moha)



Avijjā is also called delusion (moha). While sometimes used interchangeably, avijjā specifically refers to not knowing the Four Noble Truths, while moha is the mental factor that clouds judgment and prevents clear seeing.

As a mental factor, moha appears in the Abhidhamma as one of the three unwholesome roots (akusala-mūla) along with greed (lobha) and hatred (dosa).



The Function of Avijjā: Delusion

Avijjā has the function of delusion. This means it actively distorts our perception and understanding of reality in several ways:

Misperception

Causes us to see impermanent phenomena as permanent

Distortion

Leads us to see what is unsatisfactory as satisfactory

Confusion

Makes us perceive what is not-self as having a self or belonging to a self

Misidentification

Causes us to see what is unattractive as attractive

This deluding function keeps beings trapped in cycles of craving and suffering.

The Nature of Avijjā: Covering Up



Avijjā also has the nature of covering up (āvaraṇa). Like a veil or a cloud, it obscures our vision of reality:

- It covers the true nature of phenomena
- It hides the three characteristics of existence (impermanence, unsatisfactoriness, non-self)
- It conceals the Four Noble Truths
- It obscures the path to liberation

This covering function of avijjā prevents beings from seeing things as they truly are (yathābhūta).



Avijjā as Darkness

"Therefore avijjā is darkness."

The metaphor of darkness powerfully illustrates the nature of avijjā:

Absence of Light

Just as darkness is the absence of light, avijjā is the absence of wisdom (paññā).

Inability to See

In darkness, we cannot see objects clearly; in avijjā, we cannot see the truth of reality.

Cause of Stumbling

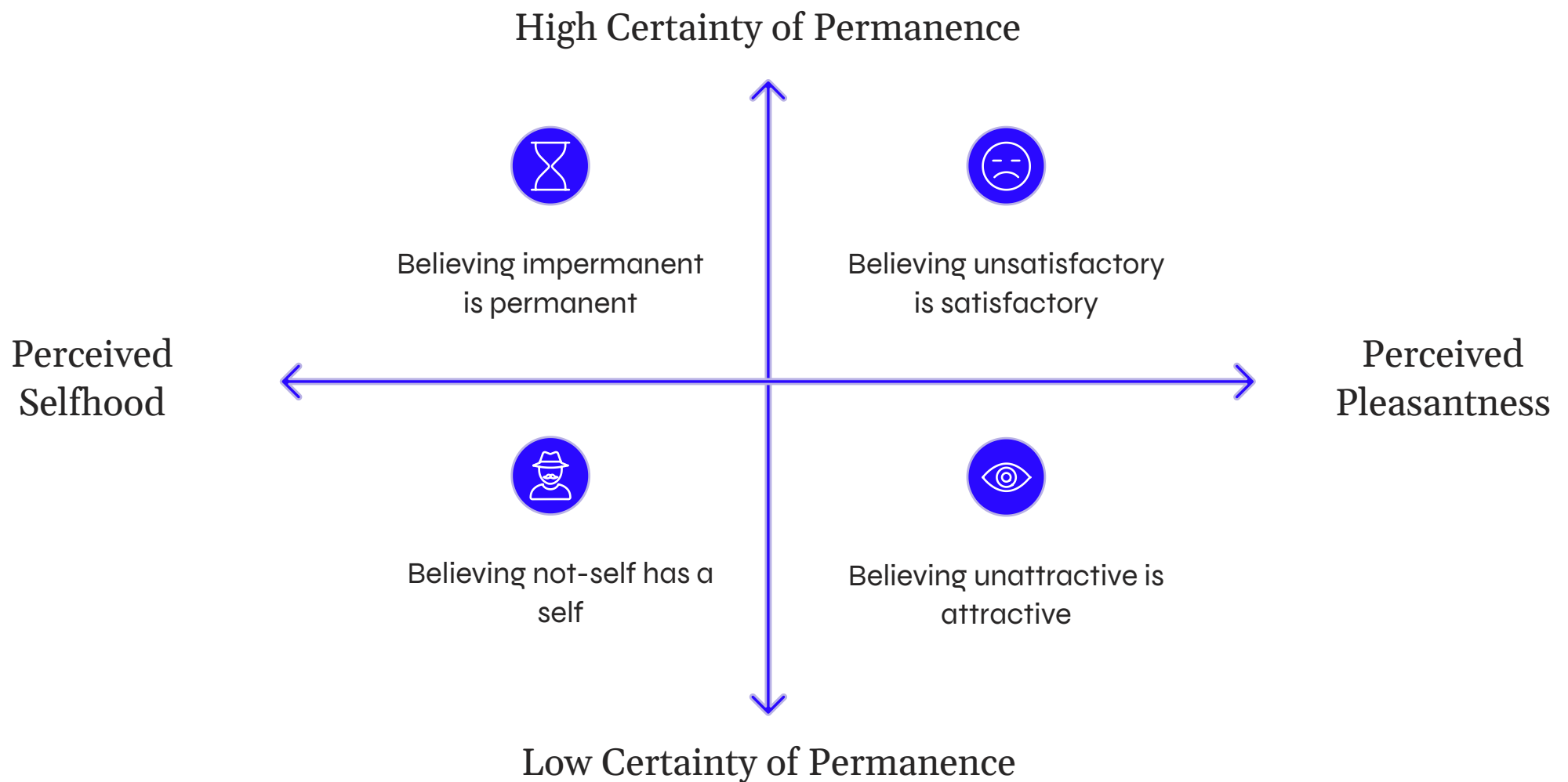
Darkness causes physical stumbling; avijjā causes moral and spiritual stumbling.

Dispelled by Light

Just as darkness is dispelled by light, avijjā is dispelled by wisdom.

Avijjā as Wrong Knowledge (Micchā Ñāṇa)

Avijjā is not merely the absence of knowledge but can also manifest as wrong knowledge (micchā ñāṇa):



This wrong knowledge leads to incorrect views about reality, self, and existence, which in turn generate harmful actions and perpetuate suffering.

Unlike simple not-knowing, wrong knowledge actively creates false constructs and misinterpretations that can be even more difficult to overcome.

Not Knowing What is Right and Wrong

Moral Confusion

Avijjā includes not knowing what is right and wrong in terms of:

- Ethical conduct (sīla)
- Wholesome and unwholesome actions (kusala/akusala)
- Beneficial and harmful speech
- Skillful and unskillful thoughts

This moral confusion leads to actions that create suffering for oneself and others.



Without clear understanding of right and wrong, beings make choices that lead to further entanglement in saṃsāra rather than liberation.

Avijjā and Knowing What Should Not Be Known

An interesting aspect of avijjā is "knowing what should not be known." This refers to:

Speculative Views

Engaging in metaphysical speculation that does not lead to liberation

Useless Knowledge

Accumulating information that does not contribute to ending suffering

Distracting Pursuits

Following intellectual paths that lead away from the direct understanding of the Four Noble Truths

The Buddha often discouraged speculation on questions that did not lead to liberation, emphasizing instead the knowledge that directly contributes to ending suffering.



Avijjā and Not Knowing What Should Be Known

Equally important is "not knowing what should be known," which includes:



Four Noble Truths

The fundamental teachings about suffering and its cessation



Three Characteristics

Impermanence, unsatisfactoriness, and non-self



Dependent Origination

The causal process that perpetuates suffering



Path to Liberation

The Noble Eightfold Path leading to Nibbāna

This ignorance of essential knowledge prevents beings from making progress toward liberation.

Avijjā in Relation to the Past

Not Knowing the Past

According to the Abhidhamma, avijjā includes not knowing the past, which means:

- Not understanding past lives and their conditions
- Not seeing how past actions have led to present circumstances
- Not recognizing patterns of behavior that have perpetuated suffering
- Not understanding historical causes and conditions

This temporal aspect of avijjā prevents us from learning from past experiences and understanding the causal connections that shape our present reality.





Avijjā in Relation to the Future

Not Knowing the Future

The Abhidhamma also identifies avijjā as not knowing the future, which includes:

Consequences

Not understanding the future results of present actions

Potential

Not recognizing the possibility of liberation and awakening

Causality

Not seeing how current choices create future conditions

Direction

Not knowing which path leads to freedom and which to further entanglement

This aspect of avijjā leads to unwise choices that create future suffering rather than liberation.



Avijjā in Relation to Both Past and Future

The Abhidhamma identifies a comprehensive form of avijjā that encompasses not knowing both past and future:

- Not understanding the causal connections between past, present, and future
- Not seeing how patterns repeat across time
- Not recognizing how past conditions shape future possibilities
- Not understanding kamma and its fruits across multiple lifetimes

This temporal ignorance prevents beings from seeing the full scope of saṃsāric existence and the possibility of liberation from it.

Avijjā Regarding Internal and External Phenomena

Internal Phenomena

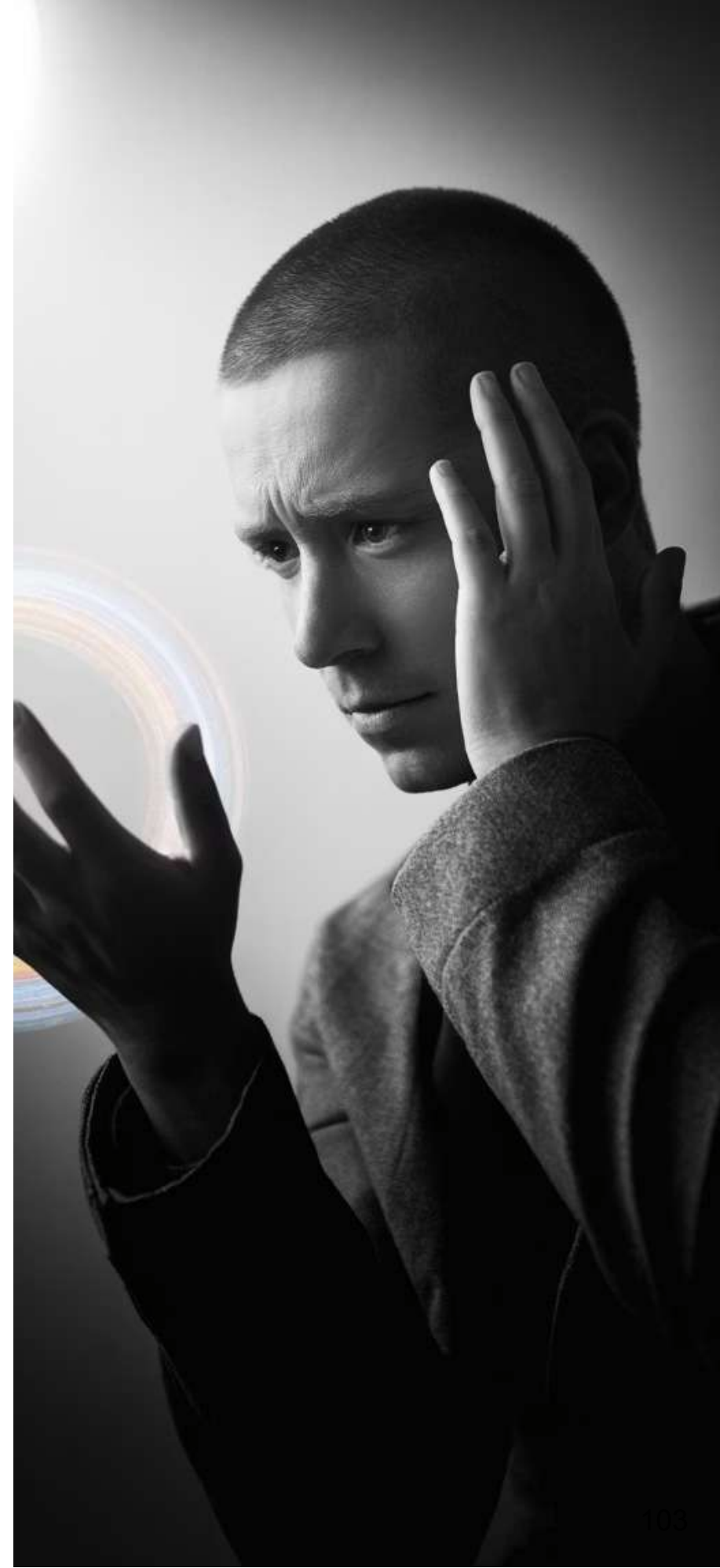
Avijjā includes not understanding:

- The five aggregates (form, feeling, perception, formations, consciousness)
- The six internal sense bases (eye, ear, nose, tongue, body, mind)
- Mental states and processes
- The nature of consciousness

External Phenomena

Avijjā also includes not understanding:

- The six external sense objects (forms, sounds, smells, tastes, touches, mental objects)
- The nature of the external world
- Other beings and their conditions
- Environmental and social conditions



Avijjā Regarding Kamma and Its Results

Actions (Kamma)

Not understanding the nature
of intentional actions

Responsibility

Not accepting ownership of
one's actions and their
consequences



Results (Vipāka)

Not recognizing the fruits that
arise from actions

Causality

Not seeing the connection
between specific actions and
their results

This aspect of avijjā leads to unwise actions that create suffering rather than happiness, as beings fail to understand the moral causality that governs experience.

Avijjā Regarding Dependent Origination

A particularly significant form of avijjā is not understanding Dependent Origination (Paṭicca-samuppāda):

Causal Process

Not seeing how conditions arise in dependence on previous conditions

Twelve Links

Not understanding the twelve links of Dependent Origination, beginning with avijjā itself

Cyclical Nature

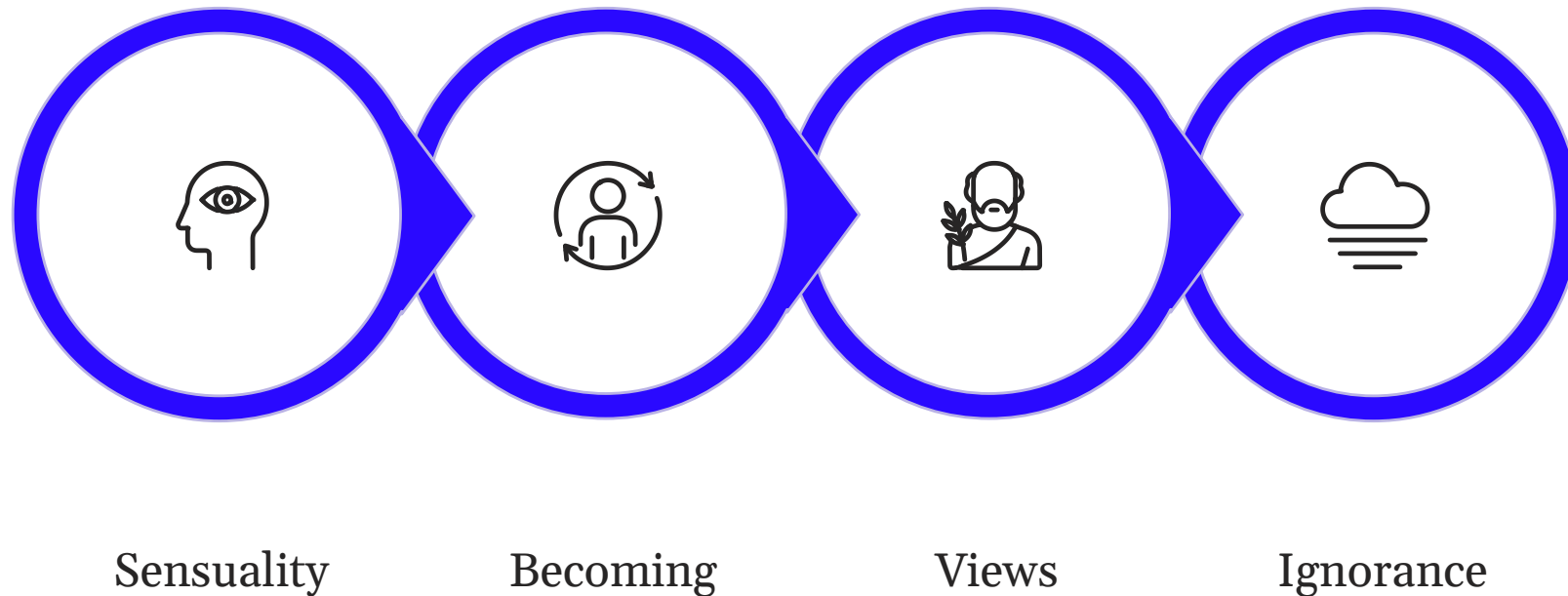
Not recognizing the cyclical nature of saṃsāric existence

Liberation

Not seeing how the cessation of ignorance leads to the cessation of the entire cycle

This form of avijjā is particularly significant because understanding Dependent Origination is essential for liberation.

Avijjā as One of the Four Āsavas (Taints)



In the Abhidhammatthasaṅgaha, avijjā is classified as one of the four āsavas (taints):

1. **Kāmāsava**: The taint of sensuality
2. **Bhavāsava**: The taint of becoming/existence
3. **Diṭṭhāsava**: The taint of views
4. **Avijjāsava**: The taint of ignorance

These āsavas are deeply rooted mental defilements that "flow in" or "intoxicate" the mind, keeping beings trapped in saṃsāra. The complete elimination of all āsavas marks the attainment of arahantship.





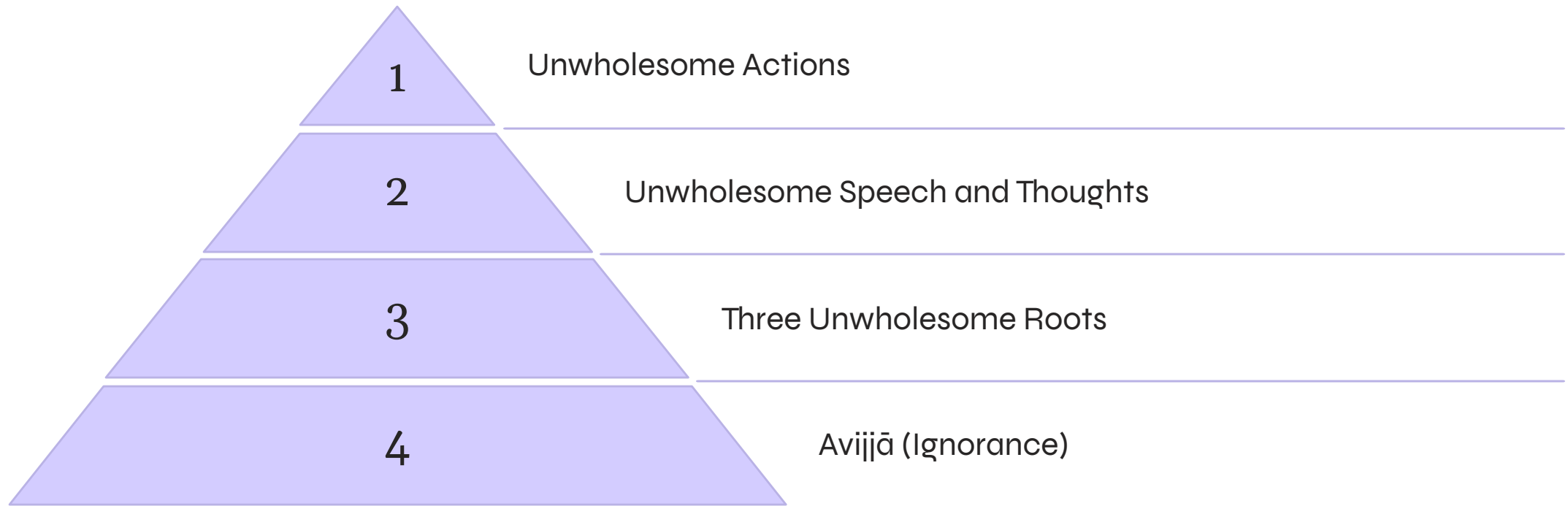
Avijjā as One of the Ten Kilesas (Defilements)

The Abhidhammatthasaṅgaha also classifies avijjā as one of the ten kilesas (defilements):

1. Lobha (greed)
2. Dosa (hatred)
3. Moha/Avijjā (delusion/ignorance)
4. Māna (conceit)
5. Diṭṭhi (wrong view)
1. Vicikicchā (doubt)
2. Thina (sloth)
3. Uddhacca (restlessness)
4. Ahirika (shamelessness)
5. Anottappa (moral recklessness)

These kilesas "defile" or "corrupt" the mind, preventing its natural luminosity and purity from manifesting.

Avijjā as a Root of Unwholesome Actions



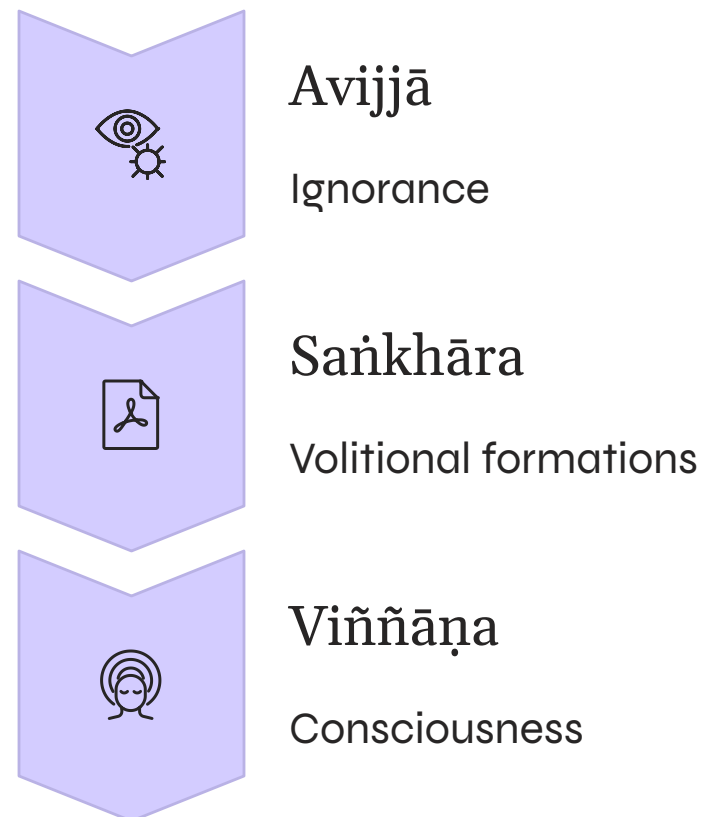
In the Abhidhamma, avijjā (as moha) is identified as one of the three unwholesome roots (akusala-mūla):

1. **Lobha**: Greed/attachment
2. **Dosa**: Hatred/aversion
3. **Moha**: Delusion/ignorance

All unwholesome actions, speech, and thoughts are rooted in one or more of these three unwholesome roots, with avijjā often underlying the other two.

Avijjā as the First Link in Dependent Origination

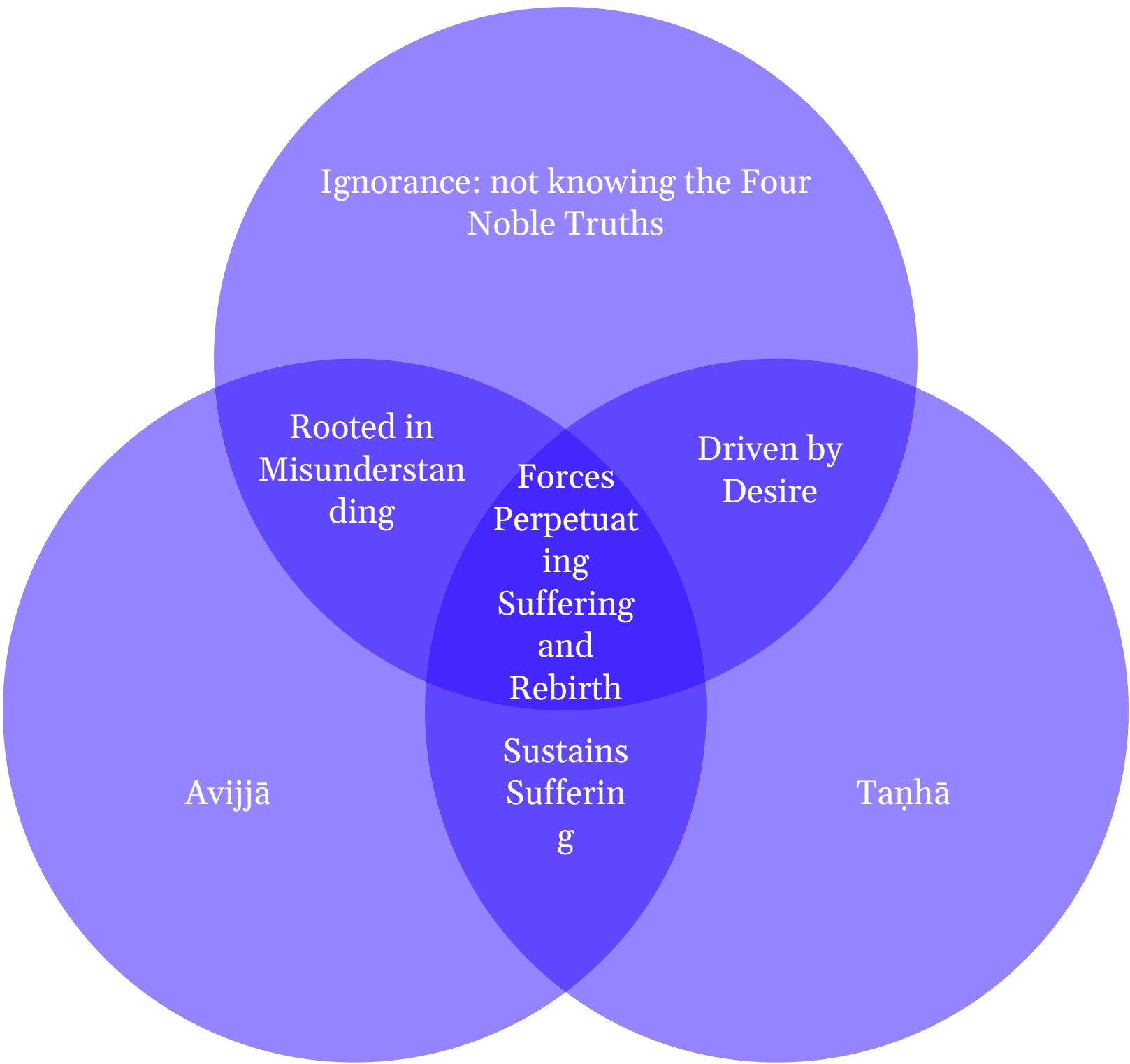
Perhaps most significantly, avijjā is the first link in the chain of Dependent Origination (Paṭicca-samuppāda):



As the first link, avijjā conditions all subsequent links, showing its fundamental role in perpetuating the cycle of suffering. When avijjā ceases, the entire chain of dependent origination ceases, leading to liberation.



The Relationship Between Avijjā and Taṇhā



While avijjā is the first link in Dependent Origination, taṇhā (craving) is identified in the Second Noble Truth as the cause of suffering. These two factors work together:

- Avijjā provides the cognitive basis for taṇhā to arise
- Taṇhā reinforces avijjā by directing attention away from truth
- Together they form a self-reinforcing cycle that perpetuates suffering
- The elimination of one helps in the elimination of the other

Understanding this relationship is crucial for breaking the cycle of suffering.

Overcoming Avijjā



The antidote to avijjā is wisdom (paññā) or true knowledge (vijjā). This is developed through:

- 1 Learning the Dhamma (sutamayā paññā)
- 2 Reflecting on the Dhamma (cintāmayā paññā)
- 3 Developing insight through meditation (bhāvanāmayā paññā)

The culmination of this process is the direct realization of the Four Noble Truths, which completely uproots avijjā.



The Role of Mindfulness in Overcoming Avijjā

Body (Kāya)

Mindfulness of the body reveals its impermanent and unsatisfactory nature

Feelings (Vedanā)

Mindfulness of feelings shows their changing and conditional nature

Mind (Citta)

Mindfulness of mind states reveals their impersonal and transient quality

Dhammas

Mindfulness of mental objects/phenomena reveals the Four Noble Truths

The practice of the Four Foundations of Mindfulness (Satipaṭṭhāna) is a direct method for overcoming avijjā by developing clear seeing of reality as it is.



The Gradual Elimination of Avijjā

Stream-Entry (Sotāpanna)

Eliminates the grossest forms of avijjā, particularly identity view

Once-Returner (Sakadāgāmī)

Further weakens avijjā, reducing sensual desire and ill-will

Non-Returner (Anāgāmī)

Eliminates sensual desire and ill-will completely

Arahant

Completely eradicates all forms of avijjā, achieving full liberation

The elimination of avijjā occurs gradually through the stages of awakening, with complete liberation achieved only at the level of arahantship.



The Cessation of Avijjā and the End of Suffering

When avijjā ceases, the entire chain of Dependent Origination ceases, leading to the end of suffering:

"With the complete fading away and cessation of ignorance, volitional formations cease. With the cessation of volitional formations, consciousness ceases... Such is the cessation of this whole mass of suffering."

This process is described in the reverse order of Dependent Origination, showing how the elimination of avijjā leads to the cessation of all subsequent links and ultimately to the end of dukkha.

The Importance of Understanding Avijjā

Understanding avijjā is crucial for several reasons:

- It reveals the root cause of suffering
- It shows the starting point for the path to liberation
- It helps identify the specific forms of ignorance to be overcome
- It clarifies the relationship between knowledge and liberation

By understanding avijjā, we can more effectively direct our practice toward its elimination.



As the Buddha stated, understanding ignorance is itself the beginning of wisdom.



Summary: Avijjā as the First Link in Dependent Origination

Avijjā is the fundamental ignorance that keeps beings trapped in saṃsāra. It manifests as not knowing the Four Noble Truths, functioning as delusion, covering up truth, and creating wrong knowledge. As the first link in Dependent Origination, it conditions all subsequent links and perpetuates the cycle of suffering.

By developing wisdom through learning, reflection, and meditation practice, avijjā can be gradually eliminated, leading ultimately to complete liberation and the end of suffering.



Saṅkhāra (Volitional Formation) in Dependent Origination

Saṅkhāra represents the volitional formations that condition the arising of khandhas (aggregates). These formations are crucial components in the cycle of dependent origination, determining how beings manifest in various planes of existence.



Understanding Saṅkhāra

Here Saṅkhāra means actions condition for khandhas to arise. Saṅkhāra functions in three primary ways:

Conditioning for the 5 khandhas

Saṅkhāra conditioning for the 5 khandhas to arise, i.e., mind and body.

Conditioning for the 4 mind khandhas

Saṅkhāra conditioning for the 4 mind khandhas to arise, i.e., nāmakkhandhas.

Conditioning for the body khandha

Saṅkhāra conditioning for the body khandha, i.e., rūpakkhadha to arise.



Three Kinds of Saṅkhāra

There are 3 kinds of saṅkhāra that condition different types of rebirth and existence:

1. Puññābhisāṅkhāra - wholesome volitional formation
2. Āpuññābhisāṅkhāra - unwholesome volitional formation
3. Āneñjābhisāṅkhāra - volitional formation of immaterial jhāna

Puññābhisāṅkhāra (Wholesome Volitional Formation)

Puññābhisāṅkhāra refers to wholesome volitional formations that lead to favorable rebirths. It has two main categories:

Kāmāvacara Puññābhisāṅkhāra

Sense sphere of wholesome volitional formation. These are meritorious actions performed in the sensual realm that lead to rebirth as humans or heavenly beings (devas).

Rūpāvacara Puññābhisāṅkhāra

Fine material sphere of wholesome volitional formation. These are meditative absorptions (jhānas) that lead to rebirth in the fine-material brahma realms.

- Results in rūpabrahma khandhas
- Associated with form jhānas



Āpuññābhisāṅkhāra (Unwholesome Volitional Formation)

Āpuññābhisāṅkhāra refers to unwholesome volitional formations that lead to unfavorable rebirths. These are actions rooted in greed, hatred, and delusion.



Unwholesome formations lead to rebirth in the 4 woeful planes (apāyabhūmi):

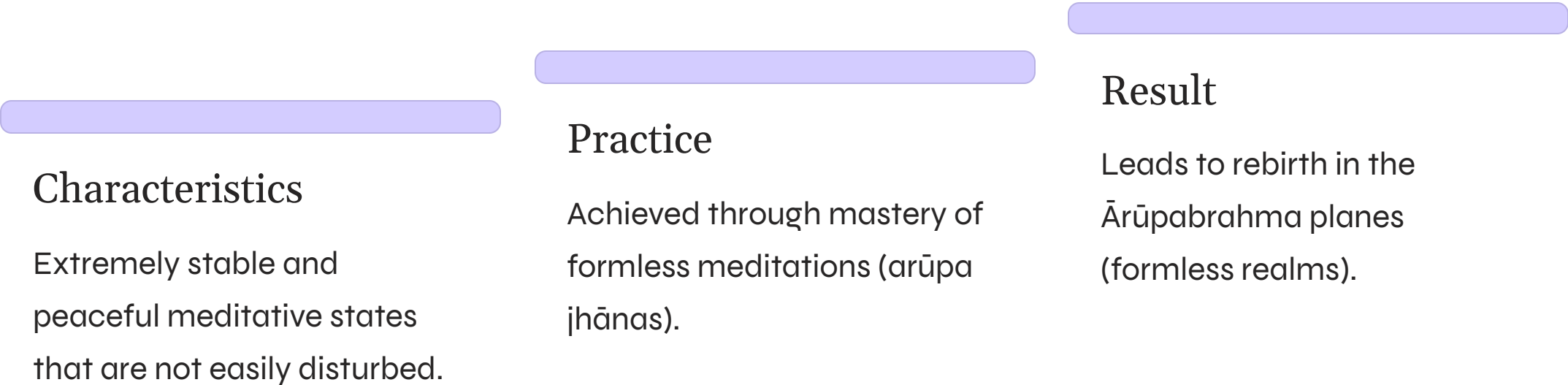
- Hell realms (Niraya)
- Animal realm (Tiracchāna)
- Hungry ghost realm (Peta)
- Demon realm (Asura)





Āneñjābhisaṅkhāra (Imperturbable Volitional Formation)

Āneñjābhisaṅkhāra refers to volitional formations of immaterial jhāna. These are the highest meditative states that transcend form.





Khandhas Arising by Different Kinds of Saṅkhāra

Different types of saṅkhāra condition the arising of different types of khandhas (aggregates) in various realms of existence:

Puññābhisaṅkhāra

- (a) With kamavacara
puññābhisaṅkhāra; human
beings, heavenly being
- (b) With rūpāvacara
puññābhisaṅkhāra,
rūpabrahma khandhas.

Āpuññābhisaṅkhāra

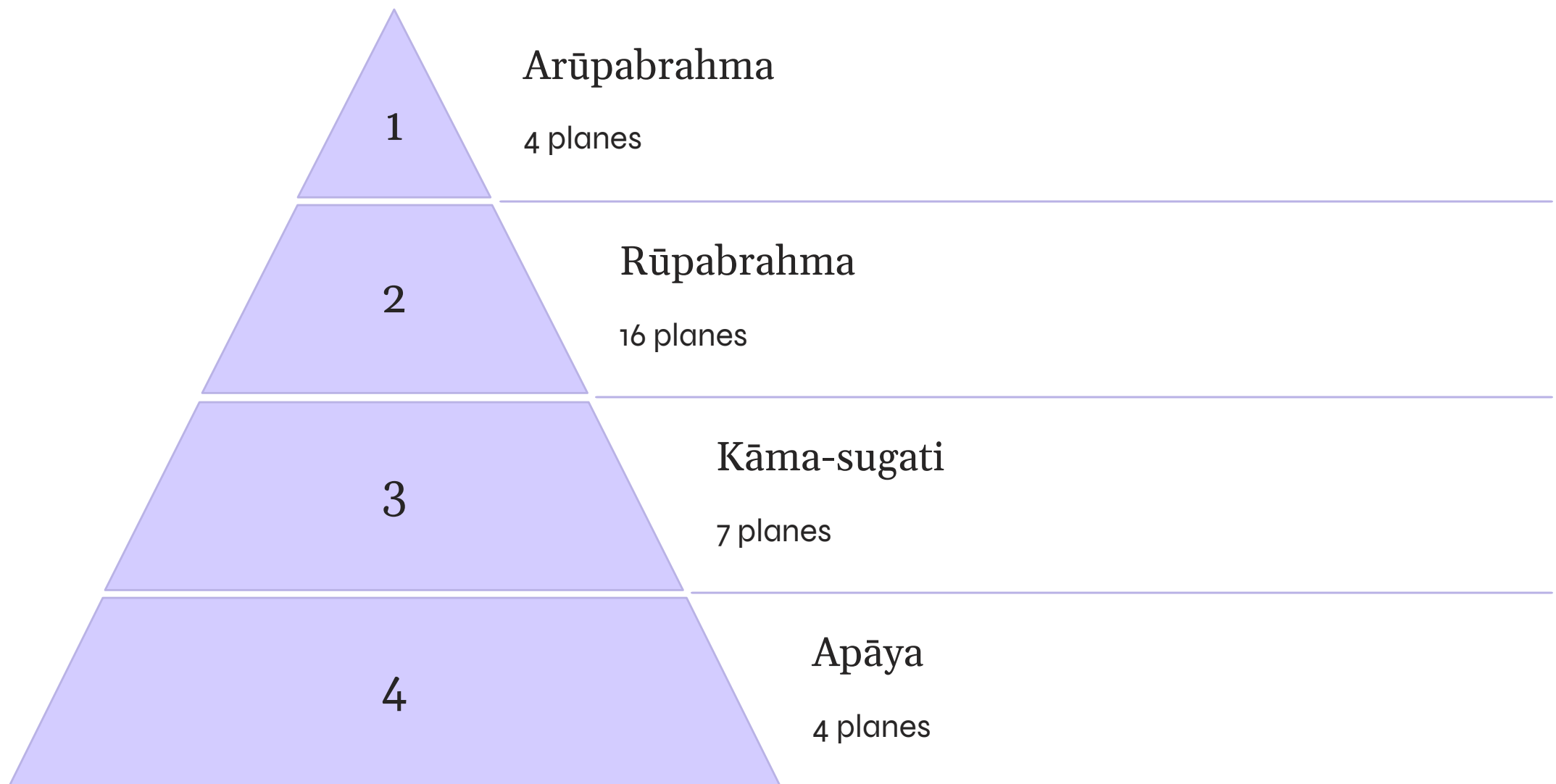
Beings in the 4 woeful planes
(apāyabhūmi)

Āneñjābhisaṅkhāra

Ārūpabrahma khandhas

The 31 Planes of Existence

The Buddhist cosmology describes 31 planes of existence (Ekatiṃsa Bhūmi) where beings can take rebirth based on their saṅkhāra:



Kāma-sugati: Sensual Good Destinations

Kāma-sugati refers to the sensual good destinations, which are favorable realms within the sensual sphere:

Human Realm (Manussabhūmi)

The human realm is considered precious for spiritual practice as it contains the right balance of pleasure and pain to motivate spiritual development.

Six Heavenly Realms (Deva Realms)

- Cātumahārājika
- Tāvatiṃsa
- Yāma
- Tusita
- Nimmānarati
- Paranimmitavasavatti



Together, these make up the 7 planes of Kāma-sugati.



Rūpabrahma Planes

The Rūpabrahma planes are the fine-material realms where beings who have mastered the form jhānas are reborn:

First Jhāna Realms (3)

- Brahma-pārisajja
- Brahma-purohita
- Mahā-brahma

Second Jhāna Realms (3)

- Parittābha
- Appamāṇābha
- Ābhassara

Third Jhāna Realms (3)

- Parittasubha
- Appamāṇasubha
- Subhakiṇha

Fourth Jhāna Realms (7)

- Vehapphala
- Asaññasatta
- 5 Pure Abodes (Suddhāvāsa)

These 16 planes correspond to achievements in the four form jhānas.

Arūpabrahma Planes

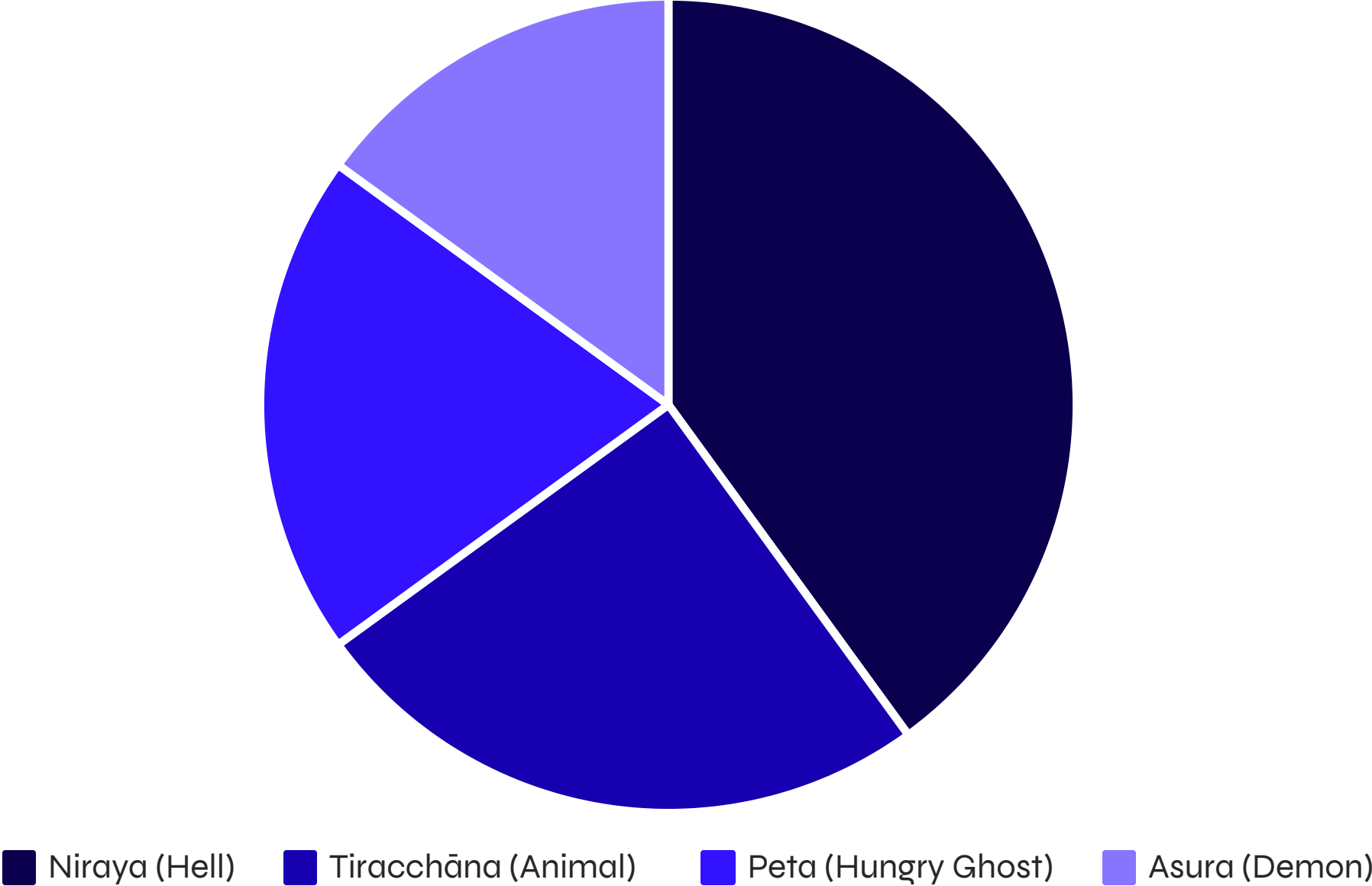
The Arūpabrahma planes are the formless realms where beings who have mastered the formless jhānas are reborn:





Apāya: Woeful Planes

The Apāya planes are the woeful destinations where beings with predominant unwholesome kamma are reborn:



These 4 planes represent destinations of intense suffering resulting from unwholesome actions (Āpuññābhisāṅkhāra).



Detailed Analysis of Puññābhisaṅkhāra

Kāmāvacara Puññābhisaṅkhāra

Sense-sphere wholesome formations include:

- Generosity (Dāna)
- Moral conduct (Sīla)
- Mental development (Bhāvanā)
- Respectful service (Apacāyana)
- Transference of merit (Pattidāna)
- Rejoicing in others' merit (Pattānumodanā)

Rūpāvacara Puññābhisaṅkhāra

Fine-material sphere wholesome formations include:

- First jhāna meditation
- Second jhāna meditation
- Third jhāna meditation
- Fourth jhāna meditation

These meditative states lead to rebirth in the corresponding rūpabrahma realms.

Detailed Analysis of Āpuññābhisaṅkhāra

Unwholesome volitional formations (Āpuññābhisaṅkhāra) are rooted in the three unwholesome roots:



Lobha (Greed)

Actions motivated by attachment, craving, and desire for sensual pleasures.



Dosa (Hatred)

Actions motivated by anger, aversion, ill-will, and the desire to harm.



Moha (Delusion)

Actions motivated by ignorance, confusion, and wrong view.

These unwholesome formations lead to rebirth in the four woeful planes (apāyabhūmi).

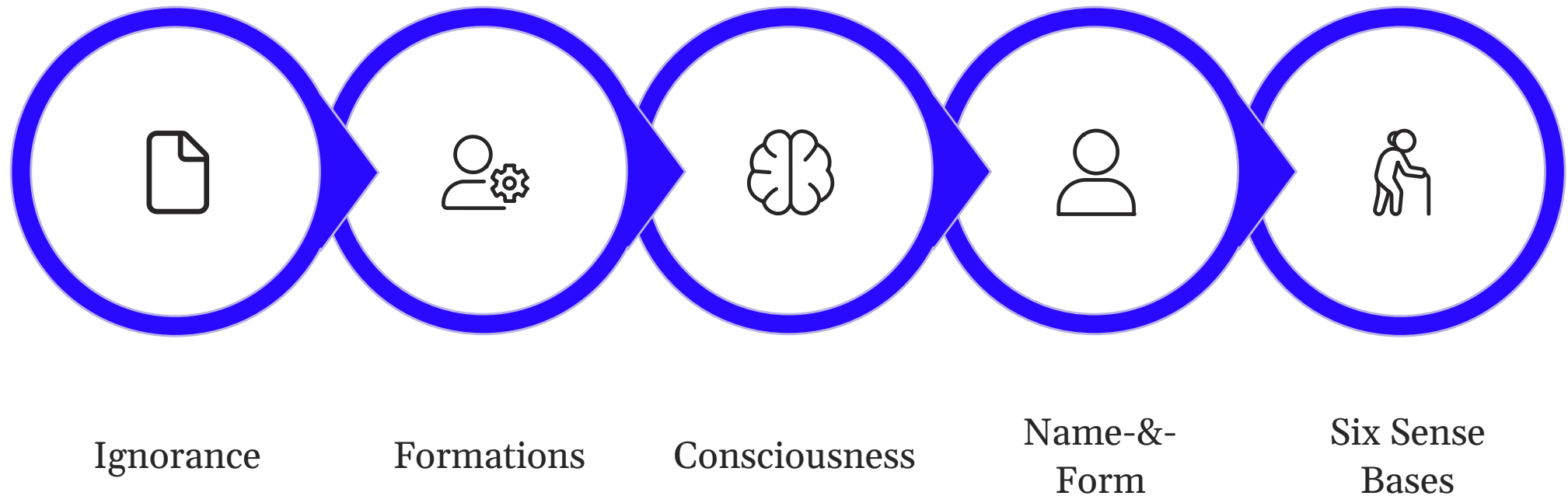


Detailed Analysis of Āneñjābhisaṅkhāra

Imperturbable volitional formations (Āneñjābhisaṅkhāra) are related to the four formless jhānas:

Formless Jhāna	Meditation Object	Resulting Rebirth
Base of Infinite Space	Concept of boundless space	Ākāśānañcāyatana realm
Base of Infinite Consciousness	Consciousness of infinite space	Viññāṇaṇcāyatana realm
Base of Nothingness	Absence of the first formless jhāna	Ākiñcaññāyatana realm
Base of Neither Perception Nor Non-perception	Subtle perception of the third formless jhāna	Nevasaññānāsaññāyatana realm

Saṅkhāra in the Context of Dependent Origination



In the chain of dependent origination (Paṭiccasamuppāda), Saṅkhāra is the second link:

1. Avijjā (Ignorance) → conditions →
2. Saṅkhāra (Volitional formations) → conditions →
3. Viññāṇa (Consciousness)

Ignorance about the Four Noble Truths leads to the formation of volitional actions (saṅkhāra), which in turn condition the arising of consciousness and subsequent links in the chain of dependent origination.

Saṅkhāra and Kamma

Saṅkhāra is closely related to the concept of kamma (intentional action):

Relationship

Saṅkhāra represents the volitional aspect of kamma. While kamma refers to intentional actions in general, saṅkhāra specifically refers to the volitional formations that condition rebirth and the arising of the aggregates.

Distinction

Not all kamma is saṅkhāra in the context of dependent origination. Only kamma that has the potency to produce rebirth is considered saṅkhāra in this context.





The Role of Saṅkhāra in Rebirth

Saṅkhāra plays a crucial role in determining the nature of rebirth:



At the moment of death, the most powerful saṅkhāra will manifest to determine the next rebirth.



Saṅkhāra and the Five Aggregates

Saṅkhāra conditions the arising of the five aggregates (pañcakkhandha):

Rūpa (Form)

The physical body and material aspects of existence.

Vedanā (Feeling)

Pleasant, unpleasant, or neutral sensations.

Saññā (Perception)

Recognition and interpretation of sensory input.

Saṅkhāra (Mental Formations)

Volitional activities and mental constructs.

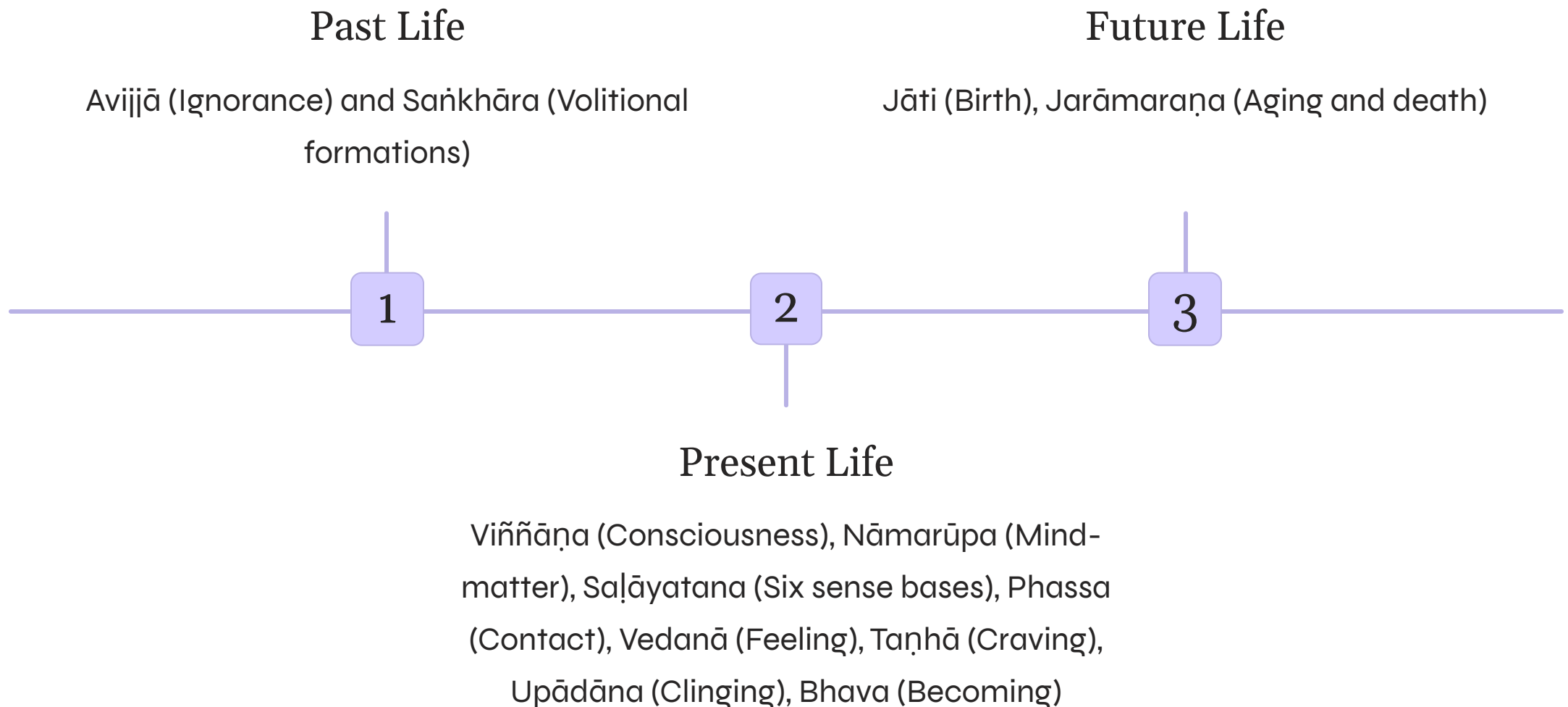
Viññāṇa (Consciousness)

Awareness of objects through the six sense doors.

Note that saṅkhāra appears both as a conditioning factor for the aggregates and as one of the aggregates itself, though with slightly different connotations in each context.

Saṅkhāra in the Three Lifetimes Model

In the three-lifetimes model of dependent origination, saṅkhāra belongs to the past causes:



The saṅkhāra formed in the past life conditions the consciousness (viññāṇa) that arises at the moment of conception in the present life.

Cessation of Saṅkhāra

The cessation of saṅkhāra is an important aspect of the path to liberation:

With the complete fading away and cessation of ignorance comes cessation of volitional formations.

When ignorance (avijjā) is eradicated through wisdom and insight, saṅkhāra no longer arises. This breaks the chain of dependent origination and leads to the end of suffering.

The Noble Eightfold Path is the way to achieve this cessation, particularly through the development of wisdom (paññā) that sees the true nature of reality.





Saṅkhāra and the Three Characteristics

Saṅkhāra exemplifies the three characteristics (tilakkhaṇa) of existence:

Anicca (Impermanence)

Saṅkhāra is constantly changing and never remains the same from moment to moment.

Dukkha (Unsatisfactoriness)

Because saṅkhāra is impermanent, it cannot provide lasting happiness and is therefore unsatisfactory.

Anatta (Non-self)

Saṅkhāra does not belong to a self and is not under anyone's control; it arises due to conditions.

Understanding these three characteristics of saṅkhāra leads to dispassion, detachment, and ultimately liberation.



Saṅkhāra and Meditation Practice

Samatha (Concentration)

Through concentration meditation, one can temporarily suppress unwholesome saṅkhāra and cultivate wholesome ones, leading to the attainment of jhānas.

- Develops rūpāvacara and āneñjābhisāṅkhāra
- Leads to rebirth in higher realms
- Provides a stable foundation for insight

Vipassanā (Insight)

Through insight meditation, one directly observes the arising and passing away of saṅkhāra, leading to wisdom and liberation.

- Sees the impermanence of saṅkhāra
- Understands the unsatisfactory nature of saṅkhāra
- Realizes the non-self characteristic of saṅkhāra



Summary of Saṅkhāra Types and Their Results

Type of Saṅkhāra	Characteristics	Resultant Rebirth
Kāmāvacara Puññābhisaṅkhāra	Wholesome actions in the sense sphere	Human realm and 6 deva realms
Rūpāvacara Puññābhisaṅkhāra	Form jhāna meditations	16 rūpabrahma realms
Āpuññābhisaṅkhāra	Unwholesome actions rooted in greed, hatred, and delusion	4 woeful planes (apāyabhūmi)
Āneñjābhisaṅkhāra	Formless jhāna meditations	4 arūpabrahma realms

This comprehensive understanding of saṅkhāra helps practitioners recognize the consequences of their actions and make wise choices that lead toward liberation rather than continued rebirth.



Transcending Saṅkhāra

The ultimate goal in Buddhist practice is to transcend all types of saṅkhāra:

Understanding

Comprehending the nature of saṅkhāra and its role in perpetuating the cycle of rebirth.

Cultivation

Developing wholesome saṅkhāra while reducing unwholesome ones through ethical conduct and meditation.

Insight

Seeing the three characteristics of saṅkhāra through direct experience in meditation.

Liberation

Attaining Nibbāna, which is described as the cessation of all saṅkhāra (sabba-saṅkhāra-samatha).

When all saṅkhāra ceases, there is no more conditioning for rebirth, and the cycle of dependent origination comes to an end. This is the ultimate peace of Nibbāna.



Viññāṇa (Consciousness)

Viññāṇa is knowing. There are 2 types of viññāṇa. Patisandhi viññāṇa rebirth-linking consciousness, consciousness during the pregnancy. And pavutti viññāṇa—consciousness arises in this present life, while still alive. Rebirth-linking consciousness had already gone. Now, we're living with these pavutti viññāṇa.



The Two Main Categories of Viññāṇa

Paṭisandhi Viññāṇa

- Rebirth-linking consciousness
- First moment of consciousness in new life
- Links previous life to current life
- Occurs at conception

Pavutti Viññāṇa

- Active consciousness during life
- Six types based on sense doors
- What we experience in our present life
- The consciousness we're currently living with

These two categories represent the complete spectrum of consciousness as understood in Buddhist philosophy. While paṭisandhi viññāṇa connects us to our past lives, pavutti viññāṇa is what we experience moment by moment in our current existence.

Paṭisandhi Viññāṇa: Rebirth-Linking Consciousness

Paṭisandhi viññāṇa is the rebirth-linking consciousness that occurs during pregnancy. It is the first moment of consciousness in a new life, serving as the bridge between the previous life and the current one. This consciousness arises at the moment of conception and establishes the connection to our past existence.

- According to Buddhist teachings, this rebirth-linking consciousness is what carries the kammic imprints from one life to the next, establishing continuity between lives without transferring a permanent self or soul.



Pavutti Viññāṇa: Active Consciousness

Pavutti viññāṇa refers to the consciousness that arises in our present life, while we are still alive. After the rebirth-linking consciousness has passed, we continue living with these active consciousnesses that respond to our environment through the six sense doors.

This is the consciousness we experience moment by moment as we interact with the world around us. It is dynamic and constantly changing based on sensory input.



Pavutti viññāṇa is what allows us to be aware of our surroundings and to process information from our environment. It is the foundation of our lived experience.



The Six Types of Consciousness (Cha Viññāṇa)

These are 6 types of consciousness that arise through different sense doors:

Nearly every living being is alive with these 6 consciousnesses. Except non-percipient beings (asaññasattā) and immaterial beings (arūpabrahmas), they are a little different from the mind-body beings.



One Consciousness at a Time

In every mind moment, it can only arise one consciousness. Because 2 consciousnesses can't arise together at the same moment.

Only one consciousness can arise at a time (ekacittakkhaṇa)

This principle of ekacittakkhaṇa (single-consciousness-moment) is fundamental to understanding how consciousness operates. Even though we may feel like we're experiencing multiple sensations simultaneously, at the microscopic level of mind-moments, consciousness arises one at a time in extremely rapid succession.



Exceptions to the Six Consciousnesses

Asaññasattā (Non-percipient beings)

These beings have form but no consciousness. They exist in a state of deep meditation without perception or awareness.

Arūpabrahma (Formless realm beings)

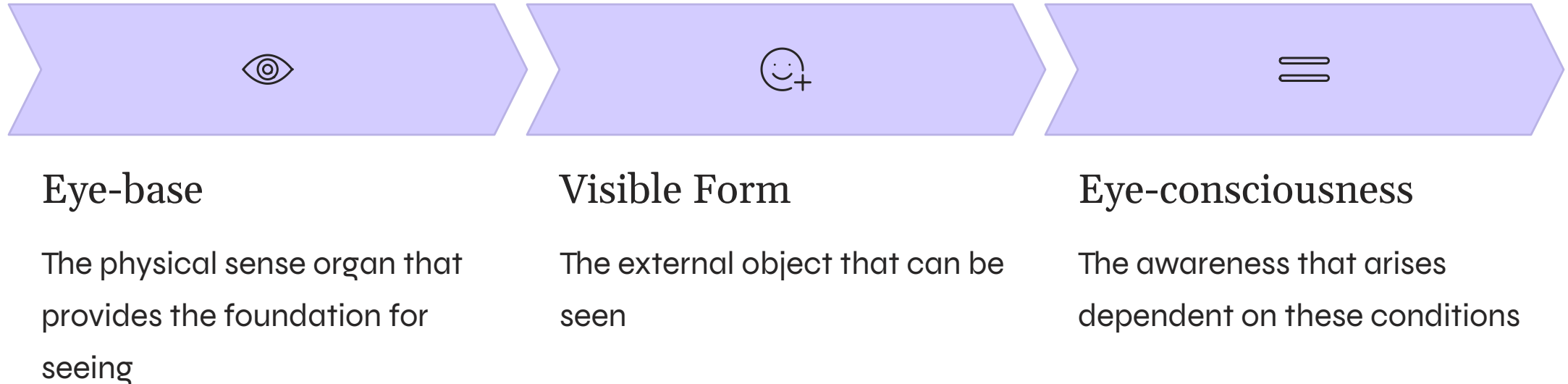
These beings have consciousness but no physical form. They exist in the immaterial realms and experience only mind-consciousness.

These exceptions highlight the diversity of conscious experience across different realms of existence in Buddhist cosmology. While most beings experience all six types of consciousness, these special categories of beings have different configurations of consciousness.



Cakkhu-viññāṇa: Eye-consciousness

Cakkhu-viññāṇa is eye-consciousness, arising in the eye when it comes into contact with visible forms.



This consciousness is specifically responsible for the awareness of visual objects and cannot perceive sounds, smells, or other sensory inputs.

Sota-viññāṇa: Ear-consciousness

Sota-viññāṇa is ear-consciousness, arising in the ear when it comes into contact with sounds.

This consciousness is dependent on:

- The ear-base (physical sense organ)
- Sound (external auditory stimulus)

Ear-consciousness is specifically responsible for the awareness of sounds and cannot perceive sights, smells, or other sensory inputs.



Ghāna-viññāṇa: Nose-consciousness

Ghāna-viññāṇa is nose-consciousness, arising in the nose when it comes into contact with odors.

Nose-base

The physical sense organ that provides the foundation for smelling

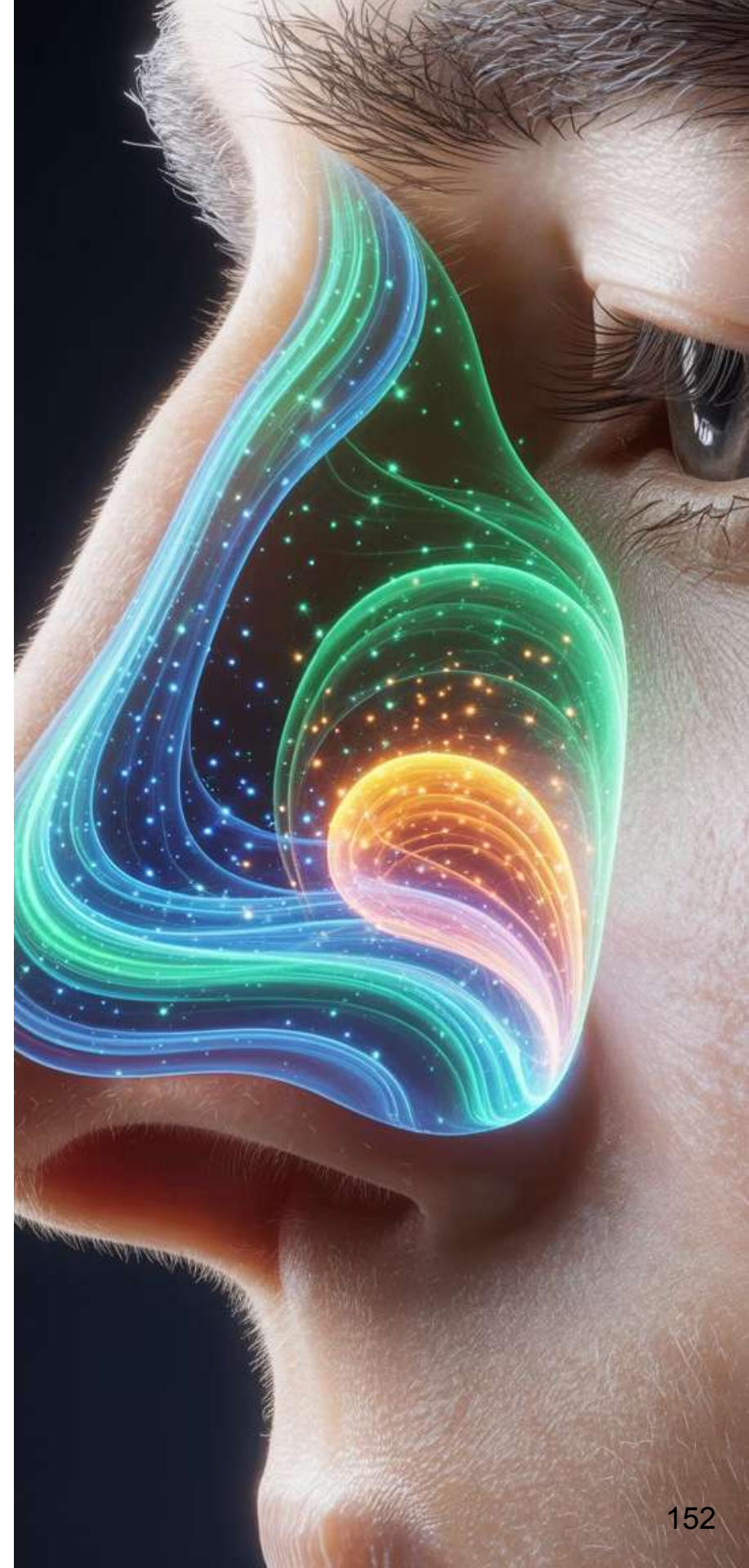
Odors

The external olfactory stimuli that can be smelled

Nose-consciousness

The awareness that arises dependent on these conditions

This consciousness is specifically responsible for the awareness of smells and cannot perceive sights, sounds, or other sensory inputs.



Jivhā-viññāṇa: Tongue-consciousness

Jivhā-viññāṇa is tongue-consciousness, arising on the tongue when it comes into contact with tastes.

This consciousness is dependent on:

- The tongue-base (physical sense organ)
- Tastes (external gustatory stimuli)

Tongue-consciousness is specifically responsible for the awareness of flavors and cannot perceive sights, sounds, or other sensory inputs.



Kāya-viññāṇa: Body-consciousness

Kāya-viññāṇa is body-consciousness, arising in/on the body when it comes into contact with tangible objects.



Body-base

The physical sense organ that provides the foundation for touch sensations



Tangibles

The external tactile stimuli that can be felt



Body-consciousness

The awareness that arises dependent on these conditions

This consciousness is specifically responsible for the awareness of touch, pressure, temperature, and pain, and cannot perceive sights, sounds, or other sensory inputs.

Mano-viññāṇa: Mind-consciousness

Mano-viññāṇa is mind-consciousness, arising in the heart when it comes into contact with mental objects.

Unlike the other five types of consciousness which are tied to physical sense organs, mind-consciousness deals with thoughts, memories, emotions, and other mental phenomena.



Mind-consciousness is dependent on the mind-base and mental objects. It is the most complex form of consciousness and plays a crucial role in our cognitive processes and subjective experiences.



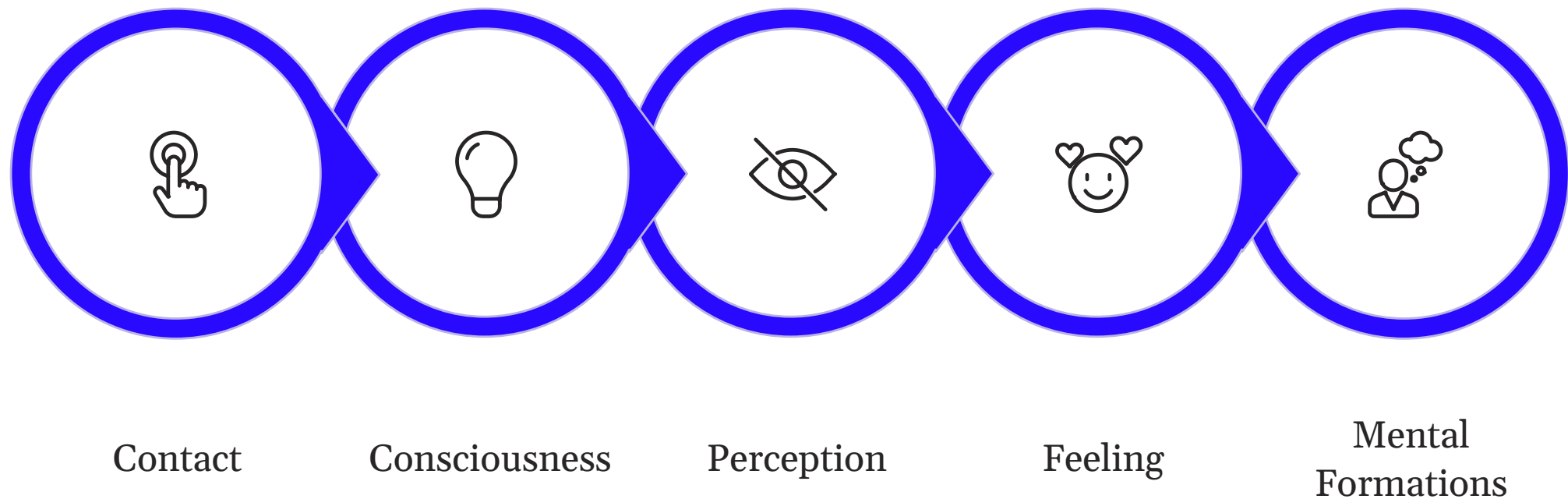
The Scriptural Foundation

"And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness."

This quote from SN 12.2 (Samyutta Nikaya) provides the scriptural foundation for understanding consciousness in Buddhist philosophy. The Buddha clearly delineates the six types of consciousness, emphasizing their role in our experience of the world.

This teaching is part of the Buddha's explanation of dependent origination (paṭicca-samuppāda), showing how consciousness arises dependent on conditions and is not a permanent self or soul.

The Process of Consciousness



Consciousness doesn't arise in isolation but as part of a process. When a sense organ comes into contact with its corresponding object, the appropriate consciousness arises. This then leads to perception, feeling, and mental formations.

This process happens extremely rapidly, giving us the impression of continuous and simultaneous awareness, even though consciousnesses arise one at a time.



Consciousness and the Five Aggregates

Viññāṇa is one of the five aggregates (khandhas) that constitute a living being:

1. Rūpa (Form/Matter)
2. Vedanā (Feeling/Sensation)
3. Saññā (Perception)
4. Saṅkhāra (Mental Formations)
5. Viññāṇa (Consciousness)

As one of the five aggregates, consciousness plays a crucial role in our experience of reality. However, like the other aggregates, it is impermanent, subject to suffering, and not-self (anicca, dukkha, anatta).

Consciousness in Dependent Origination



In the chain of dependent origination (paṭicca-samuppāda), consciousness is the third link, arising dependent on formations (saṅkhāra) and conditioning name-and-form (nāma-rūpa).

This positioning highlights the crucial role consciousness plays in connecting our past actions to our present experience, and how it shapes our physical and mental makeup.

Consciousness and Rebirth

Paṭisandhi viññāṇa (rebirth-linking consciousness) plays a crucial role in the process of rebirth according to Buddhist philosophy. It is the consciousness that links one life to the next, carrying the kammic imprints from the previous existence.



Unlike the concept of a soul or permanent self that transmigrates, rebirth in Buddhism involves the continuation of a process. The rebirth-linking consciousness is conditioned by past actions and serves as the bridge between lives without transferring a permanent entity.

The Interdependence of Consciousness and Name-and-Form

"Just as two sheaves of reeds might stand leaning against each other, so too, with name-and-form as condition, consciousness; with consciousness as condition, name-and-form."

This quote from the Nalakalapasutta (SN 12.67) illustrates the interdependent relationship between consciousness and name-and-form (nāma-rūpa). They support each other like two sheaves of reeds leaning against one another.

This mutual conditioning highlights that consciousness doesn't exist independently but arises in dependence on physical and mental phenomena, which in turn depend on consciousness.





The Speed of Consciousness

17

Mind-moments per flash
of lightning

According to Abhidhamma,
consciousness arises and passes
away extremely rapidly, with
billions of mind-moments
occurring in what seems like an
instant to us.

1

Consciousness at a time

Only one consciousness can arise
at any given moment, though they
succeed each other so quickly
that we perceive continuity.

6

Types of consciousness

The six types of consciousness
take turns arising based on which
sense door is active at a particular
moment.

The rapid succession of different consciousnesses gives us the impression of simultaneous awareness through multiple sense doors, even though only one consciousness can arise at a time.

Consciousness and Attention



While the six types of consciousness provide awareness of their respective sense objects, our attention determines which consciousness becomes prominent in our experience at any given moment.

When we focus on a sound, ear-consciousness becomes dominant. When we focus on a sight, eye-consciousness takes precedence. This ability to direct our attention is a crucial aspect of mental development in Buddhist practice.



Consciousness and Meditation

In meditation practice, particularly in mindfulness (sati) and clear comprehension (sampajañña), we develop the ability to observe the arising and passing away of different types of consciousness without getting caught up in them.

This observation helps us understand the impermanent and conditioned nature of consciousness, leading to insight and wisdom. By seeing consciousness clearly, we begin to loosen our identification with it as "self" or "mine."



Wholesome and Unwholesome Consciousness

Wholesome Consciousness

- Rooted in non-greed, non-hatred, non-delusion
- Associated with positive mental states
- Leads to beneficial results
- Supports spiritual development

Unwholesome Consciousness

- Rooted in greed, hatred, delusion
- Associated with negative mental states
- Leads to harmful results
- Hinders spiritual development

According to Abhidhamma, consciousness can be classified as wholesome (kusala), unwholesome (akusala), or neutral (abyākata) based on its associated mental factors and ethical quality. This ethical dimension of consciousness is crucial for understanding how our mental states contribute to our spiritual progress or regression.



The 89/121 Types of Consciousness in Abhidhamma

While the suttas primarily discuss the six types of consciousness based on sense doors, the Abhidhamma provides a more detailed analysis, identifying 89 or 121 types of consciousness based on:

- Ethical quality (wholesome, unwholesome, neutral)
- Realm of existence (sensual, fine-material, immaterial, supramundane)
- Associated mental factors
- Functions in the cognitive process

This detailed classification helps in understanding the variety and complexity of conscious experience and its role in spiritual development.

Consciousness and the Three Characteristics



Anicca (Impermanence)

Consciousness is constantly arising and passing away, never remaining the same from one moment to the next. Each instance of consciousness is replaced by another in rapid succession.



Dukkha (Unsatisfactoriness)

Because consciousness is impermanent and beyond our control, identifying with it as "self" leads to suffering. It cannot provide lasting satisfaction or security.



Anatta (Not-self)

Consciousness is not a self or the property of a self. It arises due to conditions and is subject to change. There is no permanent entity or controller behind the process of consciousness.

Understanding these three characteristics of consciousness is crucial for developing insight and wisdom in Buddhist practice.



Consciousness Without Surface

"Consciousness that is signless, boundless, all-luminous... Here water, earth, fire, and air find no footing. Here long and short, small and great, fair and foul... Here name-and-form are wholly destroyed."

In some suttas, the Buddha speaks of a "consciousness without surface" (*viññāṇaṃ anidassanaṃ*) that transcends the ordinary six types of consciousness. This has been interpreted as referring to the consciousness of an arahant (fully enlightened being) or to Nibbāna itself.

Unlike ordinary consciousness, which is bound to objects and conditions, this consciousness is described as boundless, signless, and all-luminous, beyond the realm of conditioned phenomena.



Consciousness and Kamma

Consciousness plays a crucial role in the workings of kamma (intentional action). While consciousness itself is not kamma, it influences and is influenced by our intentional actions.

The quality of our consciousness—whether it is rooted in wholesome or unwholesome states—affects the intentions that arise, which in turn create kamma. This kamma then conditions the arising of future consciousness, creating a cycle of cause and effect that spans across lifetimes.

Stream of Consciousness

The Buddha often used the metaphor of a stream (sota) to describe the continuous flow of consciousness from moment to moment and from life to life. This stream is not a permanent entity but a process of momentary consciousnesses arising and passing away in succession.



Understanding consciousness as a stream helps us see its dynamic, flowing nature rather than viewing it as a static entity. This perspective aligns with the Buddha's teaching on impermanence and not-self, showing that what we call "my consciousness" is actually a process rather than a thing.



Consciousness and the Four Noble Truths

1. Dukkha

Consciousness is part of the five aggregates that are subject to suffering. Clinging to consciousness as "self" or "mine" leads to dissatisfaction.

2. Samudaya

Craving and ignorance regarding the nature of consciousness contribute to the arising of suffering.

3. Nirodha

The cessation of craving and ignorance regarding consciousness leads to the cessation of suffering related to it.

4. Magga

The Noble Eightfold Path provides the way to understand consciousness correctly and end suffering.

By applying the Four Noble Truths to consciousness, we can understand how our relationship with consciousness contributes to suffering and how we can transform that relationship through practice.



Consciousness and the Sense Bases

The six types of consciousness arise in dependence on the six internal sense bases (ajjhāttika āyatana) and their corresponding external objects (bāhira āyatana):

Internal Base	External Object	Resulting Consciousness
Eye (cakkhu)	Visible form (rūpa)	Eye-consciousness
Ear (sota)	Sound (sadda)	Ear-consciousness
Nose (ghāna)	Odor (gandha)	Nose-consciousness
Tongue (jivhā)	Taste (rasa)	Tongue-consciousness
Body (kāya)	Tangible (phoṭṭhabba)	Body-consciousness
Mind (mano)	Mental object (dhamma)	Mind-consciousness

This framework of the twelve sense bases (saḷāyatana) helps us understand how consciousness arises in dependence on specific conditions rather than existing independently.

Consciousness and Contact



Sense Base

The internal foundation for consciousness



Object

The external stimulus for consciousness



Consciousness

The awareness that arises



Contact

The meeting of these three elements

When a sense base, its corresponding object, and the appropriate consciousness come together, contact (phassa) occurs. This contact is the condition for feeling (vedanā), which in turn conditions craving (taṇhā) and the rest of the dependent origination process.

Understanding this process helps us see how consciousness participates in the arising of suffering and how we can break the cycle through mindfulness and wisdom.



Consciousness and the Elements

In some suttas, the Buddha relates consciousness to the four great elements (mahābhūta):

- Earth element (pathavī-dhātu) - solidity
- Water element (āpo-dhātu) - cohesion
- Fire element (tejo-dhātu) - temperature
- Air element (vāyo-dhātu) - motion

Just as these elements are not permanent or self-existing, but arise and pass away based on conditions, so too does consciousness arise and pass away based on conditions. This analogy helps us understand the impermanent and not-self nature of consciousness.

Consciousness and Mindfulness Practice

In mindfulness practice, particularly in the Satipaṭṭhāna Sutta (Foundations of Mindfulness), we are instructed to observe consciousness as it arises and passes away:

- Observing consciousness with lust
- Observing consciousness without lust
- Observing consciousness with hatred
- Observing consciousness without hatred
- Observing consciousness with delusion
- Observing consciousness without delusion



This practice helps us develop insight into the nature of consciousness and its associated mental states, leading to wisdom and liberation.



Consciousness and the Jhānas

In the practice of jhāna (meditative absorption), consciousness becomes increasingly refined and unified. As one progresses through the jhānas, consciousness sheds various mental factors and becomes more subtle and peaceful.

This refinement of consciousness through meditation demonstrates its malleable nature and how it can be transformed through practice. The jhānas provide a temporary purification of consciousness that can serve as a foundation for insight.



Consciousness and the Formless Attainments

Beyond the four jhānas are the four formless attainments (arūpa-samāpatti), where consciousness becomes increasingly subtle:

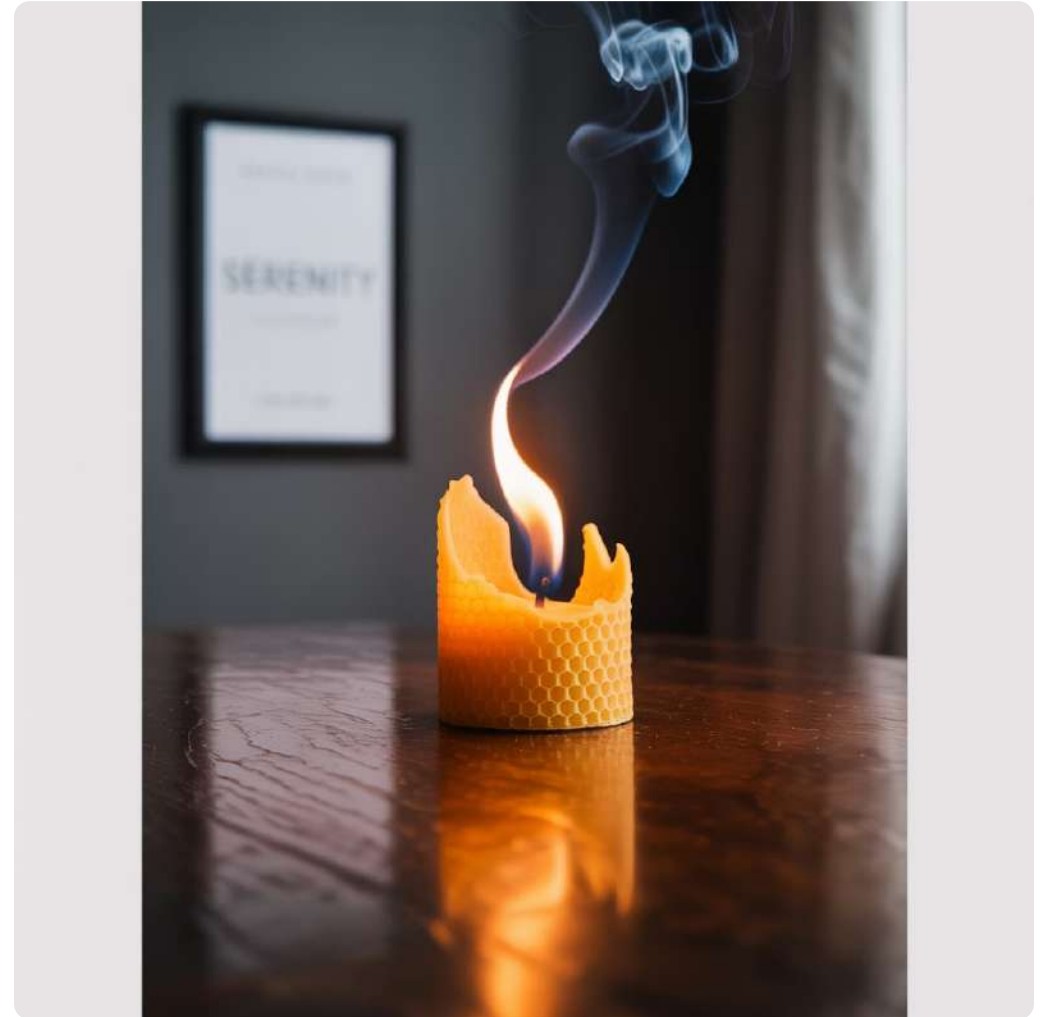
1. The base of infinite space (ākāsānañcāyatana)
2. The base of infinite consciousness (viññāṇañcāyatana)
3. The base of nothingness (ākiñcaññāyatana)
4. The base of neither-perception-nor-non-perception (nevasaññānāsaññāyatana)

In these attainments, consciousness transcends form and becomes increasingly refined, demonstrating its potential for expansion and subtlety beyond ordinary experience.

Consciousness and Nibbāna

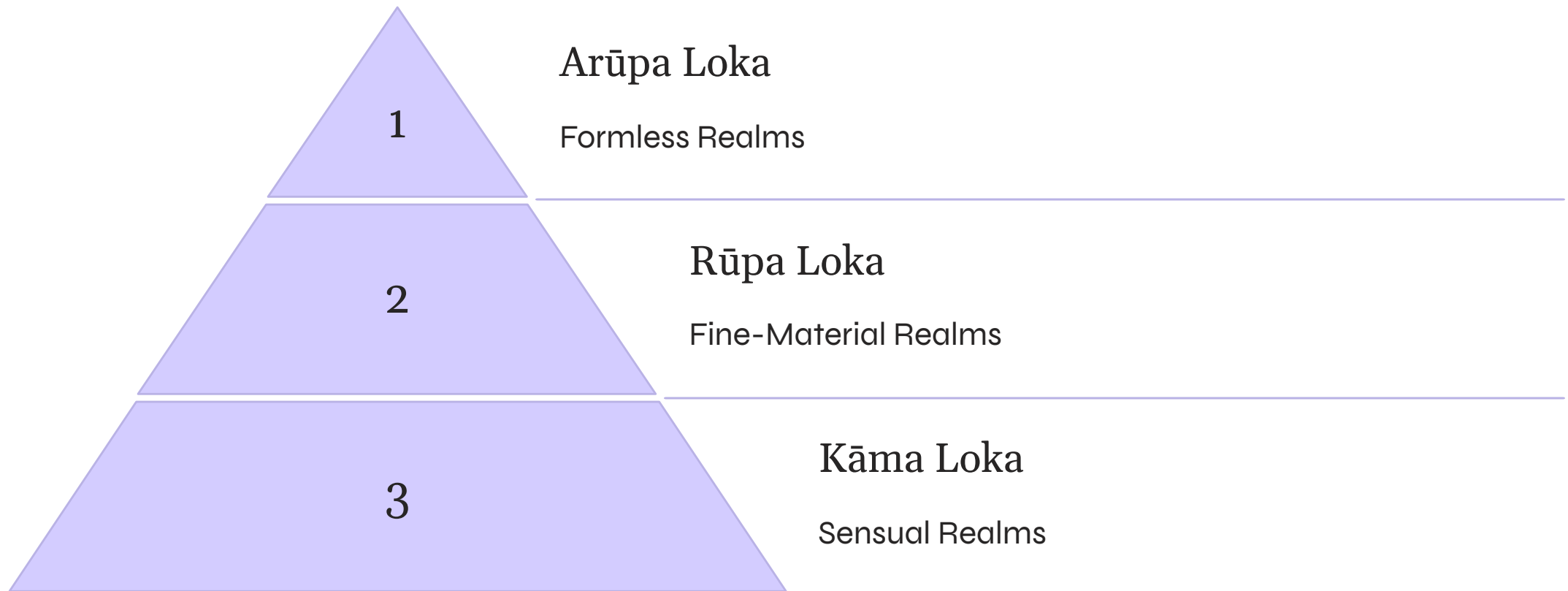
The relationship between consciousness and Nibbāna (the ultimate goal of Buddhist practice) is complex and has been interpreted in different ways:

- Some interpret Nibbāna as the cessation of consciousness along with the other aggregates
- Others interpret it as a transformation of consciousness beyond conditioned existence
- The Buddha often described it in negative terms as the cessation of craving and suffering rather than making definitive statements about consciousness



What is clear is that Nibbāna involves a radical transformation of our relationship with consciousness, no longer identifying with it as "self" or "mine."

Consciousness in Different Realms



Consciousness manifests differently in the various realms of existence according to Buddhist cosmology:

- In the sensual realms (kāma loka), all six types of consciousness are present
- In the fine-material realms (rūpa loka), beings have eye, ear, and mind-consciousness but lack nose, tongue, and body-consciousness
- In the formless realms (arūpa loka), only mind-consciousness exists

These differences reflect the progressive refinement of consciousness as beings evolve spiritually.



Consciousness and the Cognitive Process

According to Abhidhamma, when an object impinges on a sense door, a series of consciousnesses arise in a specific sequence known as the cognitive process (*citta vīthi*):

1. Bhavaṅga (life-continuum) - the passive state of consciousness
2. Āvajjana (adverting) - turning attention to the object
3. Sense-consciousness (seeing, hearing, etc.)
4. Sampaticchana (receiving) - receiving the impression
5. Santīraṇa (investigating) - investigating the object
6. Voṭṭhapana (determining) - determining the object
7. Javana (impulsion) - full cognition with ethical quality
8. Tadārammaṇa (registration) - registering the object
9. Return to bhavaṅga

This detailed analysis helps us understand the complex process of cognition and how consciousness functions moment by moment.

Consciousness and the Bhavaṅga



Bhavaṅga (life-continuum) is a concept from Abhidhamma that refers to the passive state of consciousness that flows when there is no active cognition through the sense doors.

It is like a stream that flows continuously throughout life, interrupted only when active consciousness arises through one of the sense doors. It maintains the continuity of the individual between active cognitive processes and during dreamless sleep.

The bhavaṅga is determined by the kamma that produced the rebirth-linking consciousness and serves as the foundation for all other types of consciousness that arise during life.



Consciousness and the Deathless

"There is, monks, an unborn, unbecome, unmade, unfabricated. If there were not that unborn, unbecome, unmade, unfabricated, there would not be the case that escape from the born, become, made, fabricated would be discerned."

This quote from the Buddha (Udāna 8.3) points to a reality beyond conditioned consciousness—the "deathless" (amata) or Nibbāna. While consciousness as we normally experience it is conditioned and impermanent, the Buddha indicates that there is a way to transcend this limitation.

Through the practice of the Noble Eightfold Path, we can realize this unconditioned reality and find freedom from the cycle of birth and death.



Consciousness and Enlightenment

Stream-Entry (Sotāpanna)

Beginning to see the true nature of consciousness as impermanent, unsatisfactory, and not-self

Once-Return (Sakadāgāmī)

Further weakening of identification with consciousness

Non-Return (Anāgāmī)

Even deeper understanding of consciousness and its conditioned nature

Arahantship

Complete freedom from identifying with consciousness as "self" or "mine"

As one progresses through the stages of enlightenment, their relationship with consciousness transforms. The fully enlightened person (arahant) experiences consciousness but without any clinging or identification, seeing it simply as a natural process arising and passing away based on conditions.

Consciousness and Modern Science

Modern neuroscience and cognitive science have made significant strides in understanding the neural correlates of consciousness, but the hard problem of consciousness—how physical processes in the brain give rise to subjective experience—remains unsolved.

Buddhist perspectives on consciousness offer complementary insights that focus on the experiential and ethical dimensions of consciousness rather than just its physical basis.



The dialogue between Buddhist understanding of consciousness and modern scientific research continues to evolve, with each approach offering valuable perspectives on this fundamental aspect of human experience.

Practical Applications of Understanding Consciousness



Meditation Practice

Understanding the six types of consciousness helps in developing mindfulness of the sense doors and observing how consciousness arises and passes away.



Ethical Conduct

Recognizing the ethical qualities of consciousness encourages the cultivation of wholesome states of mind and the abandonment of unwholesome ones.



Wisdom Development

Seeing the impermanent and not-self nature of consciousness leads to insight and liberation from suffering.



Daily Life

Being aware of how consciousness operates helps in managing reactions to sensory experiences and developing greater equanimity.

The Buddha's teachings on consciousness are not merely theoretical but have practical applications for spiritual development and everyday life.



Summary of Key Points

Viññāṇa (consciousness) is a fundamental aspect of Buddhist psychology and philosophy. Understanding its nature and function is crucial for spiritual development and the path to liberation.

By seeing consciousness clearly—its arising and passing away, its conditioned nature, and its role in our experience—we can begin to loosen our identification with it and find freedom from suffering.



Conclusion

Viññāṇa, or consciousness, is a complex and profound topic in Buddhist philosophy. From the basic understanding of the six types of consciousness based on the sense doors to the detailed analysis in Abhidhamma and the transformative insights of meditation practice, consciousness plays a central role in our experience and spiritual journey.

By understanding consciousness—its nature, its arising and passing away, its role in dependent origination, and its relationship to suffering and liberation—we gain crucial insights that support our practice of the Buddha's path. Through this understanding, we can work toward freedom from suffering and the realization of the highest happiness, Nibbāna.

Nāma-rūpa (Mind-matter)

Nāma (mind) has the nature of inclining towards objects. And rūpa (matter) has the nature of change. The relationship between mind and matter forms the fourth link in the chain of Dependent Origination.



Understanding Nāma-rūpa

Nāma (Mind)

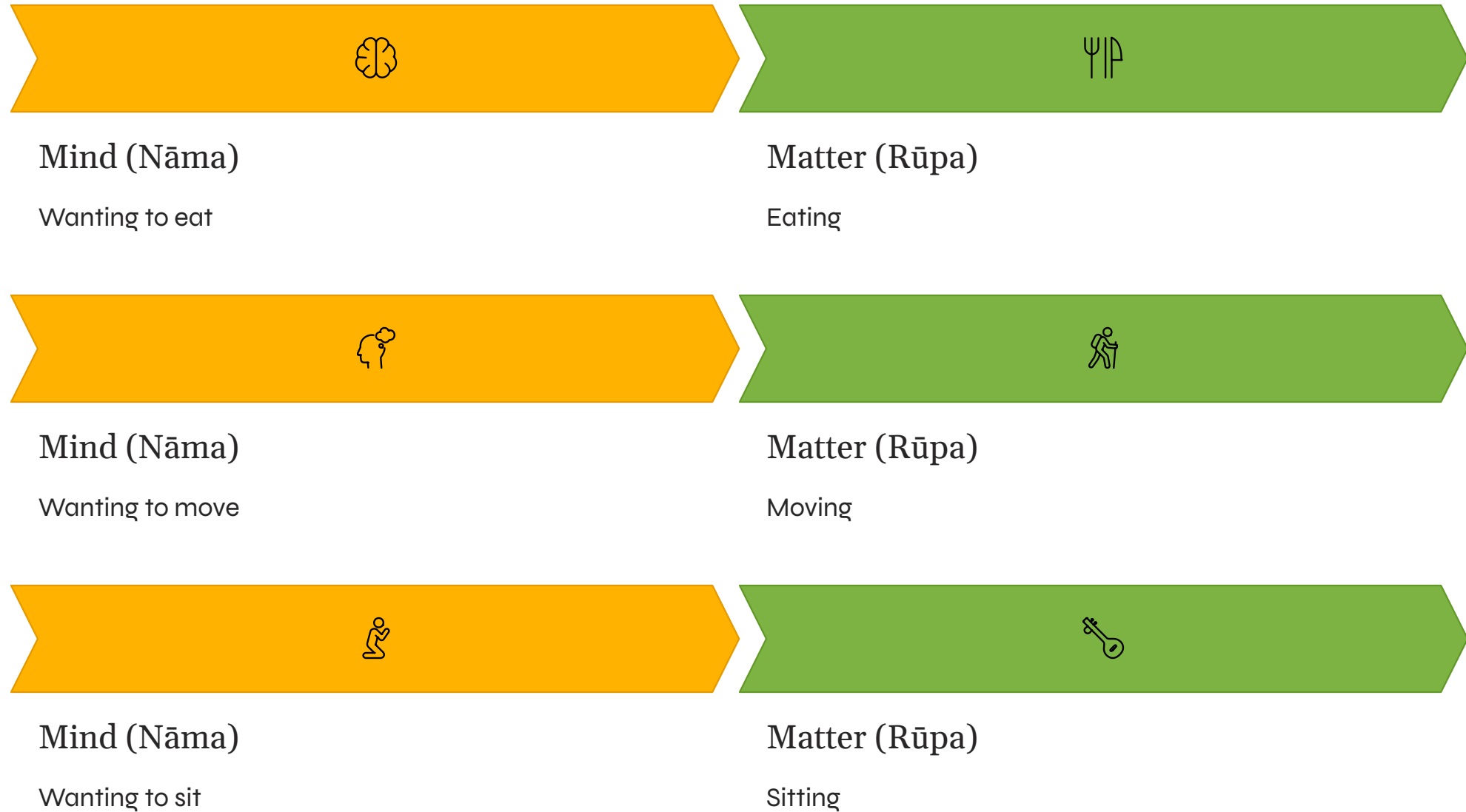
- Nature: Inclines/bends towards objects (namati)
- Controls and directs rūpa
- Consists of 4 mental aggregates (arūpa khandhas)

Rūpa (Matter)

- Nature: Subject to change (ruppati)
- Follows mind's direction
- Physical form and material elements

In the Dependent Origination process, nāma-rūpa represents the manifestation of mental and physical phenomena that arise dependent on consciousness.

Examples of Mind-Matter Relationship



The master is mind and the slave is matter.



The Four Groups of Nāma

In nāma-rūpa, nāma has 4 groups and matter has one group. These four mental aggregates work together to create our experience of the world.

Vedanā (Feeling)

The First Component of Nāma

Vedanā refers to the feeling tone that accompanies every experience. It is one of the four mental aggregates that make up the mind aspect of nāma-rūpa.

Pleasant (Sukha)

Feelings of pleasure, happiness, and comfort

Unpleasant (Dukkha)

Feelings of pain, discomfort, and suffering

Neutral (Upekkhā)

Feelings that are neither pleasant nor unpleasant



Saññā (Perception)



The Second Component of Nāma

Saññā is the mental function responsible for recognition and identification. It marks and identifies objects based on previous experiences.

- Recognition and memory of objects and experiences
- Marking and identifying objects based on their characteristics
- Categorization of experiences into familiar patterns
- Foundation for conceptual understanding

Perception works closely with the other mental factors to create our subjective experience of reality.



Saṅkhāra (Mental Formations)

The Third Component of Nāma

Saṅkhāra encompasses all volitional activities and mental factors that shape our thoughts, speech, and actions.

Volition (Cetanā)

The intention behind actions that generates karma

Mental Factors (Cetasikas)

Includes desire, intention, attention, concentration, and many other mental qualities

Conditioning Forces

Shapes our habits, tendencies, and patterns of behavior

Viññāṇa (Consciousness)

The Fourth Component of Nāma

Viññāṇa is the basic awareness or knowing faculty that cognizes objects. It is the fundamental aspect of mind that makes experience possible.

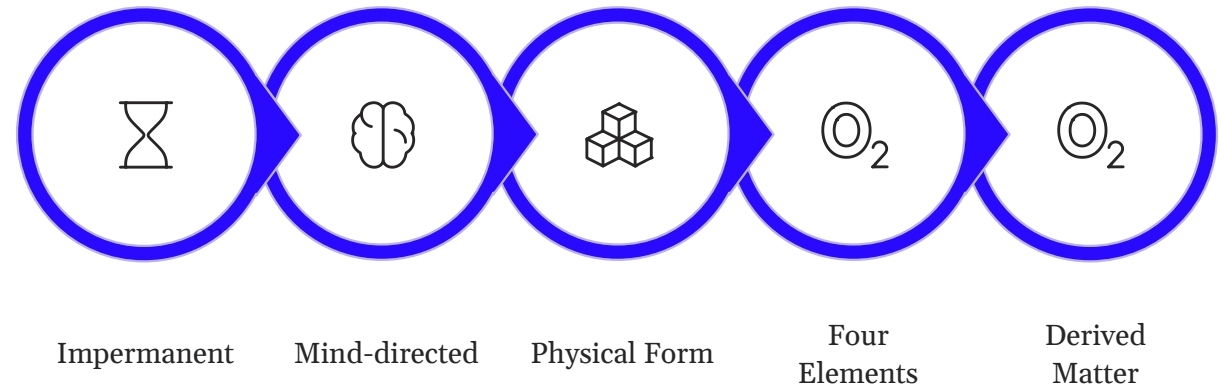
- Awareness of objects through the six sense doors
- Basic knowing faculty that cognizes phenomena
- Arises dependent on sense organs and their objects
- Provides the foundation for the other mental factors

In the chain of Dependent Origination, consciousness conditions nāma-rūpa, and in turn, is conditioned by it, creating an interdependent relationship.



Rūpa (Matter)

The Physical Component of Nāma-rūpa



As stated in MN 9: "The four great elements and the material form derived from the four great elements - this is called materiality."



Practical Examples of Mind-Matter Relationship



Mind focuses

The intention and decision to direct attention



Body follows

Physical actions align with mental direction

Mind (Nāma)	Matter (Rūpa)
Mind wants to walk	Body walks
Mind intends to speak	Body speaks
Mind desires to sleep	Body sleeps

This relationship illustrates how mind directs matter, with physical actions following mental intentions.



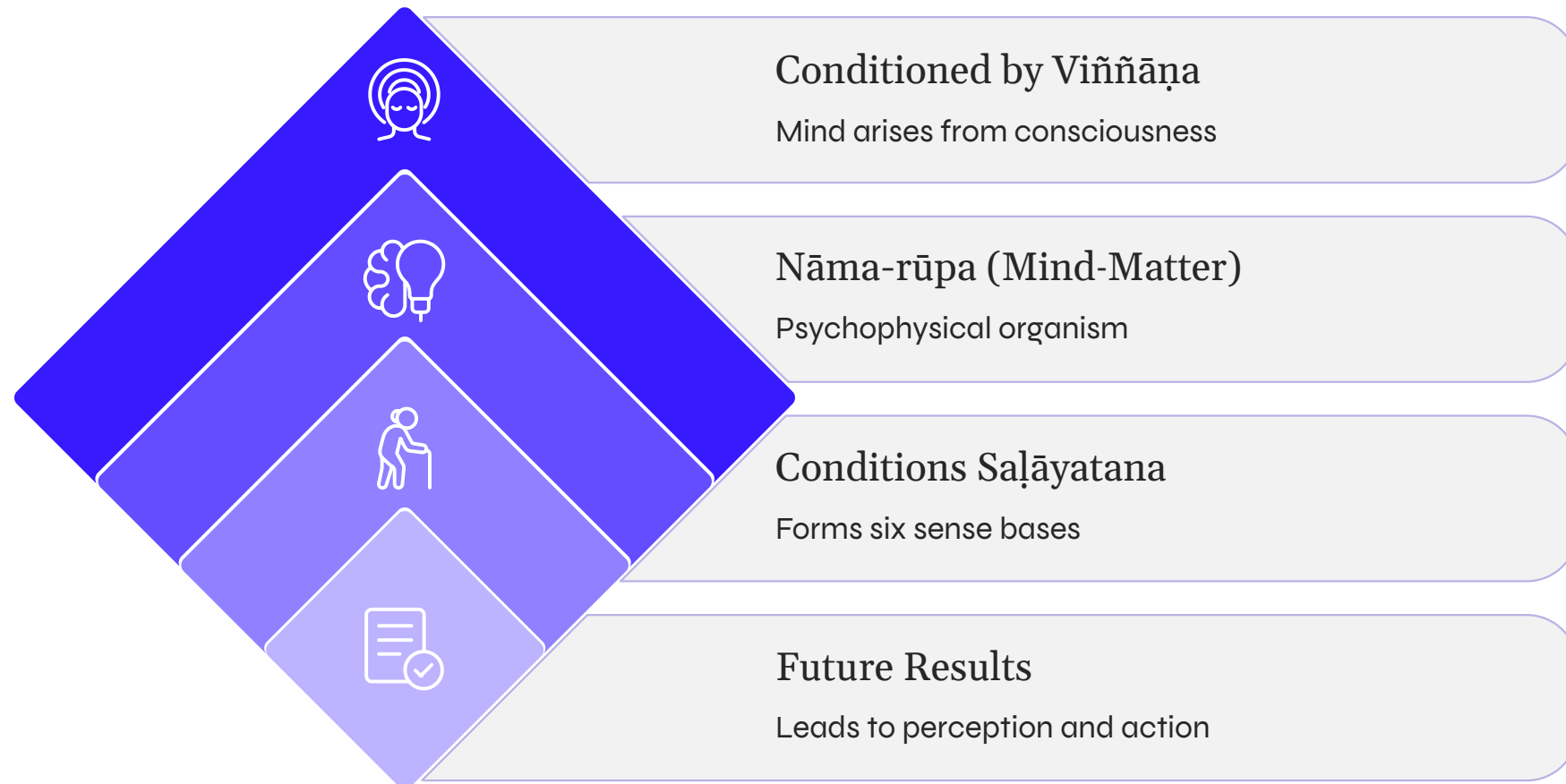
The Interdependence of Mind and Matter

"And what, friends, is mentality-materiality (nāma-rūpa)? Feeling, perception, volition, contact, attention - this is called mentality. The four great elements and the material form derived from the four great elements - this is called materiality."

- Majjhima Nikāya 9 (MN 9)

This quote from the Buddha highlights the comprehensive definition of nāma-rūpa, encompassing both mental and physical phenomena in their interdependent relationship.

Nāma-rūpa in the Chain of Dependent Origination



In the chain of Dependent Origination (Paṭicca-samuppāda), nāma-rūpa is the fourth link, conditioned by consciousness (viññāṇa) and conditioning the six sense bases (saḷāyatana).

This interdependent relationship shows how mental and physical phenomena arise together and mutually support each other in the cycle of existence.

The Significance of Nāma-rūpa

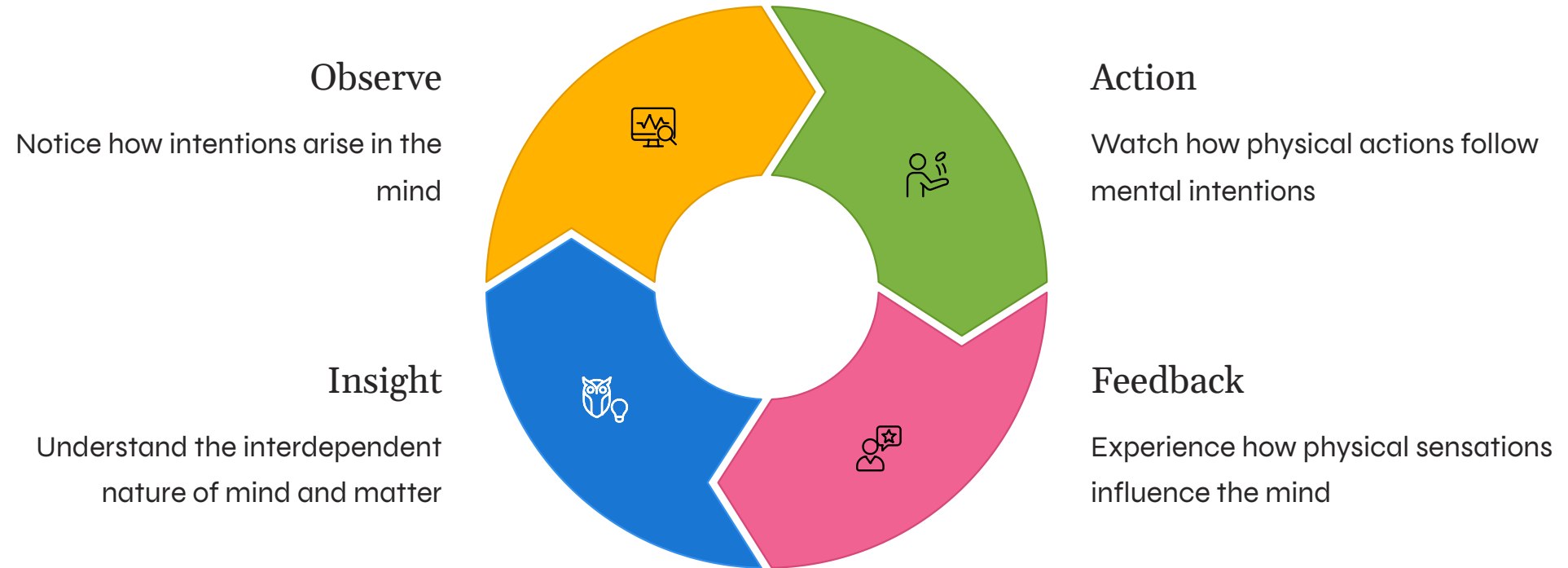
Understanding nāma-rūpa is crucial for insight into the nature of existence. It reveals:

- The interdependence of mental and physical phenomena
- How mind directs matter in our experience
- The conditioned nature of our existence
- The absence of a permanent, independent self



By observing the relationship between mind and matter in meditation, we can develop insight into the three characteristics: impermanence (anicca), unsatisfactoriness (dukkha), and non-self (anatta).

Contemplating Nāma-rūpa



Through mindful observation of the mind-matter relationship, we can develop direct insight into the workings of Dependent Origination in our own experience.

Summary of Nāma-rūpa

Nāma (Mind)

- Vedanā (Feeling): Pleasant, unpleasant, neutral
- Saññā (Perception): Recognition and identification
- Saṅkhāra (Mental Formations): Volition and mental factors
- Viññāṇa (Consciousness): Awareness of objects

Rūpa (Matter)

- Four great elements (mahābhūta)
- Derived material forms
- Physical body and sense organs
- Subject to change (ruppati)

Nāma-rūpa represents the complete psycho-physical complex that constitutes our conventional existence. Understanding the relationship between mind and matter is essential for developing insight into the nature of reality and the path to liberation.





The Six Sense Bases (Salāyatanaṃ)

The meaning of āyatana is dhamma extending the saṃsāra. Therefore the 6 sense—bases; eye, ear, nose, tongue, body and mind bases are extending the saṃsāra. Eye, ear, nose, tongue and body are 5 material bases. Heart or mind is mind base. Combine both of them become mind and body.



Etymology of Āyatana

Meaning of Āyatana

'Āyatana' means extending or prolonging

In Context of Saṃsāra

These bases perpetuate the cycle of birth and death

The six sense bases play a crucial role in the continuation of saṃsāra, the cycle of rebirth. By understanding their nature and function, we can begin to see how they contribute to our ongoing experience in the cycle of existence.



The Six Sense Bases Overview

As stated in SN 35.23: "And what, bhikkhus, are the six internal sense bases? The eye base, ear base, nose base, tongue base, body base, mind base."



Material Bases (5)

Cakkhāyatana

Eye base

Sotāyatana

Ear base

Ghānāyatana

Nose base

Jivhāyatana

Tongue base

Kāyāyatana

Body base

These five material bases are the physical sense organs through which we perceive the external world. Each has a specific function and corresponds to particular types of sensory objects.

Mental Base (1)



Manāyatana (Mind base)

- The sixth sense base
- Located in hadaya-vatthu (heart-base in traditional understanding)
- Processes mental objects (dhammā)
- Integrates information from other sense bases

The mind base is unique among the sense bases as it deals with mental objects rather than physical stimuli. In traditional Buddhist understanding, it is associated with the heart-base (hadaya-vatthu).



Sense Bases and Their Objects

Sense Base	Corresponding Object
Eye (Cakkhāyatana)	Visible forms (Rūpa)
Ear (Sotāyatana)	Sounds (Sadda)
Nose (Ghānāyatana)	Odors (Gandha)
Tongue (Jivhāyatana)	Tastes (Rasa)
Body (Kāyāyatana)	Tangibles (Phoṭṭhabba)
Mind (Manāyatana)	Mental objects (Dhammā)

Each sense base corresponds to specific objects in the external world. When a sense base comes into contact with its corresponding object, consciousness arises, leading to the process of perception and experience.

How Sense Bases Function



Sense Base

One of the six āyatanas



External Object

Corresponding sense object



Consciousness

Awareness arises



Contact (Phassa)

Meeting of the three

The functioning of sense bases is crucial in understanding how consciousness arises. When a sense base encounters its corresponding object, the appropriate consciousness arises, and contact (phassa) occurs. This process is fundamental to how we experience the world.



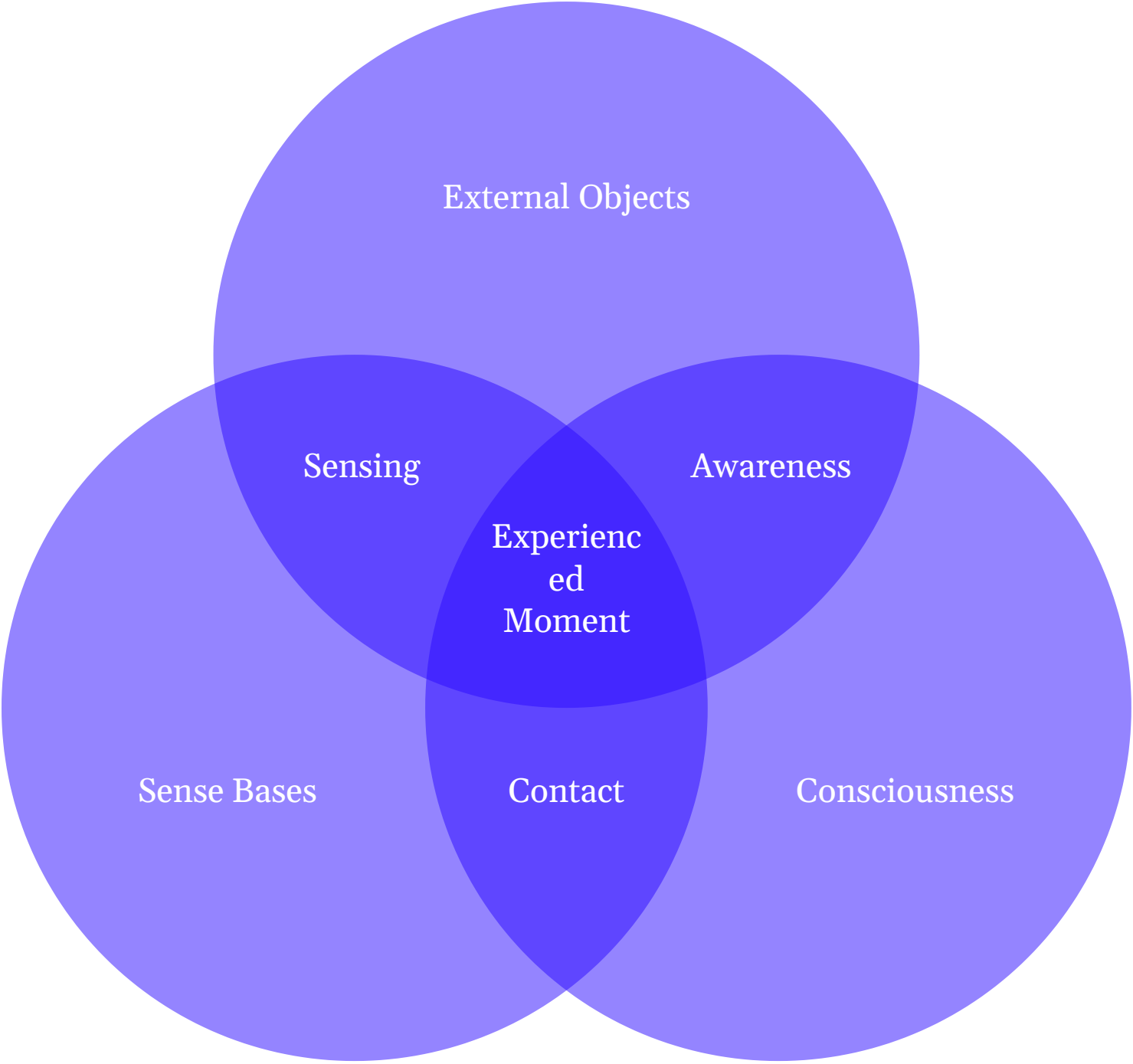
Sense Bases in the Chain of Dependent Origination

In the chain of Dependent Origination (Paṭiccasamuppāda), the six sense bases (Salāyatanam) constitute the fifth link. They arise dependent on mind-and-matter (Nāmarūpa) and condition contact (Phassa), which in turn leads to feeling (Vedanā).

-  The six sense bases extend saṃsāra by providing the necessary conditions for contact, feeling, craving, and ultimately, suffering to arise.



The Role of Sense Bases in Experience



These bases are crucial in understanding:

- How consciousness arises
- How contact (phassa) occurs
- How experience is processed
- Why they perpetuate saṃsāra

Sense Bases and Saṃsāra

How Sense Bases Extend Saṃsāra

The term āyatana literally means "extending" or "prolonging," and in the context of Buddhist philosophy, the six sense bases extend or prolong the cycle of saṃsāra in the following ways:

- They provide the foundation for contact with sense objects
- This contact leads to feeling, craving, and attachment
- Attachment results in continued becoming and rebirth
- Without proper understanding, they keep us bound to the cycle



Mind and Body Connection

5 Material Bases
Eye, ear, nose, tongue, and body
bases form the physical aspect



Mind Base

Mental aspect located in the heart-
base (hadaya-vatthu)

Combined

Together they constitute mind and
body (nāma-rūpa)

As mentioned in the text, "Eye, ear, nose, tongue and body are 5 material bases. Heart or mind is mind base. Combine both of them become mind and body." This highlights the interdependent nature of mental and physical phenomena in Buddhist understanding.



Scriptural Reference

"And what, bhikkhus, are the six internal sense bases? The eye base, ear base, nose base, tongue base, body base, mind base."

This quote from SN 35.23 (Saṃyutta Nikāya) clearly defines the six internal sense bases as taught by the Buddha. This canonical reference establishes the importance of these bases in Buddhist doctrine.



Understanding Sense Bases for Liberation

1

Recognition

Understand the nature of the six sense bases as conditioned phenomena

2

Observation

Mindfully observe how sense contact leads to feeling and craving

3

Detachment

Develop non-attachment to sense experiences

4

Liberation

Break the cycle of dependent origination at this link

By understanding the role of sense bases in perpetuating saṃsāra, practitioners can work toward breaking the cycle of dependent origination and achieving liberation.

Sense Bases in Meditation Practice

Contemplation of Sense Bases

In meditation practice, contemplation of the six sense bases (salāyatana) is an important aspect of mindfulness training. The practitioner observes:

- How sense contact arises
- The impermanent nature of sense experiences
- The non-self characteristic of sense bases
- How attachment to sense experiences leads to suffering



Through careful observation of the sense bases, the practitioner develops insight into the nature of experience and the processes that perpetuate saṃsāra.



Summary: The Six Sense Bases (Salāyatanaṃ)

Definition

Āyatana means "extending or prolonging" saṃsāra

Components

5 material bases (eye, ear, nose, tongue, body) + 1 mental base (mind)

Function

Provide basis for consciousness, contact, and experience

Significance

Critical link in dependent origination, perpetuating saṃsāra

Understanding the six sense bases is essential for comprehending how experience arises and how the cycle of saṃsāra continues. By developing insight into the nature and function of these bases, practitioners can work toward breaking the cycle of dependent origination and achieving liberation.



Phassa (Contact) in Dependent Origination

Phassa, or contact, represents a crucial link in the chain of dependent origination. It is the meeting point of experience that leads to feeling (vedanā) and serves as a critical connection in understanding how our sensory experiences contribute to the cycle of suffering and rebirth.



The Six Types of Contact

There are six distinct types of contact (phassa) that occur through our sense doors:

Eye Contact

Eye contacts with physical form—cakkhu samphassa rūpam.

Ear Contact

Ear contacts with sound

Nose Contact

Nose contacts with smell

Tongue Contact

Tongue contacts with taste

Body Contact

Body contacts with physical object

Mind Contact

Mind contacts with mind object

Cakkhu-samphassa: Eye Contact

The Three Required Elements

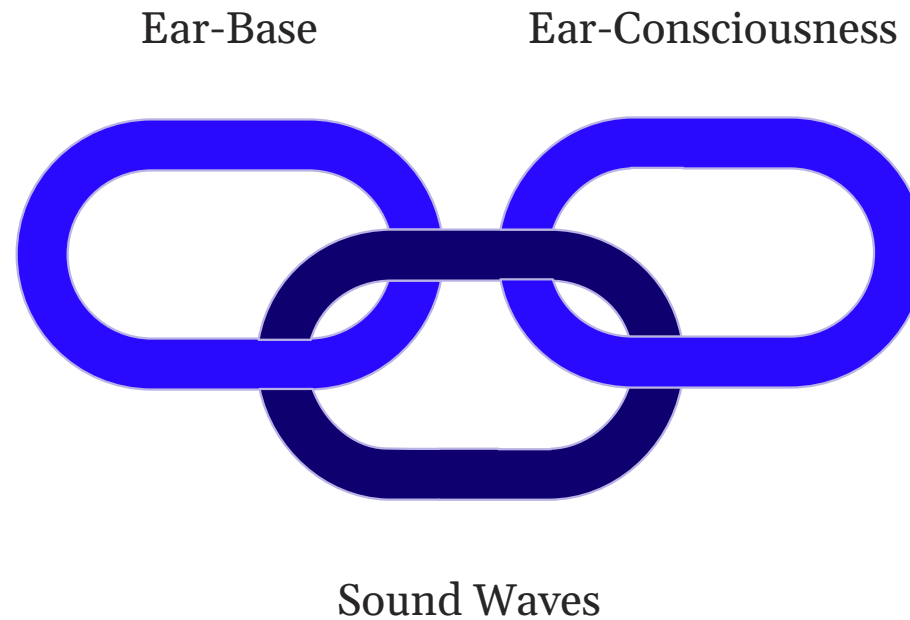
Eye-consciousness meeting visible form requires three specific elements to come together:

- Eye-base (cakkhu)
- Visible form (rūpa)
- Eye-consciousness (cakkhu-viññāṇa)

This tripartite meeting (tiṇṇaṃ saṅgati) creates the condition for visual contact to occur, initiating the process of visual perception.



Sota-samphassa: Ear Contact



Ear-consciousness meeting sound creates sota-samphassa (ear contact). This requires the coming together of:

- Ear-base (sota)
- Sound (sadda)
- Ear-consciousness (sota-viññāṇa)

When these three elements converge, the experience of hearing occurs, forming another link in our sensory engagement with the world.

Ghāna-samphassa: Nose Contact



The Olfactory Experience

Nose-consciousness meeting odor constitutes ghāna-samphassa. This form of contact requires:

- Nose-base (ghāna)
- Smell (gandha)
- Nose-consciousness (ghāna-viññāṇa)

The convergence of these three elements creates the condition for olfactory perception, another gateway through which we experience and react to the world.

Jivhā-samphassa: Tongue Contact



Tongue-consciousness meeting taste creates jivhā-samphassa. When these three elements come together, the experience of tasting occurs, forming another link in our sensory engagement with the world.

Kāya-samphassa: Body Contact

Body-consciousness meeting tangible objects constitutes kāya-samphassa. This tactile form of contact requires:



Body-base

The physical sense organ (kāya) that detects touch



Touch

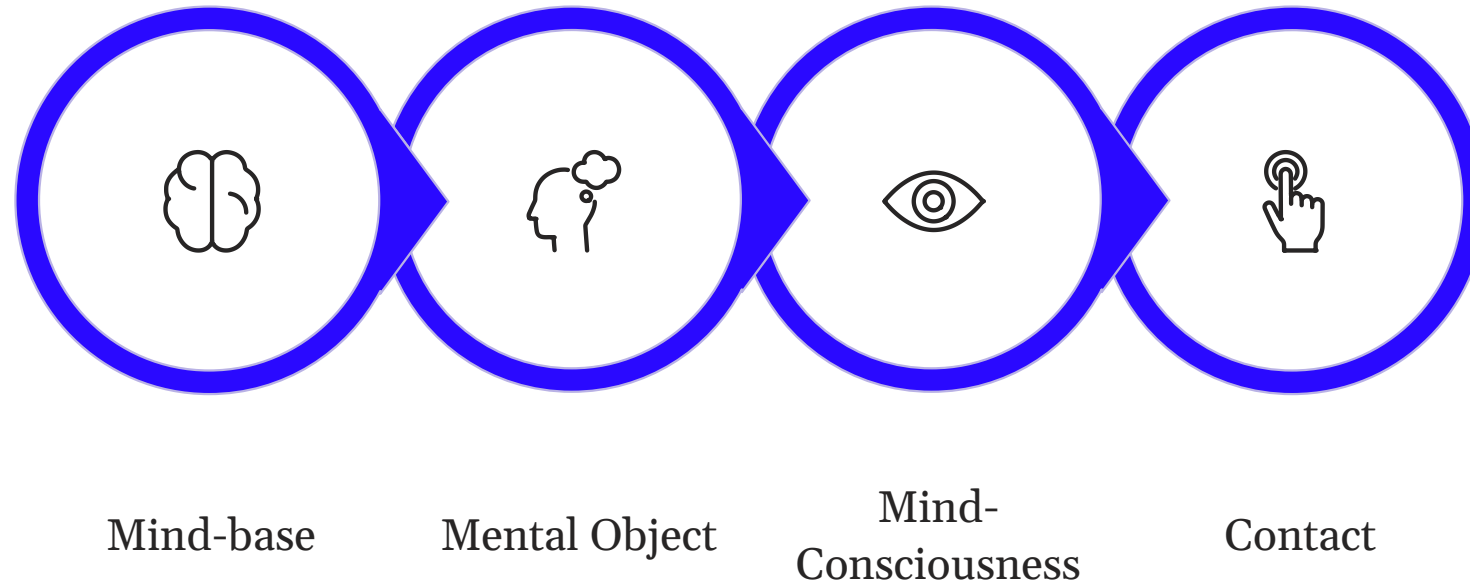
The tangible object (phoṭṭhabba) that is experienced



Body-consciousness

The awareness (kāya-viññāṇa) that arises

Mano-samphassa: Mind Contact



Mind-consciousness meeting mental objects constitutes mano-samphassa. This most subtle form of contact requires:

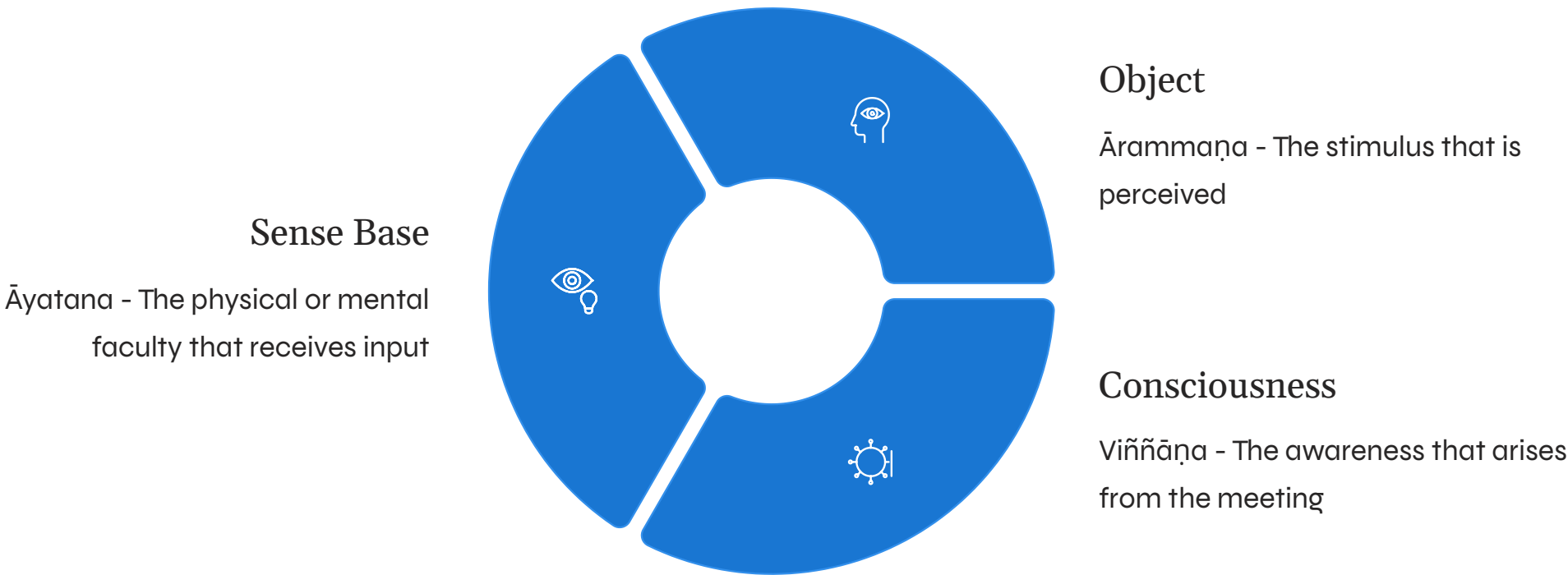
- Mind-base (mano)
- Mental object (dhamma)
- Mind-consciousness (mano-viññāṇa)

This form of contact is particularly significant as it encompasses thoughts, memories, emotions, and all mental phenomena that arise in consciousness.



The Three Elements of Contact

"Each contact requires three elements (tiṇṇaṃ saṅgati)"



These three elements must converge for any form of contact to occur. This principle applies universally across all six types of contact.

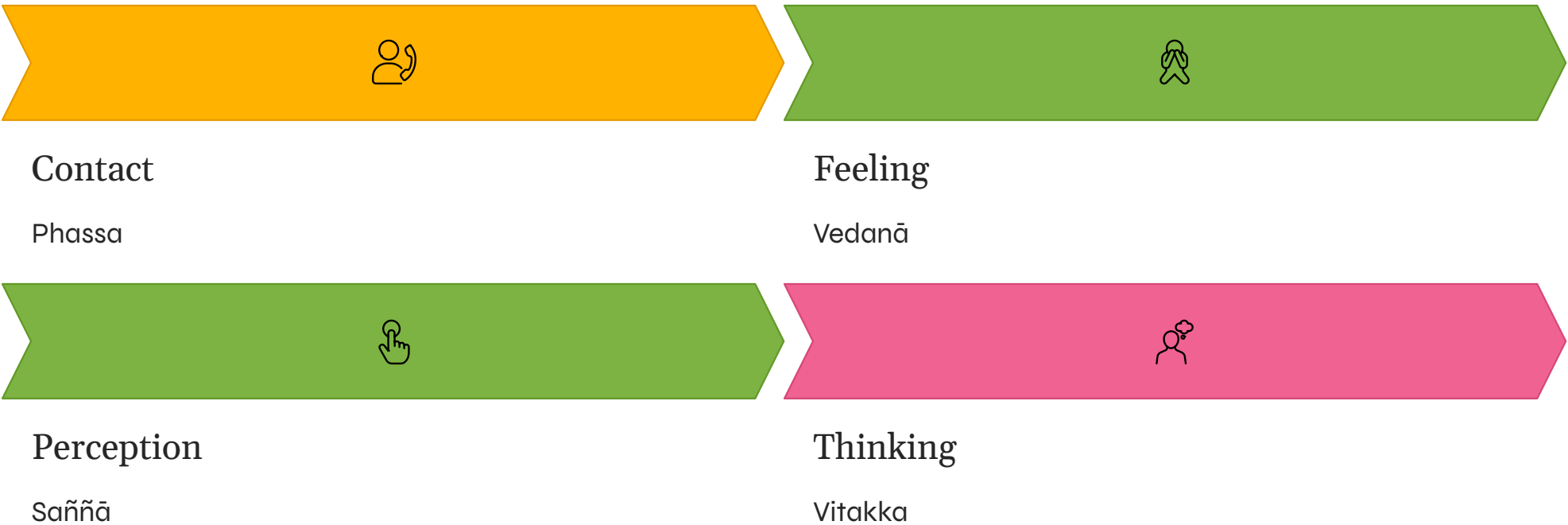


The Sequence of Experience

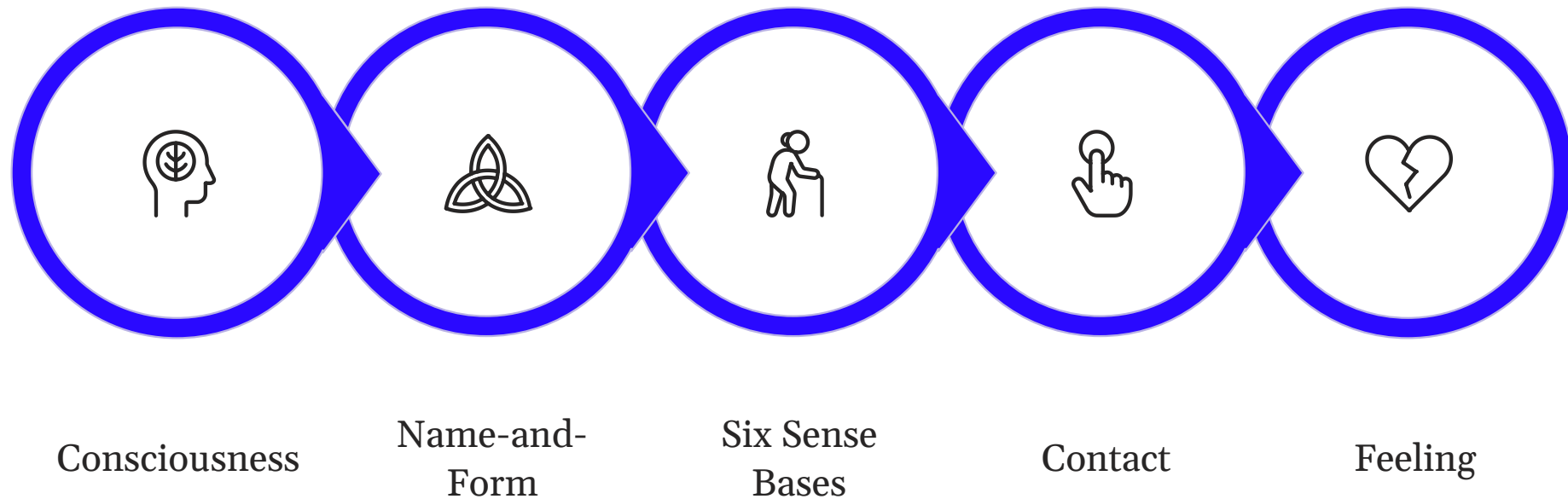
"Contact, bhikkhus, is a condition for feeling. What one feels, that one perceives. What one perceives, that one thinks about."

— SN 35.93

This passage from the Saṃyutta Nikāya clearly illustrates the causal sequence that begins with contact:



Phassa in Dependent Origination



In the chain of dependent origination (paṭicca-samuppāda), phassa occupies a critical position:

- It arises dependent on the six sense bases (saḷāyatana)
- It conditions the arising of feeling (vedanā)
- It serves as a crucial link between our sensory apparatus and our subjective experience

Understanding phassa is therefore essential for comprehending how our experience of the world unfolds and how suffering arises.



The Importance of Phassa

Meeting Point of Experience

Phassa represents the critical juncture where consciousness meets its object through a sense base. It is the gateway through which all experience enters our awareness.

Without contact, there would be no experience at all—no feeling, no perception, no mental formations, and no consciousness of objects.

Leads to Feeling

Contact directly conditions feeling (*vedanā*), which can be pleasant, unpleasant, or neutral. These feelings, in turn, condition craving (*taṇhā*).

By understanding the nature of contact, we can begin to observe how our reactions to sensory experiences develop and potentially break the chain of dependent origination.

Critical Link

As a key link in dependent origination, phassa connects our sensory apparatus (the six sense bases) with our subjective experience (feeling). Understanding this link is crucial for breaking the cycle of suffering.

Observing Phassa in Meditation

In meditation practice, particularly in vipassanā (insight meditation), practitioners are encouraged to observe the process of contact as it occurs:

Mindful Awareness

By maintaining mindful awareness at the sense doors, one can observe contact as it occurs, before it develops into feeling, craving, and attachment.

Noting Practice

Some meditation traditions teach "noting" practices where one mentally labels each instance of contact: "seeing," "hearing," "touching," etc.

Breaking the Chain

By observing contact with mindfulness and equanimity, one can potentially interrupt the automatic progression from contact to feeling to craving.



The Three Characteristics in Phassa

Anicca (Impermanence)

Contact is momentary and fleeting. Each instance of contact arises and passes away immediately, to be replaced by new contacts.



Dukkha (Unsatisfactoriness)

Contact is inherently unsatisfactory because it is unstable and cannot provide lasting happiness. It is also the condition for both pleasant and unpleasant feelings.

Anatta (Non-self)

Contact occurs through the impersonal coming together of conditions. There is no self or agent that makes contact happen; it is simply a natural process.

Understanding these three characteristics (tilakkhaṇa) in relation to contact helps develop insight into the true nature of experience.



Liberation Through Understanding Phassa

By deeply understanding the nature of contact, one can begin to break free from the cycle of dependent origination:

Recognition

Recognizing contact as it occurs at each sense door

Non-identification

Not identifying with the contact as "mine" or "myself"

Non-reactivity

Not reacting with craving or aversion to the feelings that arise from contact

Liberation

Experiencing freedom from the conditioning power of contact

As the Buddha taught, by understanding contact, one understands all feeling, and by understanding feeling, one can attain liberation from suffering.



Vedanā (Feeling) in Dependent Origination

Vedanā, or feeling, is the seventh link in the chain of Dependent Origination. It represents our immediate sensory experience before mental reactions arise, playing a crucial role in how we relate to our experiences.



The Six Types of Feeling

There are six types of feeling according to the six sense-doors. Feelings arise in the eye, ear, nose, tongue, body and mind doors.

Each sense door provides a pathway for specific types of feelings to arise, creating our complete sensory experience.

Analysis of Feeling: Overview

Feelings (vedanā) can be analyzed in two main categories:

- Feelings in the body (kāyika vedanā)
- Feelings in the mind (cetasika vedanā)

This distinction helps us understand how sensory experiences translate into mental states and reactions.





Feelings in the Body: The Five Sense Doors

1

In the eye

Just only seeing is neutral feeling (upekkhā vedanā)

2

In the ear

Just only hearing is neutral feeling (upekkhā vedanā)

3

In the nose

Just only smelling is neutral feeling (upekkhā vedanā)

4

On the tongue

Just only tasting is neutral feeling (upekkhā vedanā)

5

In the body

Pleasant and unpleasant feelings (sukha and dukkha vedanās) arise.



The Body as a Complete Feeling Center

Therefore with the whole physical body, pleasant and unpleasant and neutral feelings can arise.

The body serves as our primary interface with the physical world, capable of experiencing the full spectrum of feelings from pleasant to unpleasant to neutral.



Feelings in the Mind

Pleasant Mental Feeling

With the pleasant feeling in/on the body, pleasant mental feeling (somanassa vedanā) arises.

Unpleasant Mental Feeling

With the unpleasant feeling in/on the body, unpleasant mental feeling (domanassa vedanā) arises.

Neutral Mental Feeling

With equanimity to things, neutral mental feeling (upekkhā) arises.

Therefore in the mind, pleasant, unpleasant and neutral feelings can arise.



The Three Basic Types of Feeling

Combine all the body and mind feelings together only have 3 kinds of feelings i.e., pleasant, unpleasant and neutral feelings (sukha, dukkha, and upekkhā vedanā)



Classification by Sense Doors

Vedanā can be systematically classified according to which sense door they arise from, helping us understand their nature and function.



Physical Feelings (Kāyika Vedanā)

Eye Door

Only upekkhā (neutral) when just seeing

Ear Door

Only upekkhā when just hearing

Nose Door

Only upekkhā when just smelling

Tongue Door

Only upekkhā when just tasting

Body Door

- Sukha (pleasant physical feeling)
- Dukkha (unpleasant physical feeling)
- Upekkhā (neutral feeling)



Mental Feelings (Cetasika Vedanā)

Somanassa (mental pleasure):

- Arises with pleasant bodily experiences
- Connected to wholesome or unwholesome states

Domanassa (mental displeasure):

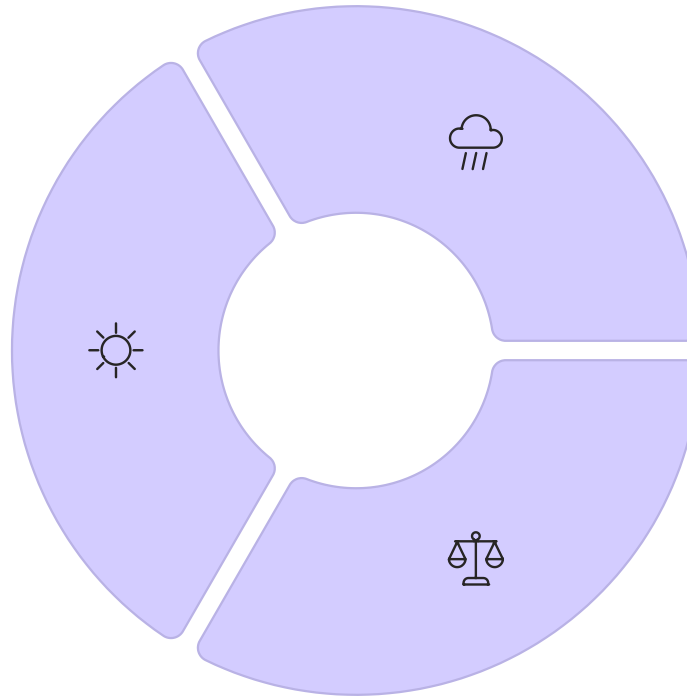
- Arises with unpleasant bodily experiences
- Always connected to unwholesome states

Upekkhā (mental neutrality):

- Arises with neutral experiences
- Can be wholesome or unwholesome

Final Classification (Three Basic Types)

Sukha (pleasant)
Feelings that are experienced as agreeable, comfortable, or pleasurable



Dukkha (unpleasant)

Feelings that are experienced as disagreeable, uncomfortable, or painful

Upekkhā (neutral)

Feelings that are experienced as neither pleasant nor unpleasant

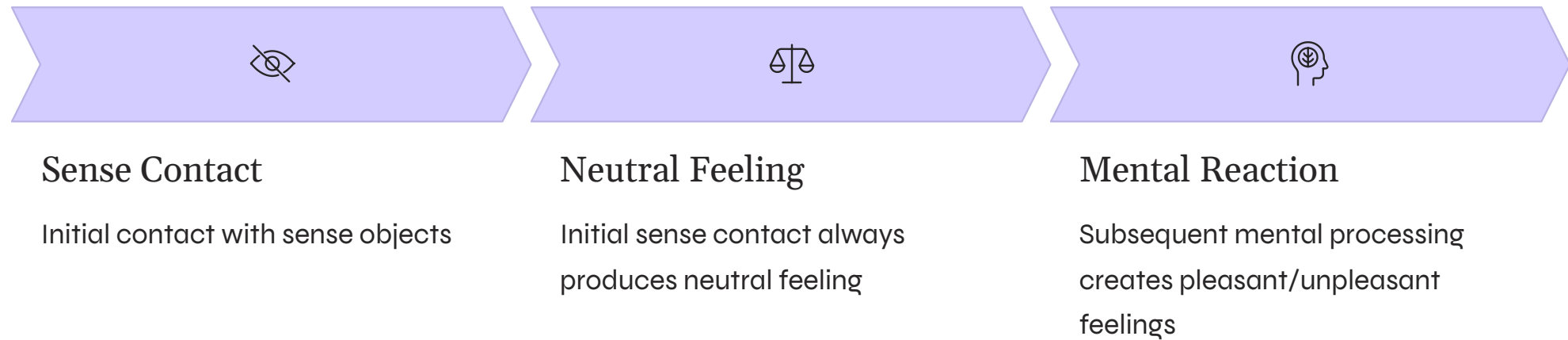


Scriptural Reference

As stated in SN 36.6: "Whether it is pleasant feeling, painful feeling, or neutral feeling, both internal and external - this is called feeling."

This concise definition from the Saṃyutta Nikāya encapsulates the Buddha's teaching on vedanā, emphasizing that all experiences of feeling fall into these three categories.

Important Point: Initial Sense Contact



This understanding is crucial for seeing how our reactions, rather than the initial contact, create much of our suffering.

Mental Reactions and Feeling

Mental reactions create subsequent pleasant/unpleasant feelings after the initial neutral sense contact.

This process happens so quickly that we often don't notice the gap between pure sensation and our reaction to it, but mindfulness practice can help us observe this crucial transition.



The Importance of Understanding Vedanā

Understanding vedanā is crucial for:



Mindfulness Practice

Observing feelings as they arise
without reacting



Breaking the Chain

Interrupting the chain of
dependent origination



Equanimity

Development of balanced
awareness toward all feelings

Vedanā in Mindfulness Practice

In the Satipaṭṭhāna Sutta (Foundations of Mindfulness), vedanā is the second of the four foundations of mindfulness.

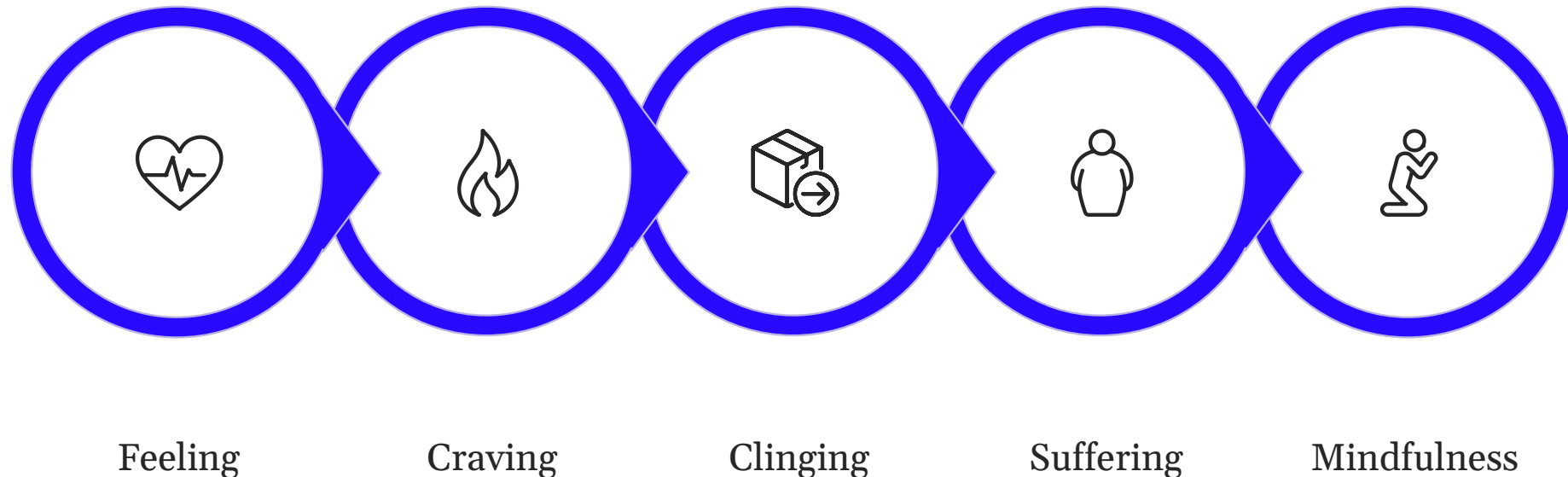
The Buddha taught practitioners to:

- Observe feelings as they arise
- Note whether they are pleasant, unpleasant, or neutral
- Recognize whether they are worldly or spiritual
- Watch them without attachment or aversion



Breaking the Chain of Dependent Origination

Vedanā is a critical link in the chain of dependent origination where mindful intervention can break the cycle of suffering.



By observing feelings without reacting with craving or aversion, we can prevent the arising of taṇhā (craving), the next link in the chain.

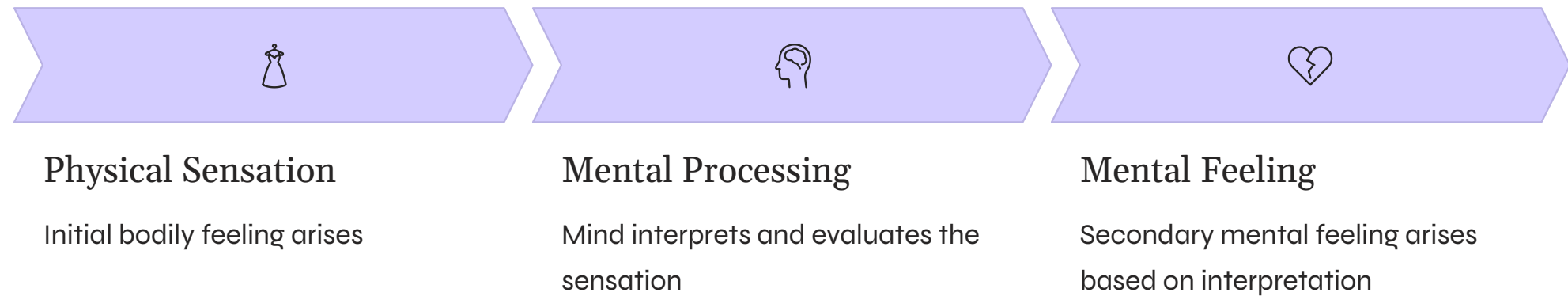


Development of Equanimity

Understanding vedanā leads to the development of equanimity (upekkhā) - a balanced, non-reactive awareness toward all experiences.

With equanimity, we can experience all feelings - pleasant, unpleasant, and neutral - without being carried away by them, maintaining inner peace regardless of external circumstances.

The Relationship Between Physical and Mental Feelings



This relationship shows how physical sensations can trigger cascading mental reactions that amplify our experience of pleasure or pain.

Vedanā and the Five Aggregates

Vedanā is one of the five aggregates (khandhas) that constitute what we conventionally call a "person":





The Neutral Nature of Initial Sense Contact

Pure Seeing

When the eye contacts a visual object, the initial seeing is neutral

Pure Hearing

When the ear contacts a sound, the initial hearing is neutral

Pure Smelling

When the nose contacts an odor, the initial smelling is neutral

This understanding helps us recognize that our immediate reactions to sensory input are conditioned, not inherent in the experience itself.



The Body Door: A Special Case

Unlike the other sense doors, the body door can directly experience all three types of feeling:

Sukha

Pleasant physical sensations like comfort, warmth, or pleasant touch

Dukkha

Unpleasant physical sensations like pain, cold, or discomfort

Upekkhā

Neutral physical sensations that are neither pleasant nor unpleasant

This makes the body a particularly rich field for mindfulness practice.



Somanassa: Mental Pleasure

Characteristics

- Arises with pleasant bodily experiences
- Can be connected to wholesome states (kusala)
- Can be connected to unwholesome states (akusala)

Examples

- Joy from generosity (wholesome)
- Pleasure from sensual indulgence (unwholesome)
- Happiness from meditation (wholesome)
- Excitement from acquiring possessions (potentially unwholesome)



Domanassa: Mental Displeasure

Characteristics

- Arises with unpleasant bodily experiences
- Always connected to unwholesome states
- Rooted in aversion (dosa)

Examples

- Anger when criticized
- Sadness at loss
- Frustration with difficult situations
- Jealousy toward others' success

Understanding domanassa helps us recognize when unwholesome mental states are arising and apply appropriate antidotes.

Upekkhā: Mental Neutrality

Characteristics

- Arises with neutral experiences
- Can be wholesome or unwholesome
- Can be cultivated as a spiritual quality



Upekkhā as a spiritual quality represents balanced awareness, neither grasping at pleasant experiences nor rejecting unpleasant ones - a cornerstone of Buddhist practice.

Vedanā and Kamma



While we cannot control what feelings arise due to past kamma, we can control how we respond to them, creating wholesome or unwholesome new kamma.

Vedanā in Meditation Practice

Mindfulness of Feelings (Vedanānupassanā)

1. Notice the feeling tone of each experience
2. Label it as pleasant, unpleasant, or neutral
3. Observe how it changes over time
4. Notice reactions without following them





The Impermanence of Feelings

All feelings, whether pleasant, unpleasant, or neutral, share the characteristic of impermanence (anicca).

Recognizing this impermanence helps us avoid clinging to pleasant feelings or rejecting unpleasant ones, knowing that all will naturally pass.



Vedanā and the Four Noble Truths

First Noble Truth

Unpleasant feeling (dukkha vedanā) is a direct experience of suffering

Second Noble Truth

Craving (taṇhā) arises in response to feelings - craving for pleasant feelings to continue and unpleasant feelings to end

Third Noble Truth

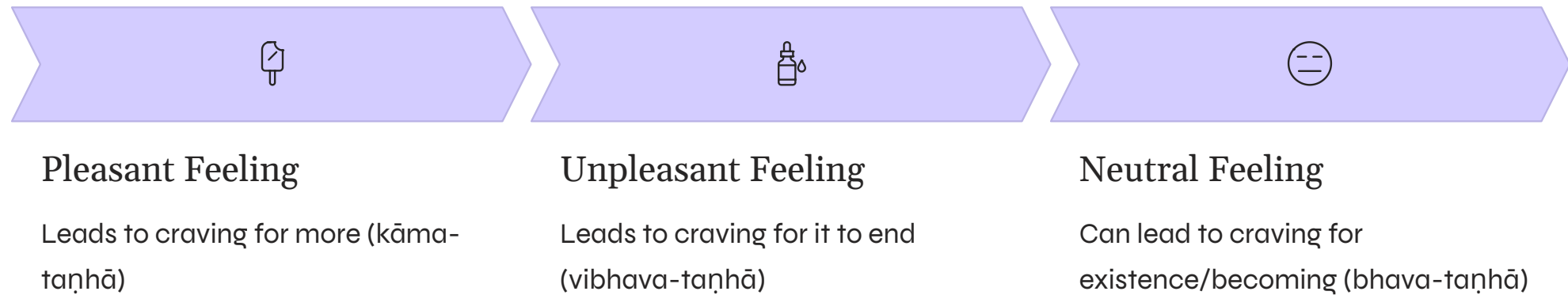
Freedom from suffering comes from ending craving in response to feelings

Fourth Noble Truth

The Eightfold Path includes right mindfulness of feelings as a key practice

Vedanā and Taṇhā (Craving)

The relationship between feeling and craving is crucial in the chain of dependent origination:



This understanding shows how feelings condition the arising of craving, which leads to suffering.



Worldly and Unworldly Feelings

Sāmisa Vedanā (Worldly Feelings)

- Connected to sensual pleasures
- Dependent on external objects
- Tend to reinforce craving

Nirāmisa Vedanā (Unworldly Feelings)

- Connected to spiritual development
- Independent of sensual objects
- Support liberation from suffering



Vedanā and the Three Characteristics

Anicca (Impermanence)

All feelings constantly arise and pass away, never remaining stable

Dukkha (Unsatisfactoriness)

Even pleasant feelings are ultimately unsatisfactory due to their impermanence

Anattā (Non-self)

Feelings arise due to conditions, not from a self, and are not under our control

Contemplating feelings in light of these three characteristics leads to wisdom and liberation.

Practical Application: Mindfulness of Feeling

Step-by-Step Practice

1. Establish mindfulness of the body
2. Notice when a feeling arises
3. Label it as pleasant, unpleasant, or neutral
4. Observe if it's physical or mental
5. Notice any tendency to react
6. Allow the feeling to be present without identification
7. Watch how it changes and eventually passes



Benefits of Understanding Vedanā



Reduced Reactivity

Less automatic reaction to pleasant and unpleasant experiences



Greater Wisdom

Seeing the conditioned nature of all experiences



Increased Freedom

Less controlled by the push and pull of feelings



Enhanced Compassion

Understanding how feelings drive behavior in self and others



Summary: The Role of Vedanā in Dependent Origination

Vedanā plays a pivotal role in the chain of dependent origination, serving as the crucial link between sense contact and craving.

By developing mindfulness of feelings, we can break the automatic progression from feeling to craving, thereby weakening the causes of suffering and moving toward liberation.

Taṇhā (Craving)

Taṇhā means wanting, craving; and has 3 types. All forms of taṇhā are rooted in lobha (greed). As stated in SN 56.11 (Dhammacakkappavattana Sutta): "This is the noble truth of the origin of suffering: it is this craving which leads to renewed existence..."



Understanding Taṇhā

Taṇhā is the eighth link in the chain of Dependent Origination. It represents the various forms of craving that perpetuate suffering and continued existence in saṃsāra. The Buddha identified three distinct types of craving, each with its own characteristics and focus.



Three Types of Taṇhā

Kāma-taṇhā

Craving to the 5 cords of sensual pleasures.

Bhava-taṇhā

Craving for existence.

Vibhava-taṇhā

Without knowledge and not wanting any existence.

The differences between Kāma-taṇhā and Bhava-taṇhā are: craving for external objects is kamma taṇhā and for the internal khandha is bhavataṇhā. Their nature is greed (lobha).

Kāma-taṇhā (Sensual Craving)

Definition

Kāma-taṇhā refers to craving for the five sense pleasures. It is directed towards external objects and represents our attachment to sensory experiences.

Key Characteristics

- Craving for visible forms
- Craving for sounds
- Craving for smells
- Craving for tastes
- Craving for tactile sensations

Example: craving for food, music, pleasant sights



The Five Cords of Sensual Pleasure



Visible Forms

Attractive sights, beautiful colors, pleasing shapes and forms that we crave to see and possess.



Sounds

Pleasant sounds, music, voices, and auditory experiences that we desire to hear repeatedly.



Smells

Fragrant aromas, perfumes, and pleasant odors that we seek to experience.



Tastes

Delicious flavors, foods, and drinks that we crave and indulge in.



Tactile Sensations

Pleasant physical touches, comfortable textures, and bodily pleasures we desire.

These five cords of sensual pleasure are the primary objects of Kāma-taṇhā, binding us to the cycle of suffering.

Bhava-taṇhā (Craving for Existence)



Definition

Bhava-taṇhā refers to the craving for continued existence. Unlike Kāma-taṇhā which focuses on external objects, Bhava-taṇhā is directed towards internal aggregates (khandhas).

Key Characteristics

- Associated with eternalist views
- Includes desire for continued existence
- Includes desire for rebirth
- Includes desire for becoming something



Internal vs. External Craving

Kāma-taṇhā: External Focus

Directed towards objects outside ourselves:

- Material possessions
- Sensory experiences
- External relationships
- Status and recognition

Bhava-taṇhā: Internal Focus

Directed towards our own existence:

- The five aggregates (khandhas)
- Personal identity
- Continued consciousness
- Future becoming

The Buddha taught that understanding this distinction is crucial for recognizing how different forms of craving operate in our lives.

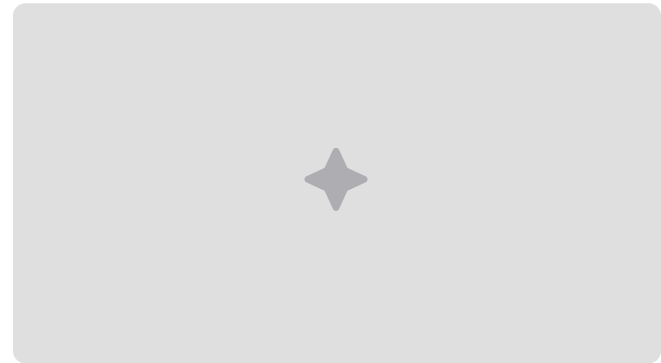
Vibhava-taṇhā (Craving for Non-existence)

Definition

Vibhava-taṇhā refers to craving without knowledge and not wanting any existence. It is associated with nihilistic views that deny kamma and rebirth.

Key Characteristics

- Desire for death
- Wish to escape existence
- Denial of kamma and rebirth
- Nihilistic worldview





Comparing the Three Types of Taṇhā

Aspect	Kāma-taṇhā	Bhava-taṇhā	Vibhava-taṇhā
Focus	External objects	Internal khandhas	Annihilation
View	Sensual indulgence	Eternalism	Nihilism
Desire for	Sensory pleasures	Continued existence	Non-existence
Example	Wanting delicious food	Wanting to live forever	Wanting to cease existing

All three forms of taṇhā are manifestations of lobha (greed) and contribute to the perpetuation of suffering in saṃsāra.



Taṇhā in the Dhammacakkappavattana Sutta

"This is the noble truth of the origin of suffering: it is this craving which leads to renewed existence..."

In the Buddha's first discourse, the Dhammacakkappavattana Sutta (SN 56.11), he identified taṇhā as the cause of suffering (dukkha). This teaching forms the Second Noble Truth, highlighting how craving leads to continued rebirth and suffering in the cycle of saṃsāra.



The Root of Taṇhā: Lobha (Greed)

All forms of taṇhā are rooted in lobha (greed), one of the three unwholesome roots in Buddhist psychology. Lobha represents the mind's tendency to grasp, cling, and desire, manifesting in different ways through the three types of craving.

Taṇhā and the Five Aggregates



Form (Rūpa)

Craving for physical appearance, health, and material possessions.



Feeling (Vedanā)

Craving for pleasant sensations and aversion to unpleasant ones.



Perception (Saññā)

Craving for recognition and understanding.



Mental Formations (Saṅkhāra)

Craving for certain thoughts, emotions, and volitions.



Consciousness (Viññāṇa)

Craving for awareness and continued existence.

Bhava-taṇhā particularly relates to craving for the internal khandhas (aggregates), while kāma-taṇhā focuses more on external objects related to these aggregates.

Taṇhā in the Chain of Dependent Origination

As the eighth link in the chain of Dependent Origination (Paṭicca-samuppāda), taṇhā arises dependent on feeling (vedanā) and conditions the arising of clinging (upādāna). This illustrates how craving serves as a crucial link in the perpetuation of suffering and rebirth.

Feeling (Vedanā)

Pleasant, unpleasant, or neutral sensations arise.

Craving (Taṇhā)

Based on feeling, craving for pleasure or aversion to pain develops.

Clinging (Upādāna)

Craving intensifies into clinging and attachment.

Breaking the Chain of Taṇhā

The Path to Liberation

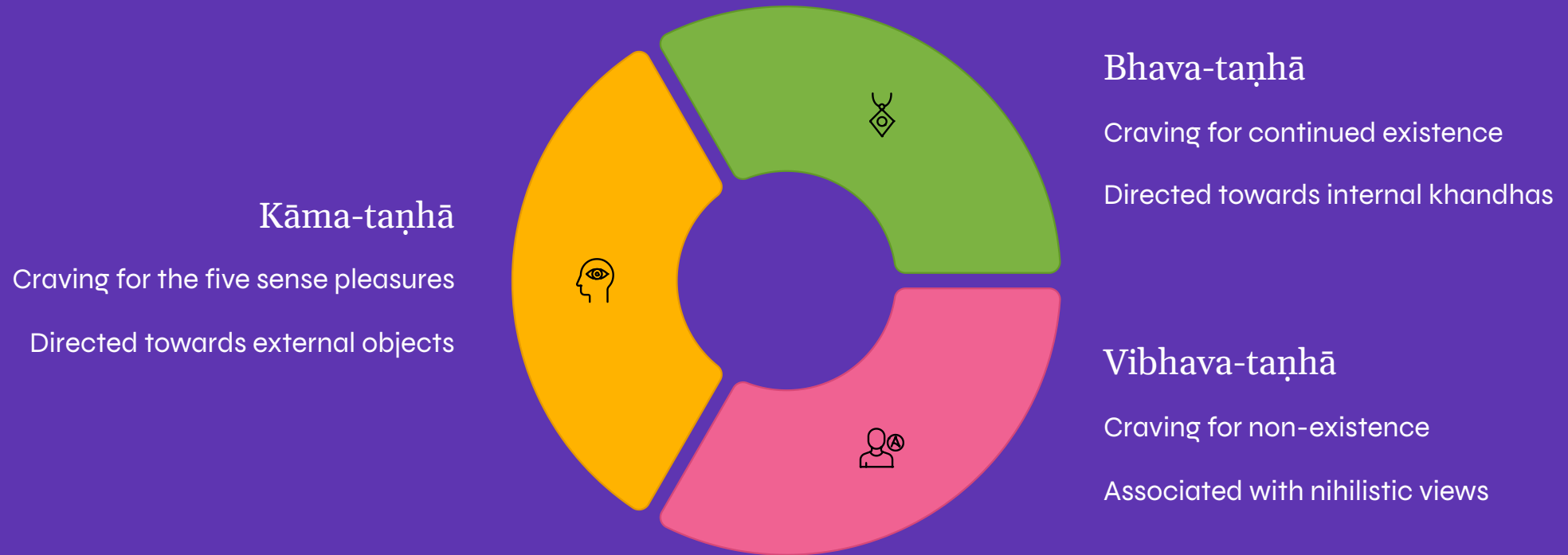
The Buddha taught that understanding and overcoming taṇhā is essential for liberation from suffering. This is achieved through:

- Mindfulness of sensations (vedanā)
- Recognizing the impermanence of all phenomena
- Developing contentment and non-attachment
- Cultivating the Noble Eightfold Path



By seeing clearly the nature of craving and its consequences, we can begin to loosen its grip on our minds and move toward freedom.

Summary: The Three Types of Taṇhā

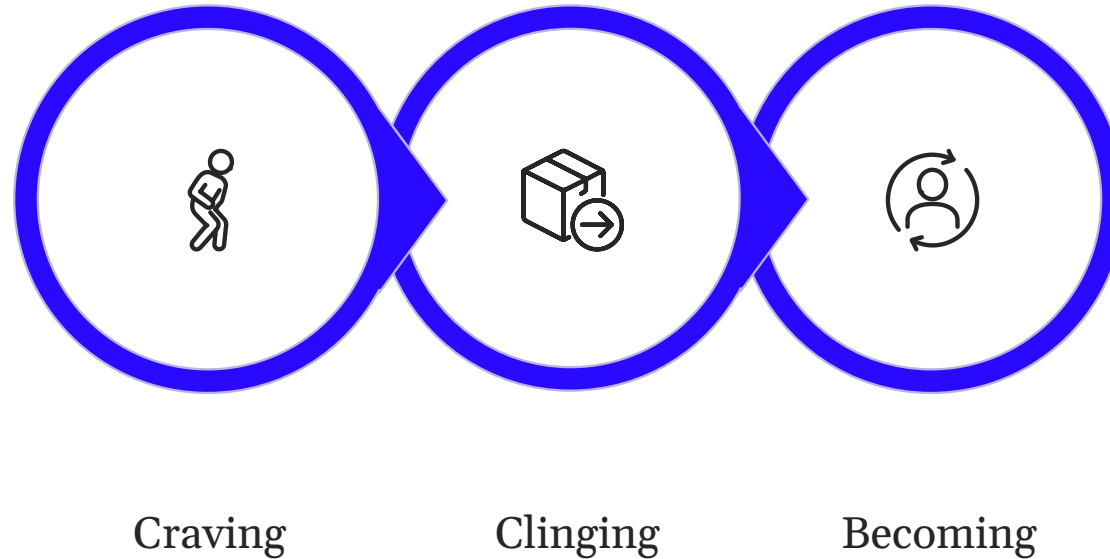


All forms of taṇhā are rooted in lobha (greed) and perpetuate suffering in saṃsāra. Understanding the nature of craving is essential for progress on the path to liberation.

Upādāna (Clinging) in Dependent Origination

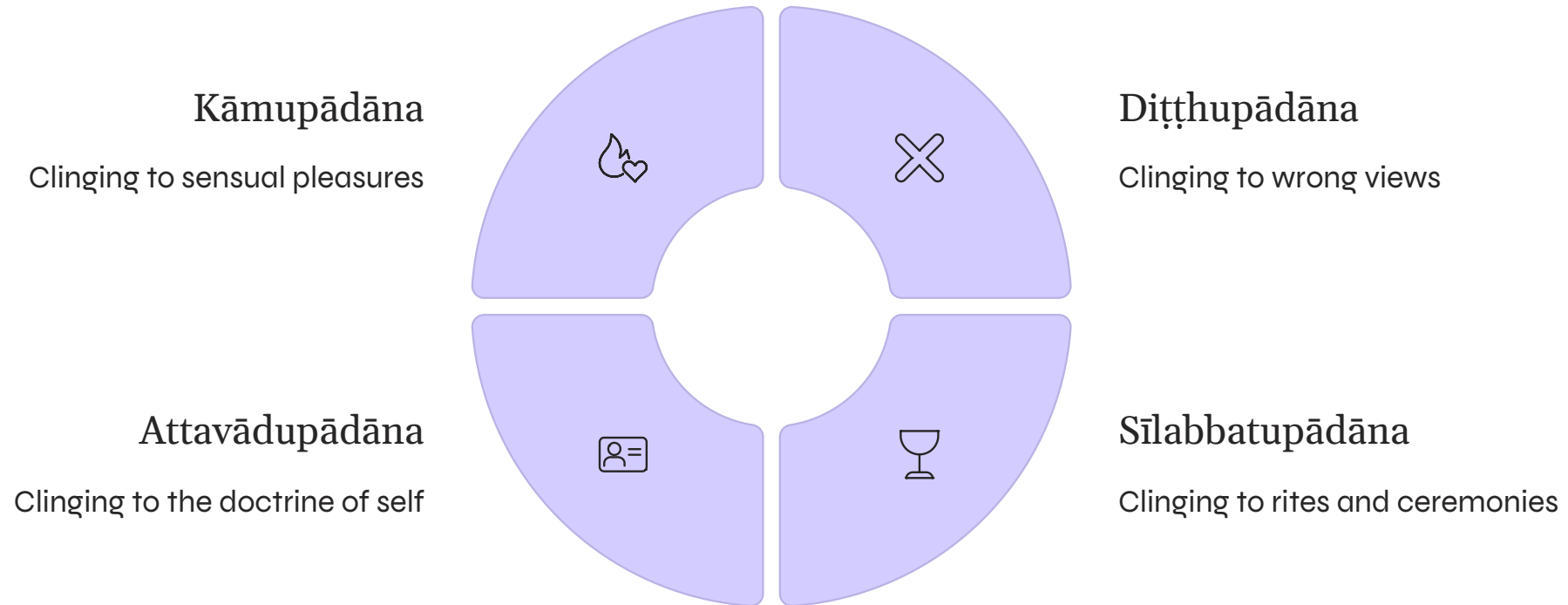
Upādāna, the ninth link in the chain of Dependent Origination, represents clinging or attachment. It is a stronger form of taṇhā (craving) and plays a crucial role in perpetuating the cycle of suffering. This document explores the four types of clinging and their significance in Buddhist psychology.

Understanding Upādāna



Upādāna represents a stronger, more intensified form of attachment than taṇhā (craving). While craving is the initial desire for an object or experience, clinging is the firm grasping and holding onto it. This intensification of desire plays a critical role in the continuation of suffering and rebirth according to Buddhist teachings.

The Four Types of Clinging



The Buddha identified these four distinct types of clinging that keep beings bound to the cycle of existence. Each type represents a different way we attach ourselves to experiences, beliefs, practices, or concepts of identity.

Kāmupādāna: Clinging to Sensual Pleasures

Kāmupādāna refers to clinging to the five cords of sensual pleasure. This is the strong attachment to pleasurable experiences related to the five senses:

- Visual forms (sights)
- Sounds
- Smells
- Tastes
- Tactile sensations

This form of clinging is an intensified manifestation of kāma-taṇhā (sensual craving) and is fundamentally rooted in lobha (greed).





The Nature of Kāmupādāna

Characteristics

- Strong attachment to objects of pleasure
- Intensified form of kāma-taṇhā
- Based in lobha (greed) mental factor
- Leads to actions aimed at acquiring and maintaining pleasurable experiences

Examples

- Addiction to sensory stimulation
- Obsession with acquiring pleasurable objects
- Inability to let go of comfortable situations
- Constant seeking of new sensory experiences

Kāmupādāna is the only form of clinging that is directly based in taṇhā rather than diṭṭhi (wrong view). It represents the mind's tendency to grasp at pleasant experiences and resist their cessation.



Diṭṭhupādāna: Clinging to Wrong Views

Eternalism

The belief that the self or soul is eternal and unchanging, persisting after death.

Nihilism

The belief that nothing exists after death, leading to denial of kamma and its results.

Philosophical Views

Various speculative theories about the nature of the world, self, and existence.

Diṭṭhupādāna refers to clinging to the 62 kinds of wrong views enumerated in Buddhist texts. These include various philosophical positions that contradict the Buddha's teachings on impermanence, non-self, and dependent origination.



The 62 Wrong Views

The 62 wrong views mentioned in Diṭṭhupādāna are extensively detailed in the Brahmajāla Sutta (DN 1). They include:

- 18 views concerning the past
- 44 views concerning the future

These views encompass various philosophical positions about the nature of the self, the world, and existence that contradict the Buddha's teachings on impermanence (anicca), suffering (dukkha), and non-self (anattā).

Categories of Wrong Views



Eternalism

Views that assert the self and world are eternal



Annihilationism

Views that assert complete destruction at death



Partial-Eternalism

Views that some things are eternal while others are not



Finitism/Infinitism

Views about whether the world is finite or infinite

These wrong views arise from speculation rather than direct insight and lead to further attachment and suffering. Clinging to any of these views prevents one from seeing reality as it truly is.



Sīlabbatupādāna: Clinging to Rites and Ceremonies

Sīlabbatupādāna refers to clinging to rites and ceremonies in the belief that they alone can lead to purification or liberation. As one Burmese teacher explained, this includes clinging to wrong practices such as behaving like animals (dogs, cows, etc.) as mentioned in some suttas.

This form of clinging is based on the mistaken view that purification comes through external observances rather than through the Noble Eightfold Path.



Examples of Sīlabbatupādāna

Historical Examples

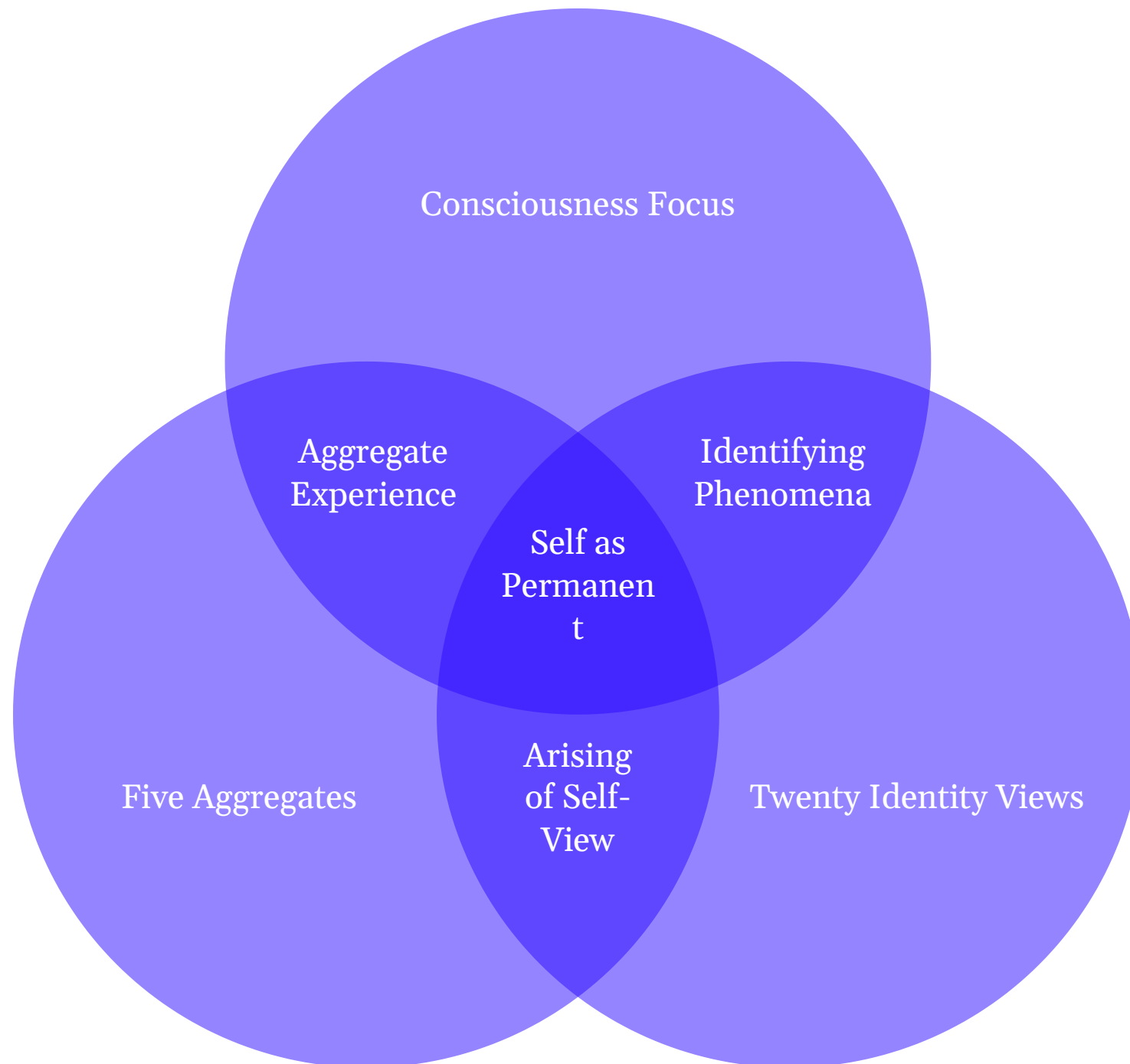
- Dog-duty ascetics who imitated dogs
- Cow-duty ascetics who imitated cows
- Fire worshippers believing in purification through fire rituals
- Extreme ascetic practices mentioned in the Pali Canon

Modern Manifestations

- Believing rituals alone lead to liberation
- Performing religious ceremonies without understanding
- Following practices based solely on tradition
- Attachment to specific meditation techniques as inherently liberating

The Buddha taught that while ethical conduct (sīla) is essential, attachment to rules and observances without understanding their purpose becomes a hindrance to progress on the path.

Attavādupādāna: Clinging to the Doctrine of Self



Attavādupādāna refers to clinging to the doctrine of self, encompassing the 20 types of identity views (sakkāya diṭṭhi). This form of clinging is the belief in a permanent, unchanging self or soul within the five aggregates of experience.



The Twenty Types of Identity View

Views Related to Form (Rūpa)

- Regarding form as self
- Self as possessing form
- Form as in self
- Self as in form

Views Related to Feeling (Vedanā)

- Regarding feeling as self
- Self as possessing feeling
- Feeling as in self
- Self as in feeling

Views Related to Perception (Saññā)

- Regarding perception as self
- Self as possessing perception
- Perception as in self
- Self as in perception

These identity views continue with mental formations (saṅkhāra) and consciousness (viññāṇa), each having the same four patterns of identification, totaling 20 views.



The Remaining Identity Views

Views Related to Mental Formations (Saṅkhāra)

- Regarding mental formations as self
- Self as possessing mental formations
- Mental formations as in self
- Self as in mental formations

Views Related to Consciousness (Viññāṇa)

- Regarding consciousness as self
- Self as possessing consciousness
- Consciousness as in self
- Self as in consciousness

These identity views are considered particularly harmful because they reinforce the fundamental ignorance (avijjā) that keeps beings trapped in the cycle of rebirth. The Buddha taught that seeing the five aggregates as they truly are—impermanent, unsatisfactory, and not-self—is essential for liberation.



Consolidated Classification of Clinging

The four types of clinging can be consolidated into two fundamental categories:

1. **Taṇhā-based clinging:** Kāmupādāna (sensual clinging)
2. **Diṭṭhi-based clinging:** The remaining three types (Diṭṭhupādāna, Sīlabbatupādāna, and Attavādupādāna)

This classification highlights that while sensual clinging is rooted in desire and greed, the other three forms are fundamentally rooted in wrong views about reality.



The Nature of Taṇhā-based Clinging

Characteristics

- Based in lobha (greed)
- Intensification of desire
- Directed toward sensory experiences
- Leads to actions aimed at acquisition

Manifestations

- Addiction to pleasurable experiences
- Compulsive consumption
- Hoarding behaviors
- Difficulty letting go of possessions

Kāmuṇāpādāna, as the sole representative of taṇhā-based clinging, demonstrates how craving (taṇhā) intensifies into firm attachment. This process strengthens the bonds that keep beings trapped in the cycle of suffering.

The Nature of Diṭṭhi-based Clinging



Wrong Understanding

Based on misperception of reality



Mental Rigidity

Inflexible adherence to views



Identity Formation

Views become part of self-concept

Diṭṭhi-based clinging involves the mind's tendency to grasp at conceptual frameworks and belief systems. These views become deeply embedded in one's identity and are particularly difficult to relinquish because they form the foundation of how one understands the world.

Connection to the Effluents (Āsava)

As mentioned in MN 11: "Whatever view-clinging there is, all that is connected with the effluents, with the assumption [of a self]."

This statement highlights the relationship between clinging to views and the āsavas (effluents or taints) that keep beings bound to saṃsāra. The three āsavas are:

- Kāmāsava (sensual desire)
- Bhavāsava (desire for continued existence)
- Avijjāsava (ignorance)

All forms of clinging reinforce these effluents, particularly the assumption of a self that underlies them.





Upādāna and the Assumption of Self

The Buddha's statement in MN 11 reveals that all forms of clinging, even those not explicitly about self-view, ultimately connect to the assumption of a self. This fundamental misunderstanding lies at the root of all suffering and continued existence.



Key Points About Upādāna



Upādāna is stronger than taṇhā

While taṇhā (craving) is the initial desire for an object or experience, upādāna represents a more intense form of attachment where the mind firmly grasps and refuses to let go.



All forms lead to continued existence

Each type of clinging contributes to the perpetuation of the cycle of birth, death, and rebirth (saṃsāra) by strengthening the conditions for becoming (bhava).



Breaking these attachments is crucial for liberation

The path to freedom requires recognizing and relinquishing all forms of clinging through wisdom and insight.



The Relationship Between Taṇhā and Upādāna

Taṇhā (Craving)

- Initial desire for an object
- Wanting to experience pleasure
- Wanting to avoid pain
- Wanting continued existence

Upādāna (Clinging)

- Intensified attachment
- Firm grasping at the object
- Unwillingness to let go
- Incorporation into identity

Both taṇhā and upādāna share the same fundamental nature of lobha (greed), but upādāna represents a stronger, more developed form. The progression from taṇhā to upādāna illustrates how mental states intensify and become more firmly established through habitual reinforcement.

Upādāna in the Chain of Dependent Origination

In the chain of Dependent Origination (Paṭicca-samuppāda), upādāna occupies the ninth position:

1. Avijjā (Ignorance)
2. Saṅkhāra (Volitional Formations)
3. Viññāṇa (Consciousness)
4. Nāma-rūpa (Name-and-Form)
5. Saḷāyatana (Six Sense Bases)
6. Phassa (Contact)
7. Vedanā (Feeling)
8. Taṇhā (Craving)
9. **Upādāna (Clinging)**
10. Bhava (Becoming)
11. Jāti (Birth)
12. Jarā-maraṇa (Aging and Death)

This position highlights its role as the intensification of craving that leads directly to becoming (bhava) and thus to continued existence.



The Causal Relationship: Taṇhā → Upādāna → Bhava



This sequence illustrates how the initial desire (taṇhā) intensifies into firm attachment (upādāna), which then creates the conditions for continued existence (bhava). Breaking this chain at any point can lead to liberation from suffering.



Upādāna and Kamma Formation

Clinging Drives Action

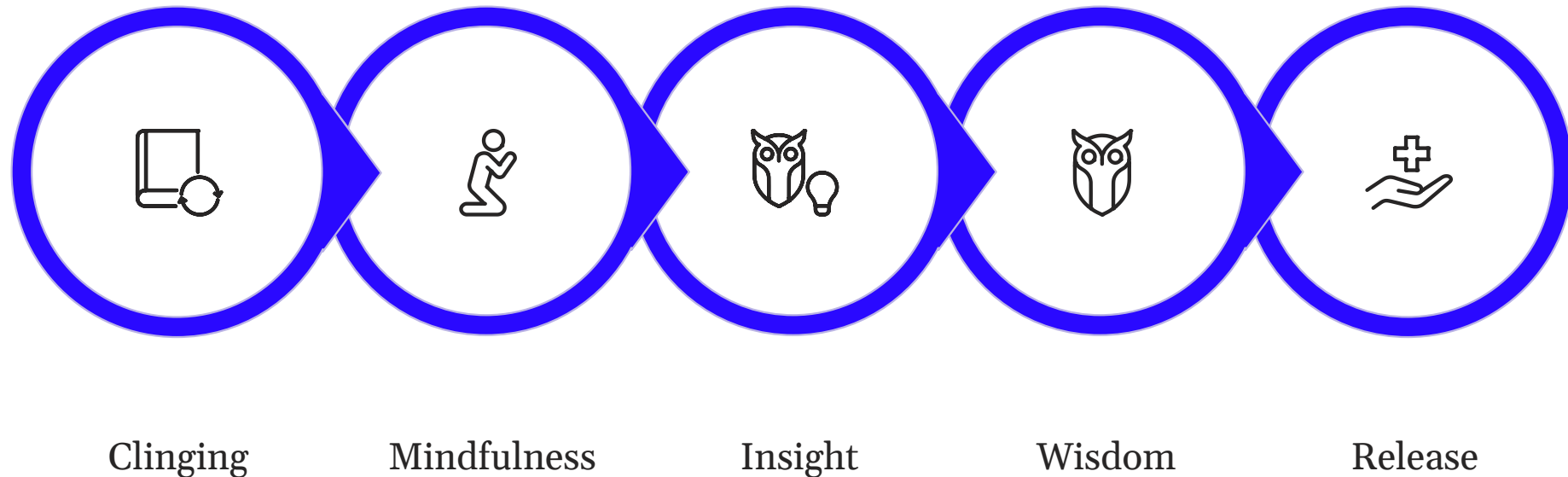
Upādāna motivates beings to perform actions (kamma) aimed at acquiring, maintaining, or protecting the objects of attachment.

Kamma Creates Becoming

These actions create the conditions for future existence (bhava) through the law of kamma and its results.

The relationship between upādāna and kamma formation explains how clinging leads to continued existence. By grasping at experiences, views, practices, or concepts of self, beings create the kammic conditions that propel them into future births.

Breaking the Chain at Upādāna



The Buddha taught that breaking the chain of Dependent Origination at any link can lead to liberation. Addressing upādāna involves:

- Recognizing the presence of clinging in the mind
- Understanding its nature as impermanent and not-self
- Seeing the suffering it causes
- Developing dispassion and letting go

Through this process, the conditions for becoming (bhava) are removed, and the cycle of rebirth can be broken.



Practices for Overcoming Kāmupādāna

To overcome clinging to sensual pleasures (kāmupādāna), the Buddha recommended several practices:

- Contemplation of the drawbacks of sensual pleasures
- Reflection on impermanence of pleasurable experiences
- Development of contentment with what one has
- Cultivation of jhāna (meditative absorption) as a higher form of pleasure
- Mindfulness of the body to see its true nature

These practices help to weaken the mind's tendency to grasp at sensory experiences and develop a more balanced relationship with pleasure.



Practices for Overcoming Diṭṭhupādāna

Right View

Understanding the Four Noble Truths and the nature of reality as taught by the Buddha.

Investigation of Dhamma

Careful examination of teachings and experiences to discern what is true and beneficial.

Association with the Wise

Learning from those who have correct understanding and can guide one away from wrong views.

Insight Meditation

Direct observation of the three characteristics (impermanence, suffering, non-self) in all phenomena.

These practices help to overcome clinging to wrong views by replacing speculation with direct knowledge and understanding.



Practices for Overcoming Sīlabbatupādāna

Understanding the Purpose

Recognizing that practices and observances are means to an end, not ends in themselves. They should lead to the reduction of greed, hatred, and delusion.

The Buddha taught that ethical conduct (sīla) is essential, but attachment to rules and observances without understanding their purpose becomes a hindrance. By understanding the intention behind practices and their role in the path to liberation, one can avoid clinging to them as inherently purifying.

Following the Noble Eightfold Path

Engaging in practices that are part of the Buddha's comprehensive path to liberation, rather than isolated rituals or extreme asceticism.



Practices for Overcoming Attavādupādāna

To overcome clinging to the doctrine of self (attavādupādāna), the Buddha recommended:

- Contemplation of the five aggregates as impermanent, unsatisfactory, and not-self
- Analysis of experience into its component parts to see that no permanent self can be found
- Observation of the arising and passing away of phenomena
- Development of insight into dependent origination

These practices help to undermine the deeply held belief in a permanent, unchanging self that lies at the root of all suffering.



The Role of Mindfulness in Overcoming Upādāna

Recognition

Becoming aware of clinging as it arises in the mind

Investigation

Examining the nature and causes of clinging

Understanding

Seeing clinging as impermanent, unsatisfactory, and not-self

Letting Go

Developing dispassion and releasing attachment

Mindfulness (sati) plays a crucial role in the process of overcoming clinging. By maintaining present-moment awareness of mental states, one can catch clinging in its early stages before it becomes firmly established.



The Four Foundations of Mindfulness

Body (Kāya)

Observing the body's impermanence counters clinging to physical pleasure and self-identification with the body.

Feelings (Vedanā)

Noting the changing nature of pleasant, unpleasant, and neutral feelings reduces attachment to pleasure and aversion to pain.

Mind (Citta)

Watching mental states arise and pass away weakens identification with thoughts and emotions.

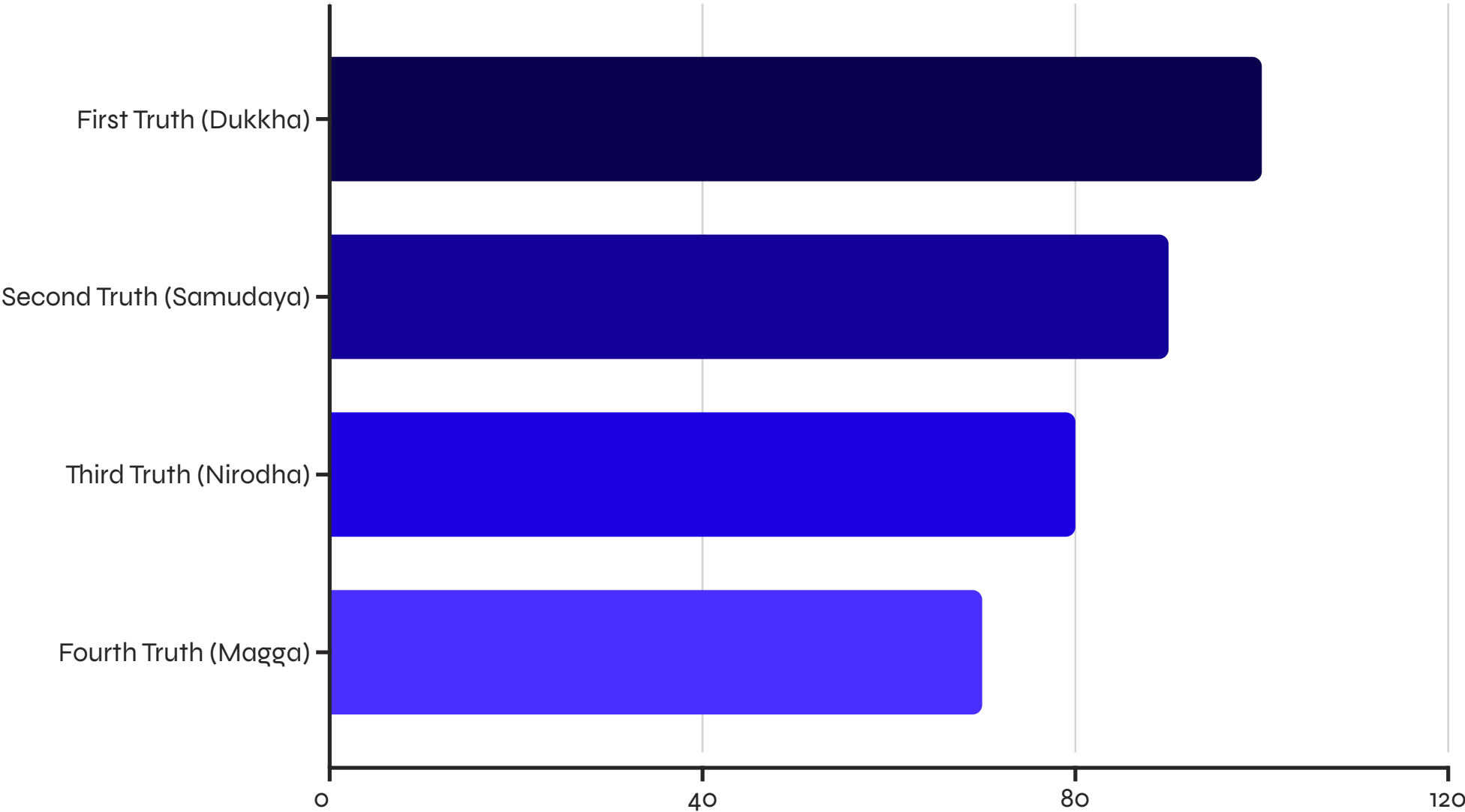
Mental Objects (Dhamma)

Examining experiences in terms of the Buddha's teachings reveals their true nature and undermines clinging.

The systematic practice of the four foundations of mindfulness (satipaṭṭhāna) provides a comprehensive framework for addressing all forms of clinging.



Upādāna and the Four Noble Truths



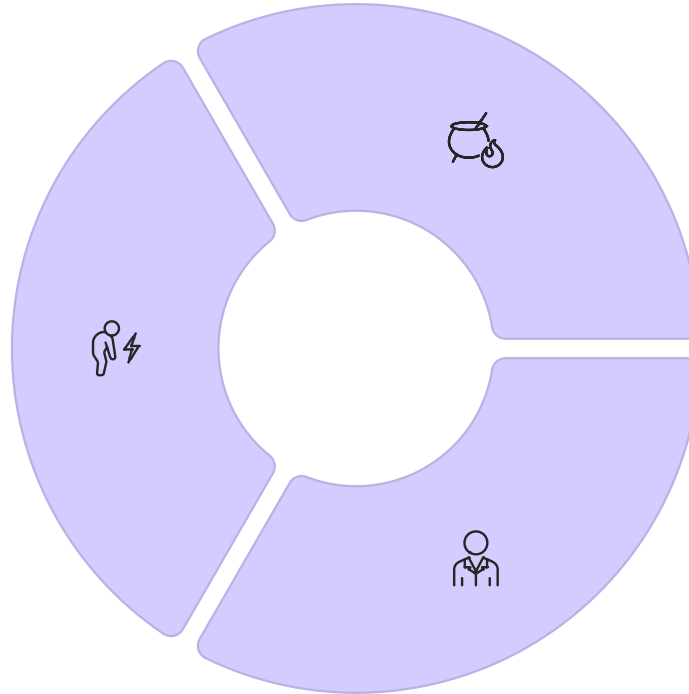
Upādāna relates to the Four Noble Truths in several ways:

- **First Truth (Dukkha):** Clinging itself is a form of suffering, and it leads to further suffering through attachment and loss.
- **Second Truth (Samudaya):** Clinging is part of the causal process that leads to suffering, particularly as it follows craving.
- **Third Truth (Nirodha):** The cessation of clinging is an aspect of the cessation of suffering.
- **Fourth Truth (Magga):** The Noble Eightfold Path provides the means to overcome clinging through wisdom, ethical conduct, and meditation.

Upādāna and the Three Characteristics

Anicca (Impermanence)

Clinging itself is impermanent, as are the objects of clinging. Seeing this impermanence weakens attachment.



Dukkha (Suffering)

Clinging leads to suffering when the objects of attachment change or are lost. It is inherently unsatisfactory.

Anattā (Non-self)

Clinging reinforces the illusion of a permanent self, while understanding non-self undermines all forms of clinging.

Understanding these three characteristics (tilakkhaṇa) in relation to clinging is essential for developing the insight that leads to liberation.



Upādāna and the Stages of Enlightenment

The progressive abandonment of different forms of clinging corresponds to the stages of enlightenment:

- **Stream-entry (Sotāpanna):** Abandons clinging to wrong views (diṭṭhupādāna) and rites and rituals (sīlabbatupādāna)
- **Once-returner (Sakadāgāmi):** Weakens sensual clinging (kāmapādāna)
- **Non-returner (Anāgāmi):** Completely abandons sensual clinging (kāmapādāna)
- **Arahant:** Completely abandons all forms of clinging, including subtle forms of self-view (attavādupādāna)

This progression shows how the different forms of clinging are abandoned through deepening insight and purification of the mind.



Summary of the Four Types of Clinging

Type of Clinging	Nature	Objects	Abandoned By
Kāmapādāna	Lobha (greed)	Five sense pleasures	Non-returner (Anāgāmī)
Diṭṭhupādāna	Diṭṭhi (wrong view)	62 wrong views	Stream-enterer (Sotāpanna)
Sīlabbatupādāna	Diṭṭhi (wrong view)	Rites and ceremonies	Stream-enterer (Sotāpanna)
Attavādupādāna	Diṭṭhi (wrong view)	20 identity views	Arahant

This summary highlights the different natures, objects, and stages of abandonment for each type of clinging. Understanding these distinctions helps practitioners to recognize and address the specific forms of clinging that may be present in their own experience.



Conclusion: The Importance of Understanding Upādāna

Understanding upādāna (clinging) is crucial for anyone seeking liberation from suffering. As the ninth link in the chain of Dependent Origination, it represents the intensification of craving that leads directly to becoming (bhava) and thus to continued existence in the cycle of birth and death.

By recognizing the four types of clinging—to sensual pleasures, to views, to rites and ceremonies, and to the doctrine of self—and understanding their nature as impermanent, unsatisfactory, and not-self, practitioners can develop the wisdom and dispassion necessary to let go of attachment and find true freedom.

As the Buddha taught, "In the seen, there will be merely the seen; in the heard, merely the heard; in the sensed, merely the sensed; in the cognized, merely the cognized." This instruction points to a way of experiencing the world without the added layer of clinging that leads to suffering.



Kammabhava (Existence): Understanding Kammically Active Process

Kammabhava means kammically active process of existence or actions conditioning for existence. In the Dependent Origination process, kammabhava plays a crucial role in determining future existence.



Kammabhava in the Dependent Origination Diagram

In the diagram of the Dependent Origination process, kammabhava at section ③ was written with incomplete form. This indicates that Kamma and Bhava could be connected or disconnected.

They are still connected for worldlings to sekhas (sotāpanna to anāgāmin); but not for arahants, pacceka-buddhas and Buddhas.



Why Kamma and Bhava Can Be Disconnected

Why is kamma and bhava disconnected for arahants, pacceka-buddhas and Buddhas? Because upapattibhava and kammabhava combine together only become completion (upapattibhava—passive or resultant process of existence).

For Worldlings and Sekhas

Kamma and Bhava remain connected, creating conditions for future existence

For Arahants

Only functional kamma remains with no more existence being generated

In the original 12 factors of Dependent Origination process was written as bhava only. Under the influence of clinging one engages in actions that are accumulated as kammass.

Three Types of Kamma



These three types of kamma form the foundation of all actions that condition future existence.



Bodily Actions (Kāya-kamma)

Taking Life (Pāṇātipāta)

Killing or harming living beings

Stealing (Adinnādāna)

Taking what is not given

Sexual Misconduct (Kāmesu micchācāra)

Improper sexual behavior

These three kinds of bodily actions, when performed with unwholesome intention, create negative kamma that leads to suffering.

Verbal Actions (Vacī-kamma)



Four Types of Verbal Action:

- Telling lies (Musāvāda)
- Malicious Speech (Pisuṇavācā)
- Harsh speech (Pharusavācā)
- Frivolous talks (Samphappalāpa)

These four kinds of verbal actions, when performed with unwholesome intention, create negative kamma that leads to suffering.



Mental Actions (Mano-kamma)

Covetousness (Abhijjhā)

Desiring what belongs to others,
excessive greed and attachment
to possessions

Ill-will (Vyāpāda)

Harboring negative thoughts,
anger, hatred, or resentment
toward others

Wrong View (Micchādiṭṭhi)

Not believing in kamma, holding
incorrect understanding of reality

These three kinds of mental actions, when performed with unwholesome intention, create negative kamma that leads to suffering.



The Ten Unwholesome Dhammas

All these 10 negative kammas are called:

10 Unwholesome Dhamma

(Akusala Dhamma)

10 Misconduct Dhamma

(Duccarita Dhamma)

10 Black Kammas

(Apuññābhisaṅkhāra)

These dhammas can lead to bad destinations (dugati). To avoid them, one should cultivate their wholesome counterparts.



The Ten Wholesome Dhammas

The wholesome counterparts to the unwholesome dhammas are called:

10 Wholesome Dhamma

(Kusala Dhamma)

10 Good Conducts

(Sucarita Dhamma)

10 White Kammas

(Puññābhisāṅkhāra)

These can lead to good destinations (sugati). By cultivating wholesome actions, one creates conditions for happiness and well-being.

Wholesome Mental Actions



The 3 wholesome mental actions (mano kusala kamma) are:

1. **Anabhijjhā** — joy and gladness in others' successes.
2. **Avyāpāda** — has metta (loving kindness) on others.
3. **Sammādiṭṭhi** — right view, here is believing in the law of kamma.

These wholesome mental states counteract the unwholesome mental actions and lead to positive kamma.

Differences Between Saṅkhāra and Kammabhava



Temporal Difference

Saṅkhāra was past kamma and kammabhava is the present one.



Result Status

Saṅkhāra had given the result and kammabhava not yet.

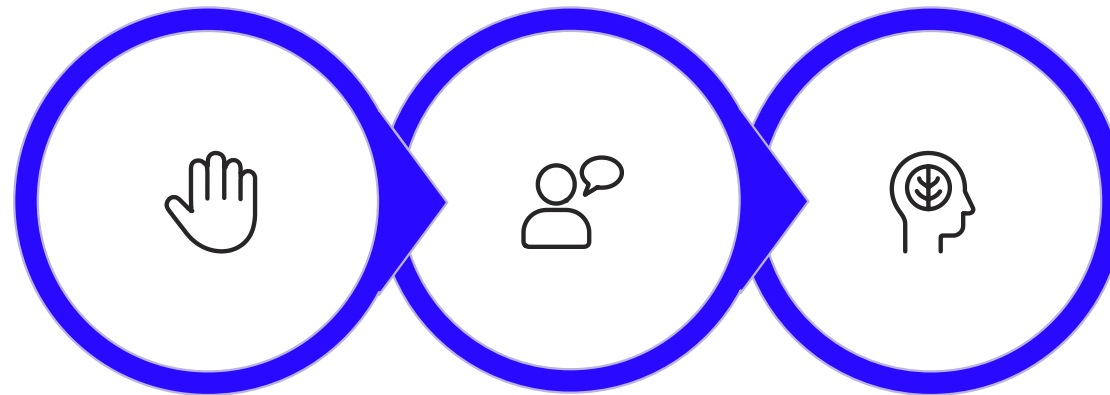


Modifiability

The result of saṅkhāra had already arisen and can't do anything about it. The result of kammabhava is not arising yet. So with the help of a good teacher and practice can make it becomes fruitless.

Kammabhava Components: Active Process

Kammabhava consists of active processes (kamma) that condition future existence. These include three types of action:



Bodily Action

Verbal Action

Mental Action

Each type of action can be either wholesome or unwholesome, determining the nature of future existence.



Bodily Actions in Detail

Unwholesome Bodily Action	Wholesome Counterpart
Pāṇātipāta (killing)	Abstaining from killing, protecting life
Adinnādāna (stealing)	Abstaining from stealing, practicing generosity
Kāmesu micchācāra (sexual misconduct)	Abstaining from sexual misconduct, practicing restraint

These bodily actions form the foundation of moral conduct in Buddhist practice and directly influence the quality of kammabhava.



Verbal Actions in Detail

Musāvāda (lying)

Wholesome counterpart: Speaking truthfully and honestly in all situations

Pisūṇavācā (malicious speech)

Wholesome counterpart: Speaking words that promote harmony and reconciliation

Pharusavācā (harsh speech)

Wholesome counterpart: Speaking gently and kindly to all beings

Samphappalāpa (frivolous talk)

Wholesome counterpart: Speaking meaningful and beneficial words



Mental Actions in Detail

Unwholesome Mental Actions:

- **Abhijjhā (covetousness):** Desiring what belongs to others
- **Vyāpāda (ill-will):** Harboring negative thoughts toward others
- **Micchādiṭṭhi (wrong view):** Not believing in kamma

Wholesome Mental Actions:

- **Anabhijjhā:** Joy and gladness in others' successes
- **Avyāpāda:** Having metta (loving kindness) toward others
- **Sammādiṭṭhi:** Right view, believing in the law of kamma

Mental actions are particularly significant as they are the foundation from which verbal and bodily actions arise.

Temporal Difference Between Saṅkhāra and Kammabhava

The first key distinction between saṅkhāra and kammabhava is temporal:

1

Saṅkhāra

Past kamma that has already been performed

2

Kammabhava

Present kamma that is currently being performed

This temporal difference is crucial for understanding how past actions influence the present, and how present actions will influence the future.

Past

Kammabhava



Result Status Difference

The second key distinction between saṅkhāra and kammabhava concerns the status of their results:

Saṅkhāra

Results have already manifested in the present life

Kammabhava

Results are pending and will manifest in the future

This distinction highlights how saṅkhāra represents the fruition of past actions, while kammabhava represents the potential for future results.

Modifiability Difference



Saṅkhāra:

The result of saṅkhāra had already arisen and can't do anything about it.

Kammabhava:

The result of kammabhava is not arising yet. So with the help of a good teacher and practice can make it becomes fruitless.

This distinction is particularly important for practice, as it emphasizes that while we cannot change the past, we can influence how our present actions will affect the future.



Kammabhava for Arahants

Actions Become Purely Functional

For arahants, actions become purely functional (kiriya) without generating new kamma

No New Kamma Formation

Arahants do not create new kamma that would lead to future existence

No Future Existence Generated

Without the formation of new kamma, there is no conditioning for future existence

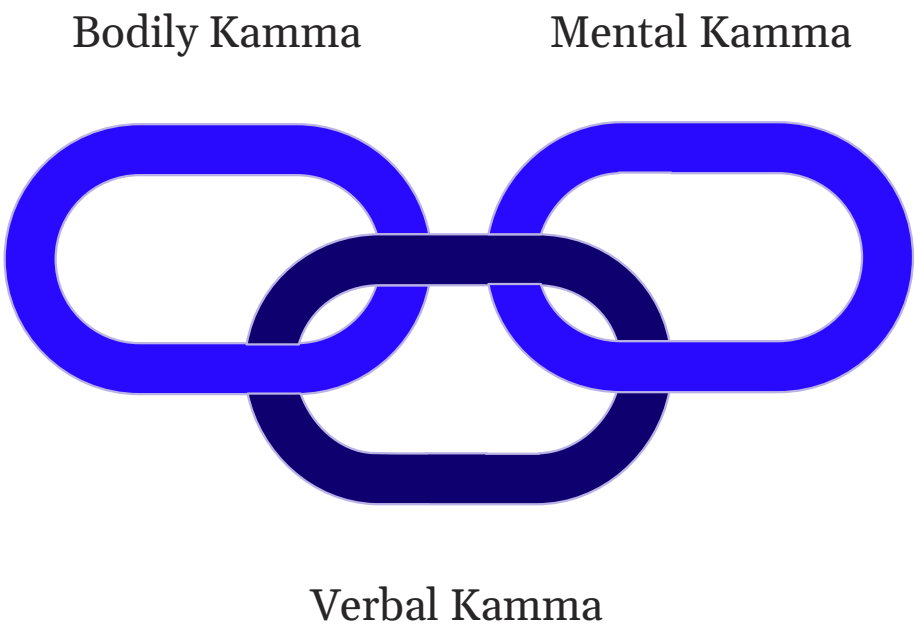
This is why for arahants, pacceka-buddhas, and Buddhas, kamma and bhava are disconnected.



Kammabhava in Buddhist Texts: MN 41

"Monks, there are these three types of kamma: bodily kamma, verbal kamma, and mental kamma."

In MN 41 (Saleyyaka Sutta), the Buddha explains the three types of kamma that constitute kammabhava.



This sutta provides a clear categorization of actions that form the basis of kammabhava.



Kammabhava in Buddhist Texts: AN 10.176

"There are, Cunda, three ways of being unwholesome in bodily action... four in verbal action... three in mental action..."

In AN 10.176 (Cunda Sutta), the Buddha explains both wholesome and unwholesome actions that constitute kammabhava.

Unwholesome Actions

Lead to suffering and rebirth in lower realms

Wholesome Actions

Lead to happiness and rebirth in higher realms

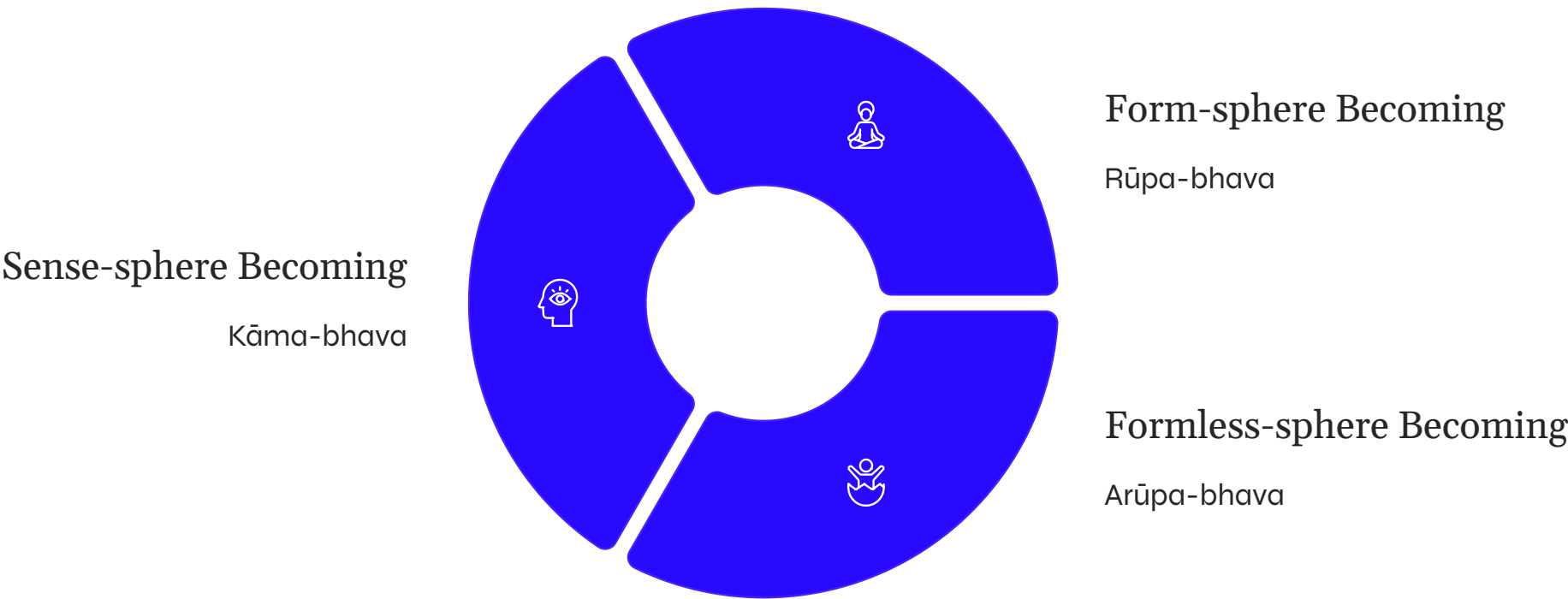
This sutta emphasizes the ethical dimension of kammabhava and its consequences.



Kammabhava in Buddhist Texts: SN 12.2

"And what is becoming (bhava)? There are these three kinds of becoming: sense-sphere becoming, form-sphere becoming, formless-sphere becoming."

In SN 12.2 (Vibhaṅga Sutta), the relationship between kammabhava and Dependent Origination is detailed.



This sutta explains how kammabhava conditions rebirth in different realms of existence.

The Role of Kammabhava in Dependent Origination

In the Dependent Origination process, kammabhava is conditioned by upādāna (clinging) and conditions jāti (birth).



Upādāna (Clinging)

Attachment to sensual pleasures, views, rituals, and self-theories

Kammabhava (Active Existence)

Actions that condition future existence

Jāti (Birth)

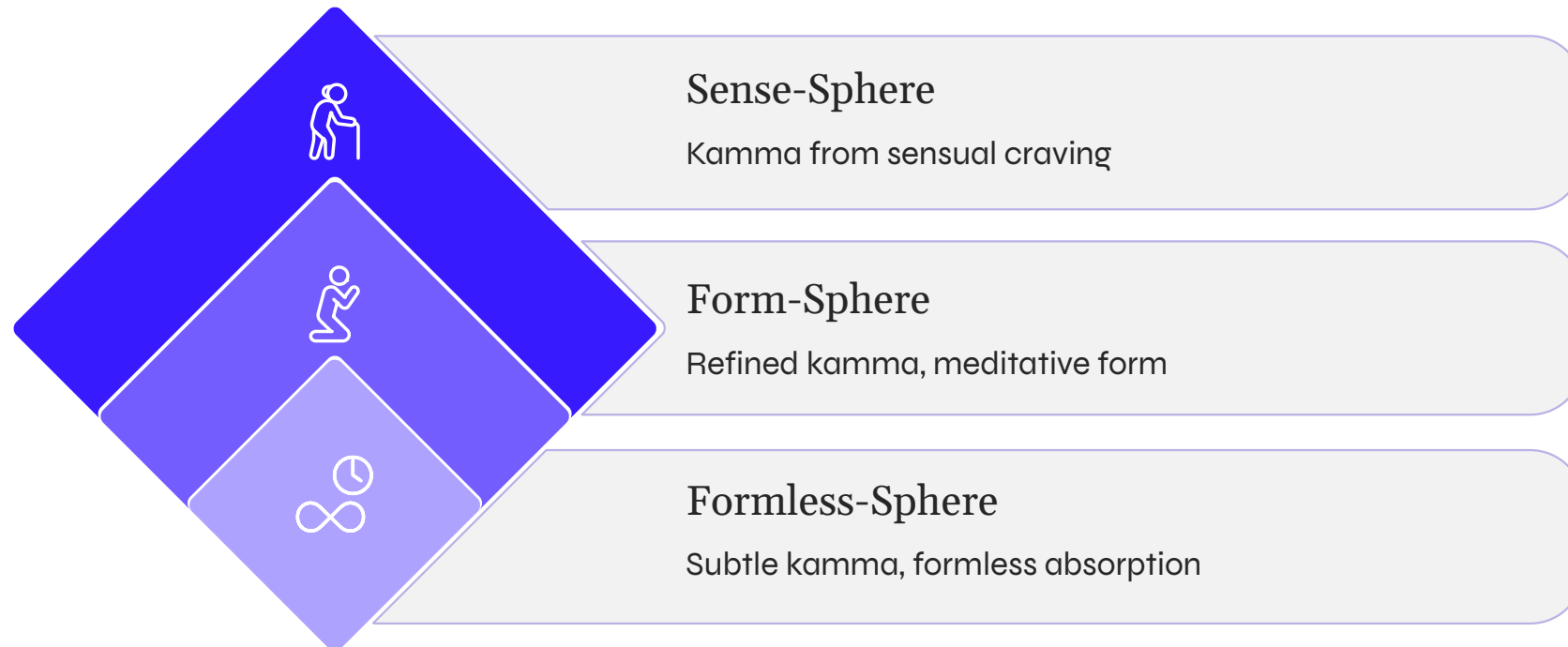
Rebirth in a new existence

This sequence shows how our actions, driven by clinging, lead to future rebirth.



Kammabhava and the Three Spheres of Existence

Kammabhava conditions rebirth in three spheres of existence:



Different types of kamma lead to rebirth in different spheres, depending on the nature and quality of the actions performed.



Sense-Sphere Becoming (Kāma-bhava)

Characteristics:

- Dominated by sensual desires
- Includes human realm and six deva realms
- Also includes lower realms (animals, hungry ghosts, hell beings)

Conditioning Kamma:

- Wholesome sensual-sphere kamma (for higher rebirth)
- Unwholesome kamma (for lower rebirth)
- Actions motivated by desire for sensual pleasures

Most beings cycle within this sphere due to attachment to sensual pleasures and the performance of kamma motivated by such attachment.



Form-Sphere Becoming (Rūpa-bhava)

Characteristics

Subtle material existence, free from gross sensuality, experienced as blissful and peaceful

Conditioning Kamma

Mastery of jhāna meditation (absorption states), particularly the four rūpa jhānas

Realms

Sixteen different brahma realms corresponding to different levels of jhānic attainment

Rebirth in the form-sphere is the result of developing concentration through jhāna practice, transcending sensual desires.

Formless-Sphere Becoming (Arūpa-bhava)

The highest and most subtle sphere of existence:

Characteristics

Existence without physical form, consisting of pure mental phenomena

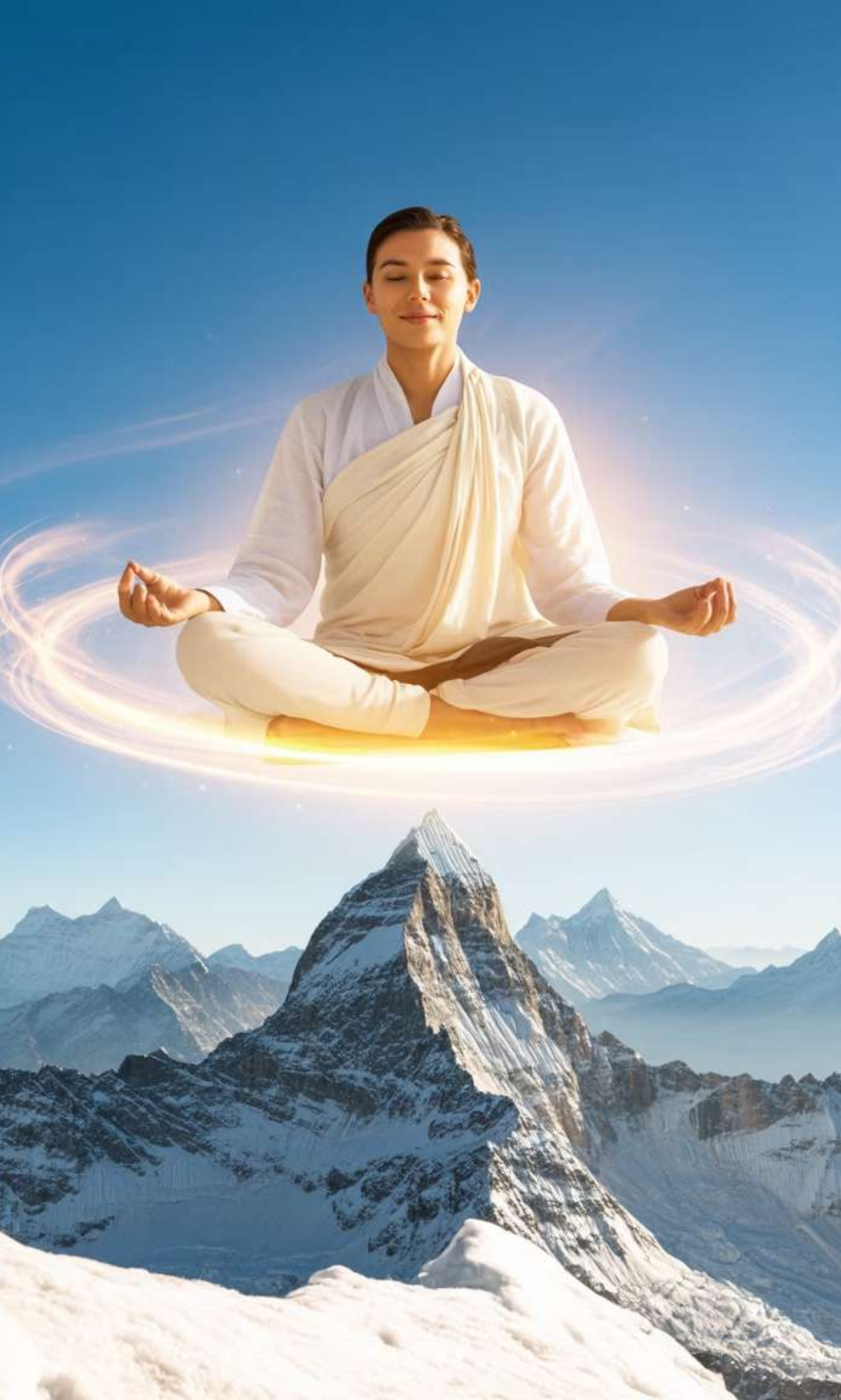
Conditioning Kamma

Mastery of the four formless attainments (arūpa jhānas)

Realms

Four realms corresponding to the four formless attainments

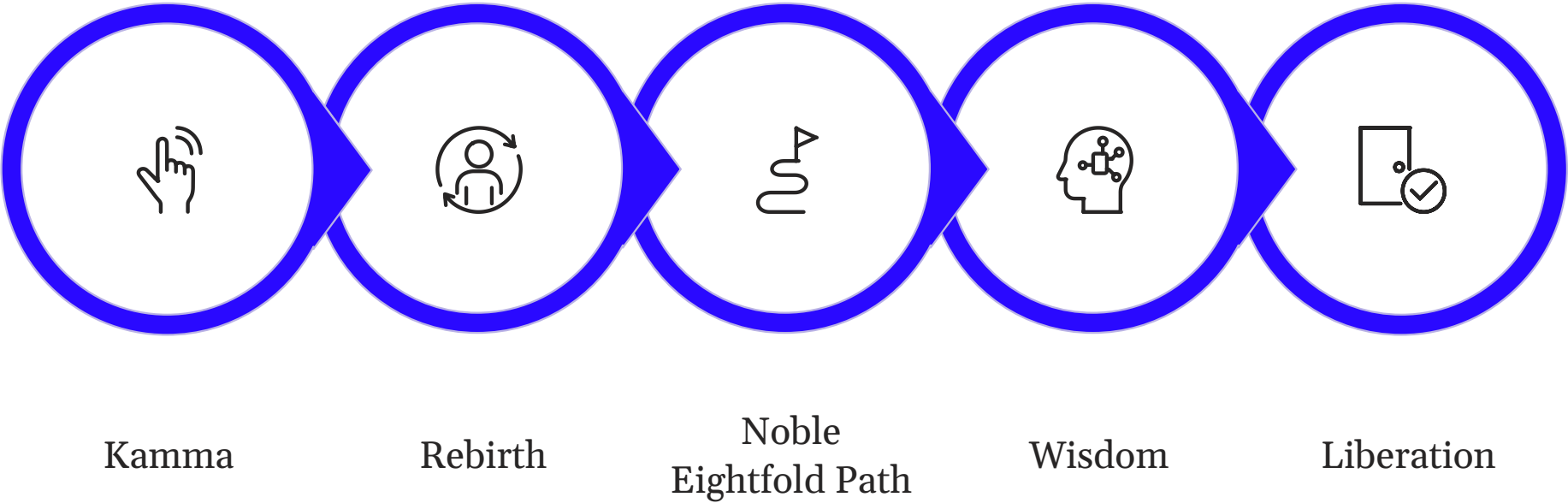
Rebirth in the formless-sphere represents the pinnacle of mundane meditation achievement, but is still within saṃsāra.





Breaking the Cycle: From Kammabhava to Liberation

While kammabhava leads to continued existence in saṃsāra, the Buddha taught a path to break this cycle:



By developing wisdom and following the Noble Eightfold Path, one can eventually reach the state where kamma no longer produces rebirth.



The Distinction Between Kammabhava and Upapattibhava

Kammabhava:

- Active process of existence
- Actions that condition future rebirth
- Volitional activities (kamma)

Upapattibhava:

- Passive or resultant process of existence
- The actual rebirth that results from kamma
- Experienced results (vipāka)

For an arahant, there may still be functional actions (kiriya), but these do not constitute kammabhava because they do not lead to upapattibhava (rebirth).



Kammabhava and the Four Types of Kamma

Dark Kamma with Dark Result

Unwholesome actions leading to suffering

Bright Kamma with Bright Result

Wholesome actions leading to happiness

Mixed Kamma with Mixed Result

Actions with both wholesome and unwholesome aspects

Neither Dark nor Bright Kamma

Actions that lead to the ending of kamma (Noble Eightfold Path)

The fourth type of kamma is particularly significant as it leads to liberation from the cycle of rebirth.

The Relationship Between Clinging and Kammabhava

Under the influence of clinging (upādāna), one engages in actions that are accumulated as kammās.



Clinging to Sensual Pleasures

Leads to actions motivated by desire



Clinging to Views

Leads to actions motivated by dogmatic beliefs



Clinging to Rituals

Leads to actions motivated by superstition



Clinging to Self-Theories

Leads to actions motivated by ego-protection

Different types of clinging condition different types of kammabhava.





Kammabhava and Intention (Cetanā)

"It is intention (cetanā), monks, that I call kamma. Having intended, one performs action through body, speech, and mind."

The Buddha emphasized that intention is the crucial factor in determining kamma:

Wholesome Intention

Rooted in non-greed, non-hatred, and non-delusion

Unwholesome Intention

Rooted in greed, hatred, and delusion

The quality of intention determines whether an action constitutes wholesome or unwholesome kammabhava.



The Ten Wholesome Mental Actions in Detail

Anabhijjhā (Non-covetousness):

Joy and gladness in others' successes, characterized by:

- Contentment with what one has
- Appreciating others' good fortune
- Freedom from envy and jealousy

Avyāpāda (Non-ill will):

Having metta (loving kindness) toward others, characterized by:

- Wishing for others' well-being
- Compassion for those suffering
- Patience and forgiveness

Sammādiṭṭhi (Right view):

Believing in the law of kamma, characterized by understanding:

- Actions have consequences
- Wholesome actions lead to positive results
- Unwholesome actions lead to negative results



Making Kammabhava Fruitless

While saṅkhāra's results cannot be changed, kammabhava can be modified:

Finding a Good Teacher

Guidance from someone who understands the Dhamma

Developing Right Understanding

Comprehending the nature of kamma and its results

Practicing the Noble Eightfold Path

Following the Buddha's path to liberation

Cultivating Insight

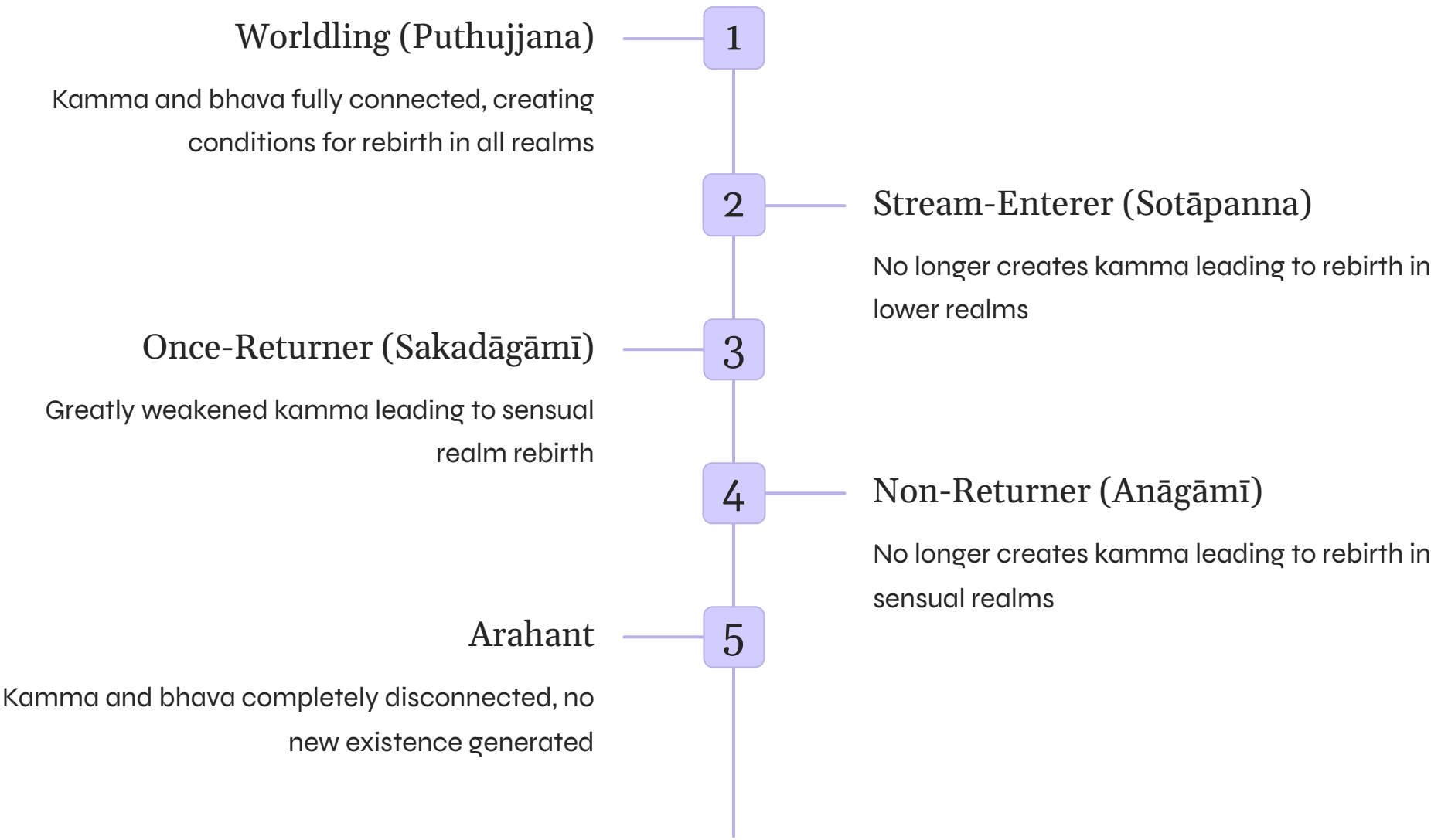
Developing wisdom that sees the true nature of reality

With proper practice, one can prevent kammabhava from producing future results.



The Transition from Worldling to Arahant

The progression from worldling to arahant involves a gradual disconnection of kamma and bhava:



Kammabhava and the Four Noble Truths

First Noble Truth
Kammabhava leads to suffering
through continued rebirth

Fourth Noble Truth
The Noble Eightfold Path leads to
the cessation of kammabhava



Second Noble Truth
Craving and clinging condition
kammabhava

Third Noble Truth
Liberation comes when
kammabhava ceases

Understanding kammabhava is essential for comprehending the Four Noble Truths.



Practical Implications of Understanding Kammabhava

For Daily Life:

- Being mindful of the intentions behind actions
- Cultivating wholesome bodily, verbal, and mental actions
- Avoiding unwholesome actions that lead to suffering

For Meditation Practice:

- Observing the arising of intentions
- Noting the relationship between intention and action
- Developing equanimity toward results of past kamma

Understanding kammabhava helps us take responsibility for our actions and their consequences.



The Relationship Between Kammabhava and Rebirth

Kammabhava conditions rebirth (jāti), which in turn provides the basis for new kammabhava, creating a self-perpetuating cycle that continues until wisdom breaks it.



Kammabhava and the Three Characteristics

Impermanence (Anicca)

Kammabhava is subject to change and does not last forever

Suffering (Dukkha)

Kammabhava leads to continued existence in saṃsāra, which is inherently unsatisfactory

Non-self (Anatta)

Kammabhava is a process without a permanent self or soul behind it

Understanding kammabhava in terms of the three characteristics leads to dispassion and eventual liberation.



Kammabhava and the Five Aggregates

Kammabhava relates to the five aggregates (pañcakkhandha) in the following ways:

Form (Rūpa)

Bodily actions are performed through the physical body

Feeling (Vedanā)

Pleasant, unpleasant, and neutral feelings influence our actions

Perception (Saññā)

How we perceive things determines how we respond to them

Mental Formations (Saṅkhāra)

Includes intention (cetanā), which is the essence of kamma

Consciousness (Viññāṇa)

Awareness that accompanies all actions



Kammabhava and the Six Roots

Unwholesome Roots:

- **Greed (Lobha):** Leads to actions motivated by desire and attachment
- **Hatred (Dosa):** Leads to actions motivated by aversion and ill-will
- **Delusion (Moha):** Leads to actions motivated by ignorance and confusion

Wholesome Roots:

- **Non-greed (Alobha):** Leads to actions motivated by generosity and renunciation
- **Non-hatred (Adosa):** Leads to actions motivated by loving-kindness and compassion
- **Non-delusion (Amoha):** Leads to actions motivated by wisdom and understanding

The roots from which actions spring determine the quality of kammabhava and its results.



Kammabhava and Mindfulness Practice

Mindfulness of Body

Observing bodily actions and their intentions

Mindfulness of Feelings

Noting how feelings influence actions

Mindfulness of Mind

Watching mental states that drive actions

Mindfulness of Dhammas

Understanding actions in terms of the Dhamma

Developing mindfulness helps us become aware of the processes that create kammabhava, allowing us to make wiser choices.



Summary: Key Points About Kammabhava

Definition

Kammically active process of existence or actions conditioning for existence

Types

Bodily, verbal, and mental actions that can be wholesome or unwholesome

Relationship to Saṅkhāra

Saṅkhāra is past kamma with results already manifested; kammabhava is present kamma with results pending

For Arahants

Actions become purely functional without generating new existence

Understanding kammabhava is crucial for comprehending the process of Dependent Origination and the path to liberation.



Practical Application: Transforming Kammabhava

How to transform unwholesome kammabhava into wholesome kammabhava:



Awareness

Becoming mindful of intentions before acting



Restraint

Pausing before acting on unwholesome impulses



Transformation

Cultivating wholesome intentions and actions



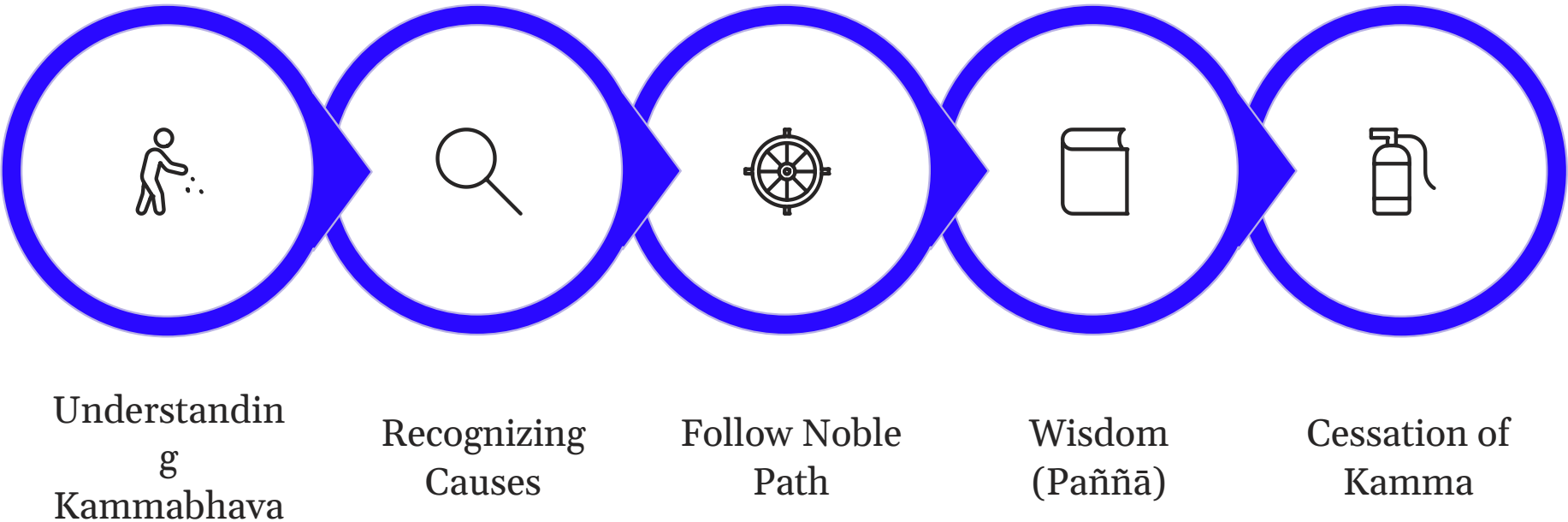
Wisdom

Understanding the consequences of actions

By following this process, we can gradually transform our kammabhava from unwholesome to wholesome, and eventually to that which leads to liberation.



Conclusion: The Path Beyond Kammabhava



While understanding kammabhava helps us make better choices in life, the ultimate goal of Buddhist practice is to transcend kammabhava altogether. By following the Noble Eightfold Path, developing wisdom, and realizing the true nature of reality, we can eventually reach the state where kamma no longer produces rebirth, achieving the final liberation from suffering that the Buddha taught.



Jāti (Birth) in Dependent Origination

Birth (jāti) represents the arising of a new life or the acquisition of new khandhas (aggregates) in the cycle of dependent origination. It manifests in various forms across different realms of existence.



Understanding Jāti in the Chain of Dependent Origination

In the Buddha's teaching of Dependent Origination (Paṭicca-samuppāda), jāti or birth is the eleventh link in the twelve-link chain. It follows directly from becoming (bhava) and precedes aging and death (jarāmaraṇa).

Birth represents the manifestation of a new existence, the coming together of the five aggregates (khandhas) in a new life form. It is a critical juncture in understanding how suffering perpetuates through successive lives.



The Four Kinds of Births

According to the Buddha's teachings, there are four distinct types of birth through which beings enter existence:

1

Jalābuja (Womb-born)

Beings born from a mother's womb, including humans and most mammals.

2

Aṇḍaja (Egg-born)

Beings born from eggs, such as birds, reptiles, and some fish.

3

Samśedaja (Moisture-born)

Beings born from inside woods, bamboos, moss, decomposed meats and fishes. These beings become attached to these things and include many kinds of worms (can be regarded as natural cloning).

4

Opapātika (Spontaneous birth)

Beings that appear spontaneously, such as heavenly beings, having their full grown sizes with births.

These four types of birth are referenced in the Aṅguttara Nikāya (AN 4.123), where the Buddha explains them as part of understanding the cycle of existence.

Jalābuja: Womb-born Beings

Jalābuja refers to beings born from a mother's womb. This is the most familiar type of birth to us as humans.



Characteristics

- Develops gradually within the mother's body
- Requires gestation period
- Emerges relatively helpless and requires care



Examples

- Humans
- Elephants
- Cattle
- Most mammals

In the context of dependent origination, womb-birth represents one of the ways consciousness takes a new form following craving, clinging, and becoming.





Aṇḍaja: Egg-born Beings

Aṇḍaja refers to beings that are born from eggs. This type of birth is common among many species in our world.

Characteristics

- Embryo develops inside a protective shell
- Mother lays eggs externally
- Development continues outside the mother's body
- Hatching marks the moment of birth

Examples

- Birds
- Reptiles
- Many fish species
- Some amphibians
- Certain insects

Like womb-birth, egg-birth is mentioned in AN 4.123 as one of the four ways beings enter the cycle of existence.



Samsedaja: Moisture-born Beings

Samsedaja refers to beings born from moisture or decomposition. These beings emerge from various organic materials.

Birth Environments

- Inside woods
- Within bamboos
- Among moss
- From decomposed meats
- From decomposing fish

Distinctive Features

- Rare occurrence
- Small in size
- Grow slowly
- Attach to their birth materials

Examples

- Many kinds of worms
- Certain insects
- Microorganisms
- Lotus-born humans (rare)

This form of birth was understood in ancient Buddhist cosmology as a type of natural cloning, where beings emerge spontaneously from suitable conditions.

Opapātika: Spontaneously-born Beings

Opapātika refers to beings that appear spontaneously, fully formed at the moment of birth. This type of birth is primarily associated with non-human realms.

Key Characteristics

- Appear with full-grown size
- No infancy or childhood stage
- No need for physical parents
- Instantaneous manifestation

Examples

- Heavenly beings (devas)
- Brahmas
- Beings in hell realms
- Some types of hungry ghosts

Spontaneous birth represents a direct manifestation of kamma, where beings appear in their respective realms according to their past actions without requiring physical reproduction.



Comparing Saṁsedaja and Opapātika Births

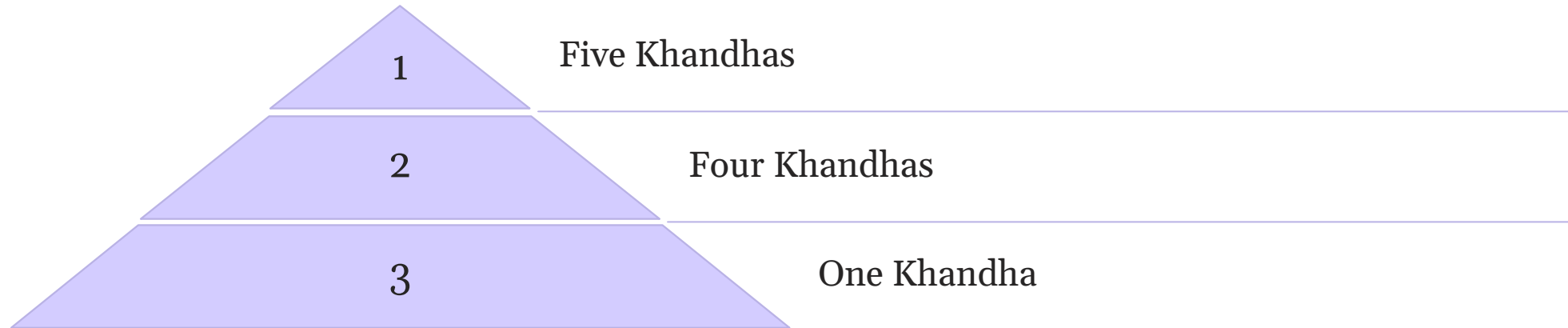
While both saṁsedaja (moisture-born) and opapātika (spontaneously-born) beings appear without conventional reproduction, they have important differences:

Characteristic	Saṁsedaja (Moisture-born)	Opapātika (Spontaneous)
Size at birth	Small, microscopic	Full-grown size
Growth pattern	Slow, gradual growth	No growth needed
Frequency	Rare	Common in celestial realms
Examples	Worms, lotus-born humans	Devas, brahmas
Dependency	Attached to birth material	Independent

These distinctions help clarify the Buddha's detailed classification of birth types in the cycle of existence.

Khandha Configurations in Different Births

Beings born into different realms may possess different configurations of the five aggregates (khandhas):



This variation in aggregate composition reflects the diversity of existence across the Buddhist cosmology and the different ways consciousness can manifest.

Beings with Five Khandhas

Most beings in the sensual realm (kāma-loka) possess all five aggregates or khandhas:



Rūpa

Physical form or materiality



Vedanā

Feeling or sensation



Saññā

Perception or recognition



Saṅkhāra

Mental formations



Viññāṇa

Consciousness

These beings experience the full spectrum of physical and mental phenomena, including humans and most beings in the six sensual realms.

Beings with Four Khandhas

Some beings exist with only the four mental aggregates, without physical form:

Arūpa-brahmas

Beings in the formless realms possess only the four mental khandhas:

- Vedanā (Feeling)
- Saññā (Perception)
- Saṅkhāra (Mental formations)
- Viññāṇa (Consciousness)

These beings have transcended physical form through deep meditative attainments, existing in states of pure consciousness in the formless realms (arūpa-loka).



Beings with One Khandha

At the other extreme, some beings exist with only the physical aggregate:

Asañña-satta

Non-percipient beings possess only the rūpa-khandha (physical form) without any mental aggregates.

These beings exist in a state similar to deep unconsciousness, having only physical form without any mental activity.

This unusual state results from specific meditative practices that lead to rebirth in a realm where consciousness is temporarily suspended.



Scriptural References to the Four Types of Birth

The Buddha's teachings on the four types of birth are documented in several canonical texts:

"Monks, there are these four types of birth: birth from an egg, birth from a womb, birth from moisture, and spontaneous birth."

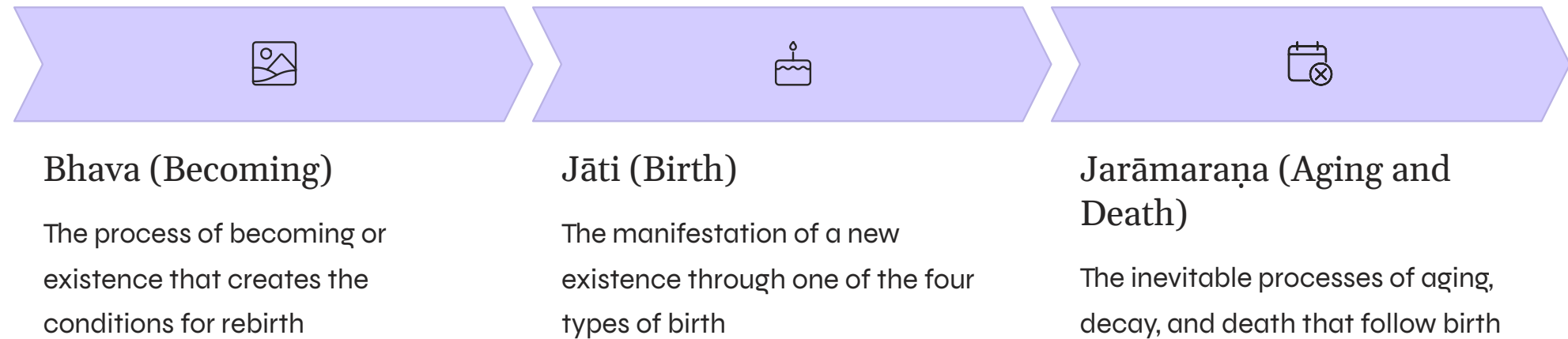
This teaching appears in the Aṅguttara Nikāya (AN 4.123), where the Buddha explains these modes of birth as part of understanding the cycle of existence.

 The classification of four birth types (yonī) appears in multiple discourses and is considered a standard teaching in understanding the diversity of sentient existence.

These teachings help disciples comprehend the various ways beings enter the cycle of birth and death according to their kamma.

Jāti in the Context of Dependent Origination

In the chain of Dependent Origination (Paṭicca-samuppāda), jāti (birth) is the eleventh link, arising dependent on becoming (bhava):



Understanding jāti as a conditioned phenomenon helps break the cycle of suffering by addressing its causes.



The Significance of Birth in Buddhist Cosmology

Birth represents a critical juncture in the Buddhist understanding of existence:

Continuation of Saṃsāra

Birth perpetuates the cycle of existence, leading inevitably to suffering, aging, and death.

Result of Past Kamma

The type and circumstances of birth reflect the accumulated kamma from previous lives.

Opportunity for Liberation

Each birth, especially human birth, provides an opportunity to practice the Dhamma and attain liberation.

The Buddha taught that understanding the nature of birth is essential for comprehending the First Noble Truth of suffering (dukkha) and the path to its cessation.



Rare and Unusual Birth Types

Within the saṃsedaja (moisture-born) category, some rare and unusual birth types are mentioned in Buddhist texts:

Lotus-born Humans

Rare instances of humans born from lotus flowers are mentioned in some Buddhist texts. These beings:

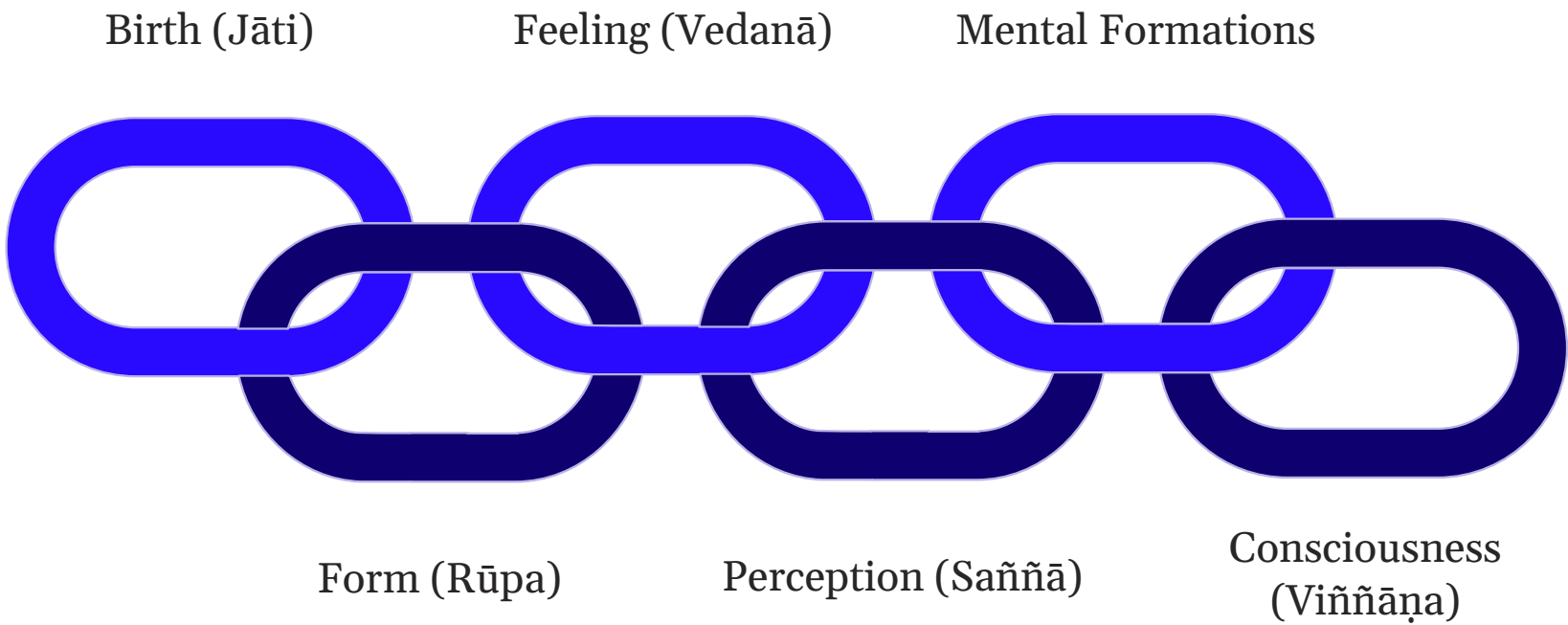
- Emerge fully formed from lotus blossoms
- Grow slowly compared to womb-born humans
- Are considered auspicious and special

These unusual birth types illustrate the diverse manifestations of kamma and the complex Buddhist understanding of how consciousness takes form in the cycle of rebirth.



Birth and the Five Aggregates

Birth (jāti) essentially represents the coming together of the five aggregates (pañcakkhandha) in a new existence:



At the moment of birth, these aggregates combine according to kamma to form a new being. The specific configuration of aggregates determines the nature and capabilities of the being.

Understanding that birth is merely the temporary coming together of impersonal processes rather than the creation of a permanent self is key to Buddhist insight.



The Process of Human Birth in Buddhist Understanding

The Buddha described human birth (jalābuja) as requiring three conditions:

1

**Mother and Father
Coming Together**

The physical union of parents

2

Mother in Fertile Period

The proper biological conditions
for conception

3

Gandhabba Present

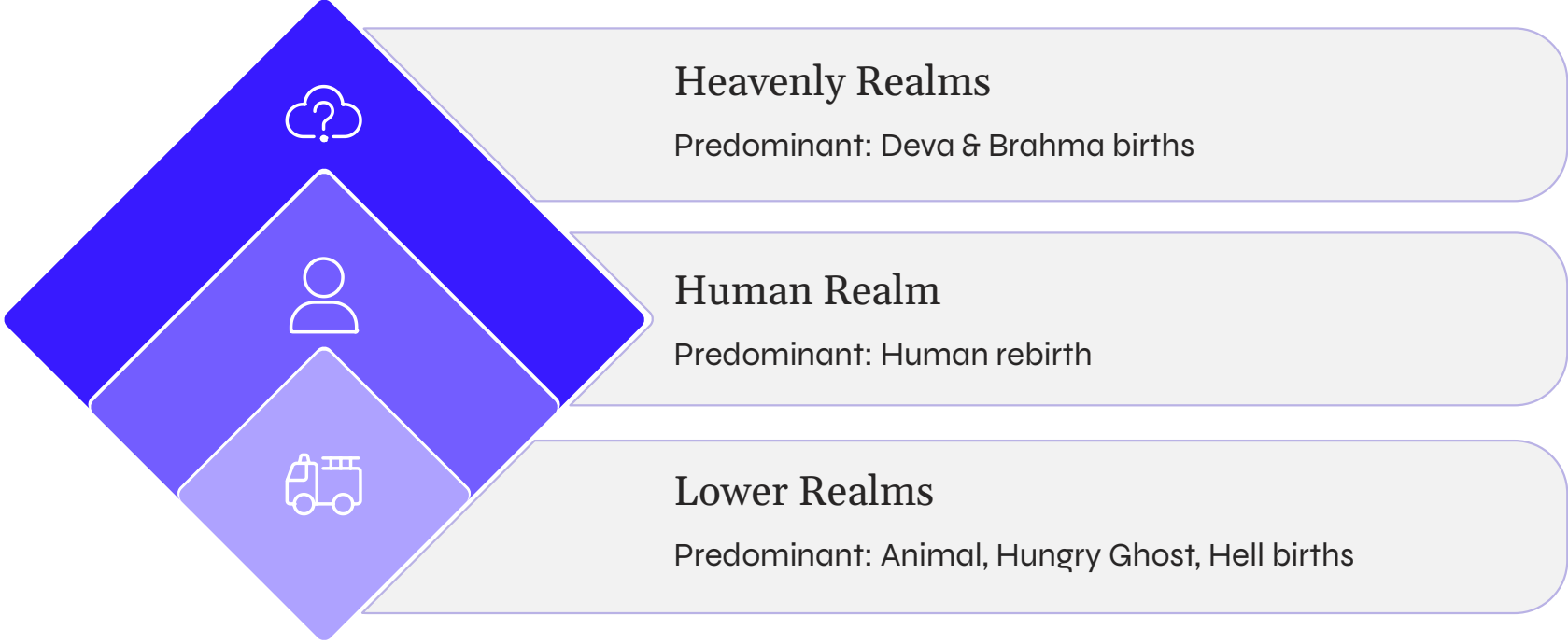
The presence of a being ready
for rebirth (consciousness
seeking new existence)

This understanding combines biological processes with the Buddhist concept of rebirth consciousness, showing how kamma influences the continuation of existence.



Birth in Different Realms of Existence

According to Buddhist cosmology, birth can occur in various realms of existence:



The realm of rebirth is determined by kamma, with wholesome actions leading to favorable births and unwholesome actions leading to unfavorable ones. Each realm has predominant types of birth, though variations can occur.



Birth Types in the Human Realm

While humans are primarily womb-born (jalābuja), Buddhist texts mention rare instances of other birth types occurring in the human realm:

Birth Type	Occurrence in Human Realm	Examples
Jalābuja (Womb-born)	Predominant	Normal human childbirth
Aṇḍaja (Egg-born)	Extremely rare	Mentioned in some texts as exceptional cases
Samśedaja (Moisture-born)	Very rare	Lotus-born humans in certain ages
Opapātika (Spontaneous)	At beginning of world-cycles	First humans after world formation

These variations illustrate the complex Buddhist understanding of human existence across vast cosmic time scales.

Birth Types in Heavenly Realms

In the heavenly realms (deva-loka and brahma-loka), birth predominantly occurs through spontaneous manifestation:

Opapātika Birth in Heavenly Realms

- Devas appear fully formed
- No infancy or childhood stage
- Manifestation according to merit
- Appearance reflects accumulated kamma

Heavenly beings appear spontaneously with bodies composed of subtle matter, with their appearance, radiance, and divine attributes corresponding to their accumulated merit.





Birth in the Formless Realms

In the formless realms (arūpa-loka), birth takes a unique form:

Nature of Formless Birth

Birth in these realms involves only the four mental aggregates without physical form.

Cause of Formless Birth

Results from mastery of formless meditative absorptions (arūpa jhānas).

Experience

Beings exist as pure consciousness in states corresponding to their meditative attainment.

Though classified as opapātika (spontaneous) birth, formless birth is distinct in that no physical manifestation occurs at all.



Birth in Lower Realms

Birth in the lower realms occurs through various methods:

Animal Realm

- Womb-born (mammals)
- Egg-born (birds, reptiles)
- Moisture-born (insects, worms)
- Rarely spontaneous

Hungry Ghost Realm

- Primarily spontaneous birth
- Appear according to their kamma
- Form reflects their specific suffering

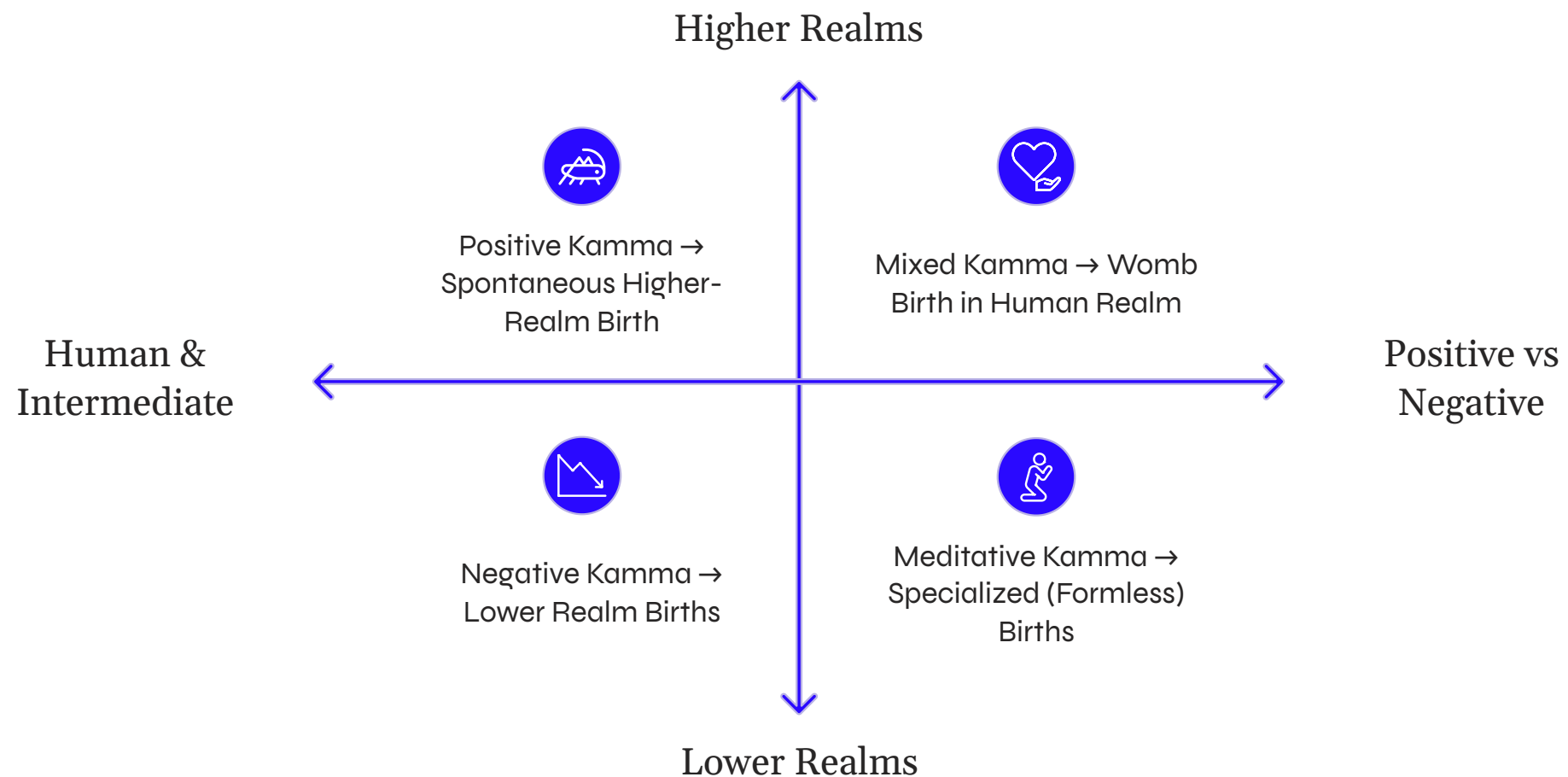
Hell Realms

- Exclusively spontaneous birth
- Immediate manifestation in suffering state
- Form suited to experience specific kamma results

The method of birth in these realms corresponds to the nature of the realm and the specific kamma leading to rebirth there.

The Relationship Between Birth Type and Kamma

The type of birth a being experiences is directly related to their accumulated kamma:



This relationship illustrates how moral choices and mental development in one life influence the nature of future existence, including the very method by which one enters a new life.

Birth and the Three Periods of Dependent Origination

In the traditional analysis of Dependent Origination across three periods (past, present, future), birth (jāti) belongs to the future period:

Past Period

- Ignorance (avijjā)
- Formations (saṅkhāra)

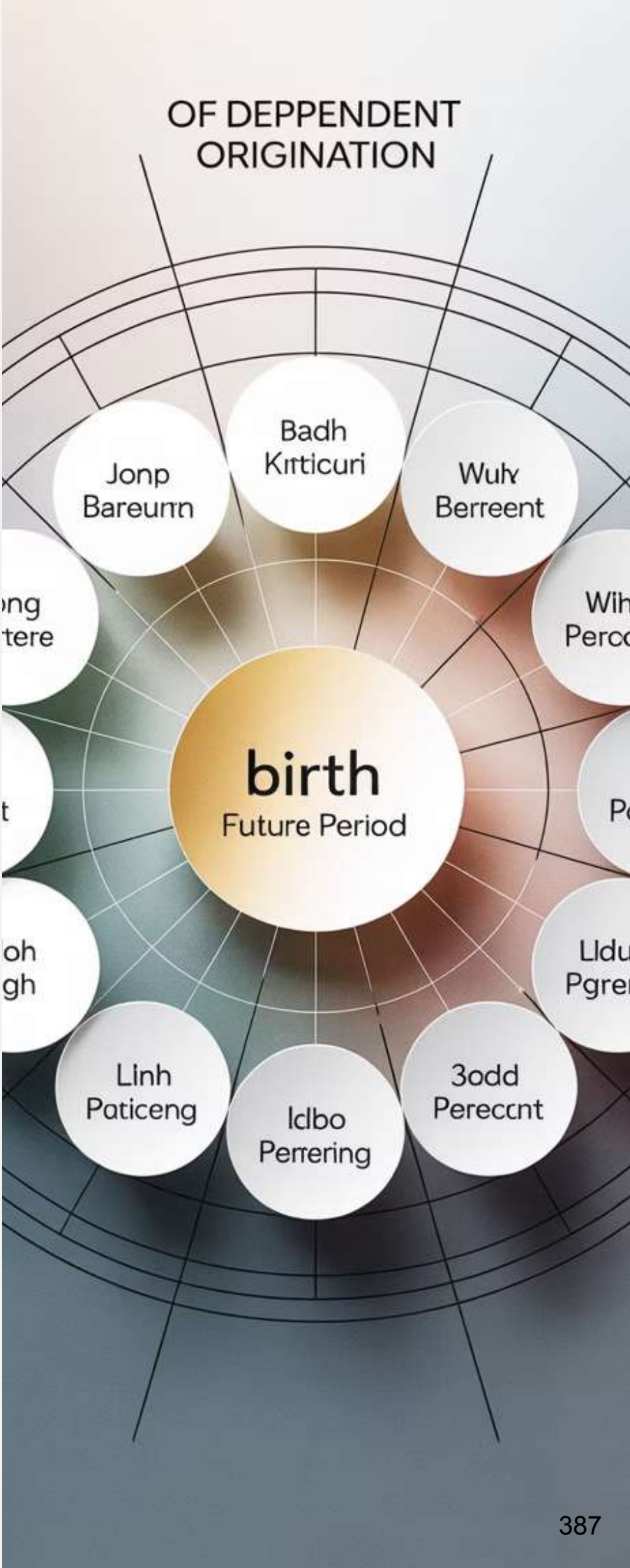
Present Period

- Consciousness (viññāṇa)
- Name-and-Form (nāmarūpa)
- Six Sense Bases (saḷāyatana)
- Contact (phassa)
- Feeling (vedanā)
- Craving (taṇhā)
- Clinging (upādāna)
- Becoming (bhava)

Future Period

- Birth (jāti)
- Aging and Death (jarāmaraṇa)

This temporal analysis shows how present actions condition future birth, and how current birth resulted from past ignorance and formations.



The Moment of Birth

In Buddhist understanding, the precise moment of birth involves:

For Physical Beings

- The first arising of the physical form in a new existence
- The joining of consciousness with the new physical basis
- The beginning of a new life-continuum (bhavaṅga)
- The manifestation of the khandhas appropriate to that realm

For Mental-Only Beings

- The arising of the four mental khandhas in a new pattern
- The establishment of a new mental continuum
- No physical manifestation process

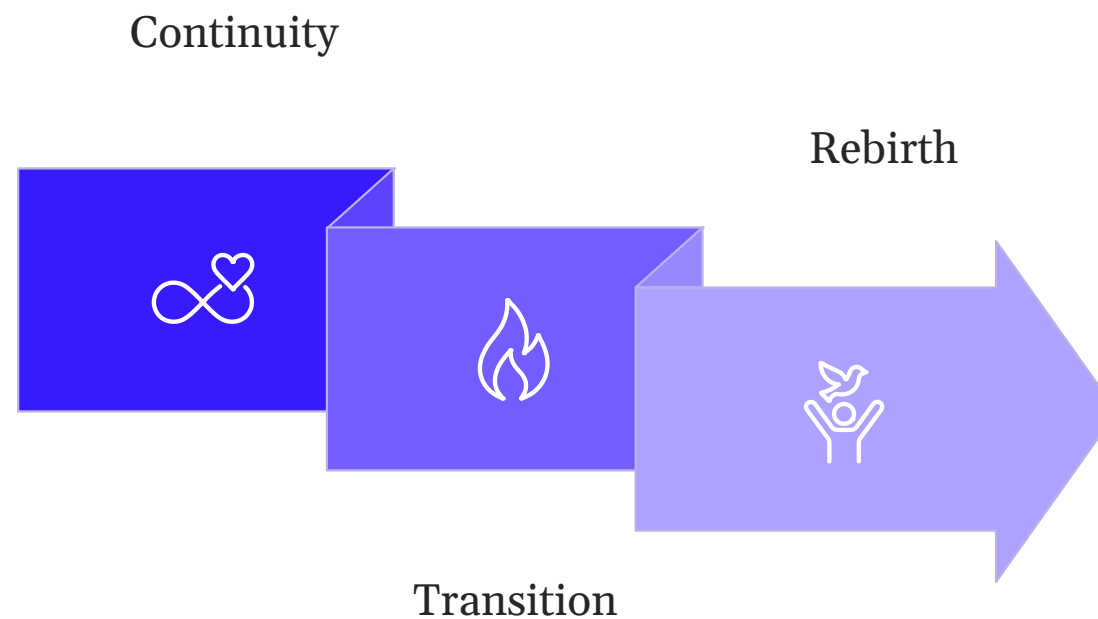
This moment represents the fruition of past kamma and the beginning of a new opportunity in the cycle of existence.



Birth and the Continuity of Consciousness

The Buddha taught that birth involves the continuation of consciousness from one life to the next, though not as a permanent self:

"It is not the same consciousness, nor is it a different one."



This process is often compared to a flame passing from one candle to another—there is continuity without identity. The stream of consciousness continues according to causal conditions, carrying the imprints of past actions into a new birth.

Birth and the Beginning of Suffering

In the Buddha's teaching, birth inevitably leads to suffering:



Birth (Jāti)

The beginning of a new existence



Aging (Jarā)

The inevitable process of physical and mental decline



Death (Maraṇa)

The end of the current existence

As the Buddha stated in his First Noble Truth: "Birth is suffering, aging is suffering, death is suffering..." Understanding this connection motivates the spiritual seeker to find the path to end the cycle of birth and death.





The Cessation of Birth

The ultimate goal of Buddhist practice is to end the cycle of birth and death:



By removing ignorance through wisdom, the entire cycle of dependent origination ceases, including birth. When birth ceases, all the suffering associated with existence—aging, sickness, death, grief, and lamentation—also comes to an end.

This is the state of Nibbāna, where no further birth occurs.



Birth and the Four Noble Truths

Birth (jāti) features prominently in the Buddha's teaching of the Four Noble Truths:

1

The Truth of Suffering (Dukkha)

"Birth is suffering..." - Birth is explicitly identified as a form of suffering in the First Noble Truth.

2

The Origin of Suffering (Samudaya)

Craving leads to becoming (bhava), which leads to birth - The causal process that results in birth is explained in the Second Noble Truth.

3

The Cessation of Suffering (Nirodha)

With the cessation of craving comes the cessation of becoming, and thus the cessation of birth - The Third Noble Truth points to the possibility of ending birth.

4

The Path to the Cessation of Suffering (Magga)

The Noble Eightfold Path leads to the end of craving, becoming, and birth - The Fourth Noble Truth provides the practical method for ending birth.

This framework shows how understanding and addressing birth is central to the Buddha's entire teaching.



Birth and the Three Characteristics

Birth illustrates the three characteristics (tilakkhaṇa) of existence:

Impermanence (Anicca)

Birth itself demonstrates impermanence—what is born inevitably changes and dies.

Suffering (Dukkha)

Birth inherently leads to suffering through aging, sickness, and death.

Non-self (Anatta)

Birth is not the creation of a permanent self but the conditioned arising of impersonal aggregates.

Contemplating birth in light of these three characteristics leads to insight and dispassion toward the cycle of existence.

The Buddha's Birth

The Buddha's own birth is described as extraordinary in Buddhist texts:

Circumstances of the Buddha's Birth

- Born from Queen Maya's right side
- Took seven steps immediately after birth
- Lotuses bloomed beneath his feet
- Declared his final birth

Significance

- Symbolized his spiritual perfection
- Indicated his future enlightenment
- Represented his transcendence of ordinary existence

While these accounts contain mythological elements, they emphasize the spiritual significance of the Buddha as one who would ultimately transcend birth and death.





Birth and the Concept of Rebirth

In Buddhist teaching, birth (jāti) is distinguished from the broader concept of rebirth:

Aspect	Birth (Jāti)	Rebirth (Punabbhava)
Definition	The specific moment of arising in a new existence	The ongoing process of repeated births
Scope	A single event in the chain of dependent origination	The entire cycle of repeated existences
Focus	The manifestation of aggregates in a new form	The continuity of the causal process across lives
Cessation	Ends with the attainment of Arahantship	Ends with the attainment of Nibbāna

Understanding this distinction helps clarify the Buddha's teaching on the conditioned nature of existence and the path to liberation.



Birth and the Concept of Bhava (Becoming)

Birth (jāti) follows directly from becoming (bhava) in the chain of dependent origination:

Becoming (bhava) represents the process that creates the conditions for a specific type of birth. It has two aspects:

Kamma-bhava

The active process of generating kamma that will lead to rebirth

Upapatti-bhava

The passive process of being reborn as a result of past kamma

Birth is the fruition of this becoming process, the actual manifestation of a new existence.



Birth and the Concept of Gandhabba

In the context of human birth, the Buddha mentioned the concept of gandhabba:

"Monks, the descent of the embryo takes place through the union of three things—when there is the union of the mother and father, the mother is in season, and the gandhabba is present."

Understanding Gandhabba

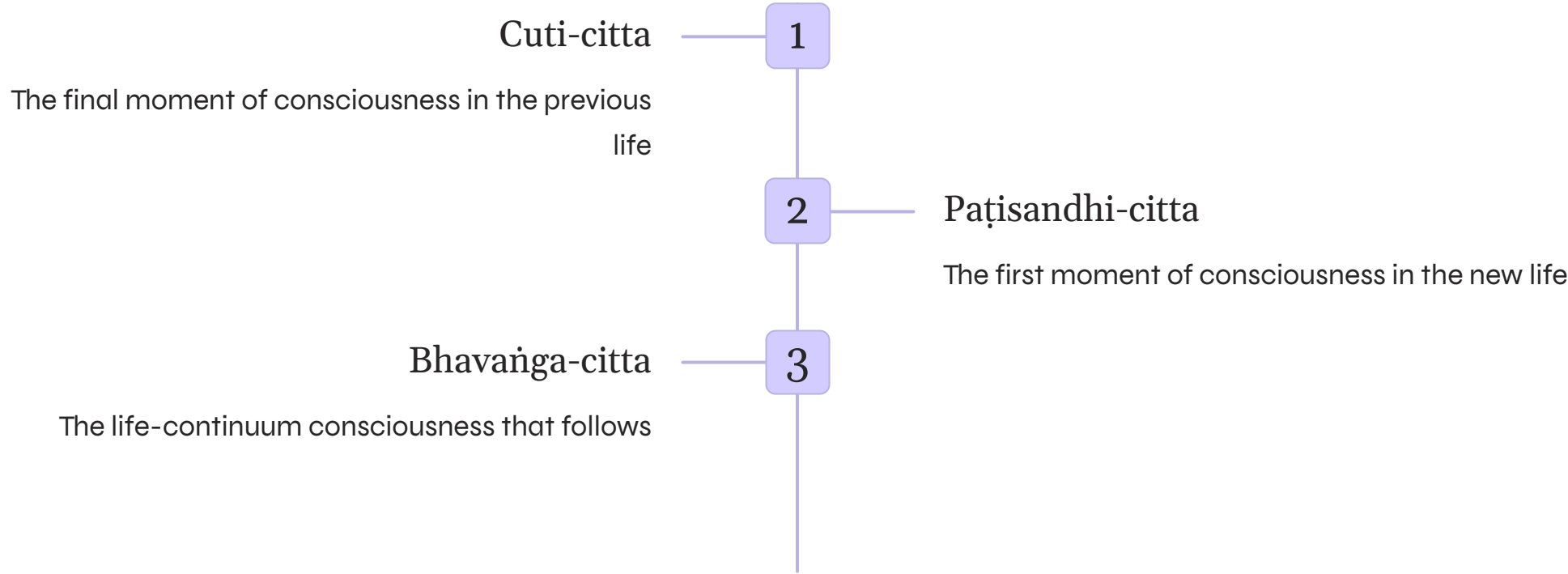
- Not a soul or permanent entity
- The stream of consciousness seeking rebirth
- Driven by craving and past kamma
- The connecting factor between lives

This concept helps explain the Buddhist understanding of how rebirth occurs without positing an eternal soul, maintaining the teaching of anatta (non-self).



Birth and the Concept of Paṭisandhi (Relinking)

In Abhidhamma and commentarial literature, the moment of birth is analyzed in terms of paṭisandhi (relinking consciousness):



This analysis provides a detailed account of the momentary process of consciousness at the precise moment of birth, showing the continuity of the mental process while maintaining the teaching of anatta (non-self).



Birth and the Concept of Saṃsāra

Birth is a key component in the Buddhist understanding of saṃsāra (the cycle of repeated birth and death):

The Buddha described saṃsāra as beginningless (anamatagga), with beings wandering through countless births due to ignorance and craving. Each birth represents another turn in this cycle, bringing with it the inevitable suffering of existence.

Understanding the nature of birth is therefore essential for developing the motivation to seek liberation from this cycle.

Birth and the Concept of Kamma

The type and circumstances of birth are directly determined by kamma:

Wholesome Kamma

- Human birth in favorable circumstances
- Birth in heavenly realms
- Birth with physical and mental well-being

Unwholesome Kamma

- Human birth in difficult circumstances
- Birth in lower realms
- Birth with physical or mental afflictions

The Buddha taught that kamma determines not only the realm of rebirth but also specific qualities of that birth, including lifespan, health, social status, and natural abilities.





Birth and the Precious Human Life

In Buddhist teaching, human birth is considered especially precious:

Rarity

The Buddha compared the rarity of human birth to a blind turtle surfacing once every hundred years and putting its head through a yoke floating on the ocean.

Opportunity

Human birth provides the ideal balance of suffering (to motivate practice) and happiness (to enable practice).

Potential

Only in human birth can one fully understand the Dhamma and practice the path to liberation.

This understanding encourages practitioners to make the most of their human birth by dedicating themselves to spiritual practice.



Contemplating Birth as a Meditation Practice

The Buddha recommended contemplation of birth as a meditation practice:

Benefits of Contemplating Birth

- Develops understanding of impermanence
- Reduces attachment to existence
- Increases urgency in practice (saṃvega)
- Clarifies the nature of dependent origination
- Leads to insight into non-self

This contemplation helps practitioners develop the wisdom and dispassion necessary for liberation from the cycle of birth and death.



Birth in the Visuddhimagga

The Visuddhimagga, a key post-canonical Buddhist text, analyzes birth in detail:

"Herein, birth (jāti) is the first manifestation of any aggregates in any [mode of] generation in a beginning of a physical being's life. Its characteristic is the first genesis in any [mode of] generation. Its function is to bring forth. It is manifested as an emerging here from a past becoming."

This definition emphasizes that birth is not the transfer of a being from one place to another but the first appearance of the aggregates in a new existence, maintaining consistency with the teaching of anatta (non-self).



Birth and the Concept of Nibbāna

Nibbāna is defined in relation to the cessation of birth:

Nibbāna as the End of Birth

"This is peace, this is excellent: the stilling of all formations, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna."

An Arahant (fully enlightened being) is described as one who has "finished with birth" (khīṇajāti). After their final death, no new birth occurs because all the causes for birth—ignorance, craving, and clinging—have been eliminated.

This state beyond birth and death represents the ultimate goal of Buddhist practice.



Birth and the Bodhisatta Path

In Mahāyāna and Theravāda traditions, the concept of birth takes on additional significance in the Bodhisatta path:

Bodhisatta and Birth

- Voluntarily takes birth to benefit beings
- Maintains mindfulness through the birth process
- Chooses circumstances of birth through merit and aspiration
- Remembers past lives and purpose

The Jātaka tales describe the Buddha's previous births as a Bodhisatta, showing how he developed the perfections (pāramī) through countless lives before his final birth as Siddhattha Gotama.



Summary of Birth in Buddhist Teaching

Birth (jāti) in Buddhist teaching encompasses:

Types of Birth

- Womb-born (jalābuja)
- Egg-born (aṇḍaja)
- Moisture-born (saṃsedaja)
- Spontaneous (opapātika)

Khandha Configurations

- Five khandhas (most beings)
- Four khandhas (arūpa-brahmas)
- One khandha (asañña-satta)

Doctrinal Context

- 11th link in dependent origination
- Result of kamma and craving
- Beginning of suffering
- Opportunity for practice
- Ceases with enlightenment

Understanding birth in all these dimensions is essential for comprehending the Buddha's teaching on the nature of existence and the path to liberation.



Conclusion: The Significance of Understanding Birth

Understanding the nature of birth (jāti) is crucial for Buddhist practice for several reasons:



Reveals the Nature of Suffering

Seeing birth as inherently leading to suffering motivates the search for liberation.



Clarifies Dependent Origination

Understanding birth as conditioned by becoming helps break the cycle of existence.



Demonstrates Impermanence and Non-self

Birth shows how beings are merely temporary configurations of impersonal processes, not permanent selves.



Inspires Urgency in Practice

Recognizing the rarity and preciousness of human birth creates motivation to practice diligently.

By deeply contemplating the nature of birth, practitioners develop the wisdom that leads to the cessation of birth and the attainment of Nibbāna—the ultimate freedom from suffering.



Jara, maraṇa (Ageing and Death) in Dependent Origination

This document explores the Buddhist understanding of aging and death (jara-maraṇa), the final link in the chain of Dependent Origination. It examines the four types of death according to Buddhist philosophy, and includes special notes on kammabhava and intoxicants in relation to unwholesome actions.



Understanding Jara-Maraṇa

Jara (aging) and maraṇa (death) constitute the final link in the chain of Dependent Origination (Paṭiccasamuppāda). This link represents the inevitable conclusion of the process that begins with ignorance (avijjā).

Jara (Aging)

The process of growing old, characterized by the decay of faculties, loss of youth, and diminishing vitality.

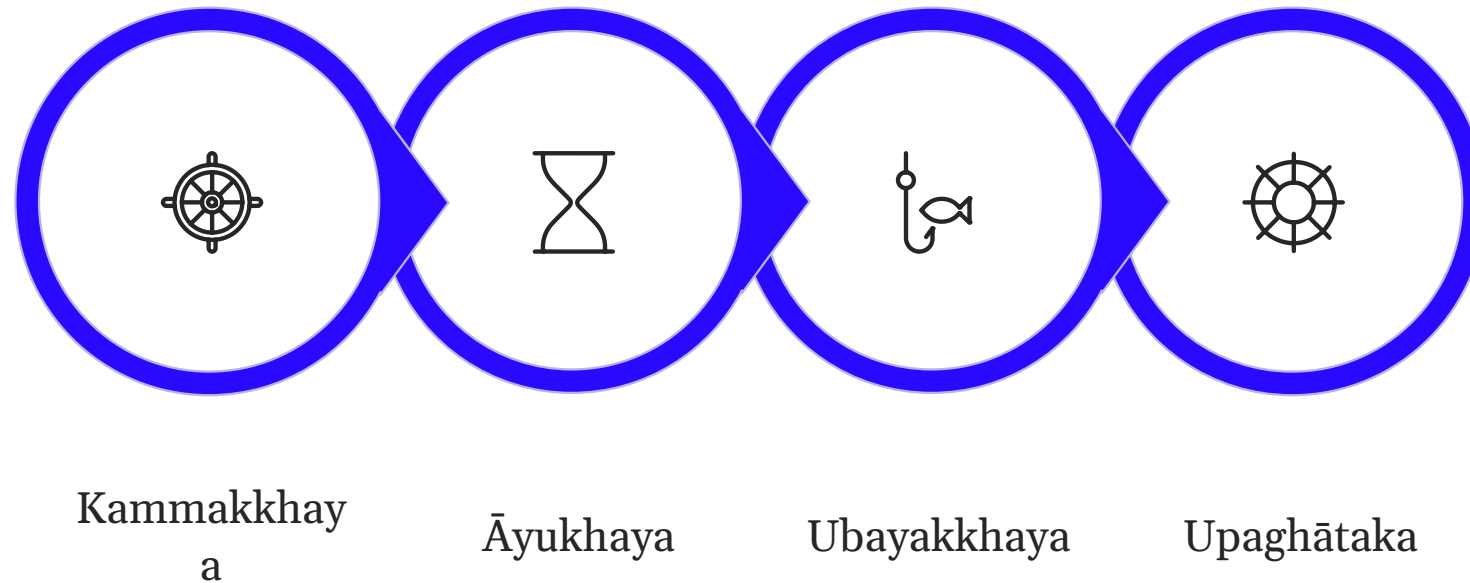
Maraṇa (Death)

The end of the life faculty, the breaking up of the aggregates (khandhas), and the casting off of the body.

Together, these two aspects represent the culmination of the suffering that arises from craving and attachment through the process of Dependent Origination.

The Four Kinds of Death

According to Buddhist philosophy, there are four distinct types of death (maraṇa) that beings may experience:



Each type represents a different cause for the cessation of life, as explained in the Visuddhimagga and other Buddhist texts.

Kammakkhaya Maraṇa

Death After Kammic Energy Has Been Consumed

The first type of death occurs when the kammic force that propelled a being into the current existence is completely exhausted. This happens when:

- The specific kammic energy that led to this rebirth has run its course
- No residual kammic force remains to sustain the current life
- The life ends even though the natural lifespan might not be complete

This type of death is referenced in the Visuddhimagga XVI, where it explains how kammic forces determine the length and quality of life.



Āyukhaya Maraṇa



Death After Life Span Has Been Consumed

The second type of death occurs when a being has lived out their natural lifespan:

- The natural biological limit of the body has been reached
- The physical form can no longer sustain life processes
- Death occurs naturally at the end of a full life

This type is also detailed in the Visuddhimagga XVI, which discusses how each realm and species has its own natural lifespan.



Ubayakkhaya Maraṇa

Death After Both Kammic Energy and Life Span Have Been Consumed

The third type of death represents a convergence of the first two types:

- The kammic force propelling this life has been exhausted
- Simultaneously, the natural lifespan has also reached its conclusion
- Both factors coincide to bring about the end of life

This type of death is detailed in various Abhidhamma texts, which analyze the precise mechanisms of death and rebirth. It represents a perfect alignment of kammic and biological factors.

Upaghātaka Maraṇa

Death After the Physical Process is Cut Off with Destruction

The fourth type of death occurs through external causes that interrupt the natural life process:

- Accidents that cause fatal injuries
- Violence or harm inflicted by others
- Natural disasters or sudden illnesses
- Any cause that prematurely ends life before its natural conclusion



This type of death is mentioned in commentarial literature as an untimely death that occurs before the natural exhaustion of either kammic energy or lifespan.

Visual Representation of the Four Types of Death

Kammakkhaya Maraṇa
Death due to exhaustion of kammic
force that propelled this life

Upaghātaka Maraṇa
Untimely death through external
causes



Āyukkhaya Maraṇa
Death due to completion of natural
lifespan

Ubayakkhaya Maraṇa
Death due to both kammic and
lifespan exhaustion



Death in Buddhist Texts

1

Visuddhimagga XVI

The Path of Purification provides detailed explanations of kammakkhaya maraṇa and āyukhaya maraṇa, describing how kammic forces and natural lifespans determine death.

2

Abhidhamma Texts

These texts offer precise analyses of ubhayakkhaya maraṇa, examining the coincidence of kammic and lifespan exhaustion.

3

Commentarial Literature

Various commentaries discuss upacchedaka maraṇa (untimely death), providing examples and explanations of deaths caused by external factors.

These texts collectively provide a comprehensive understanding of death within the Buddhist framework of Dependent Origination.

Note on Kammabhava

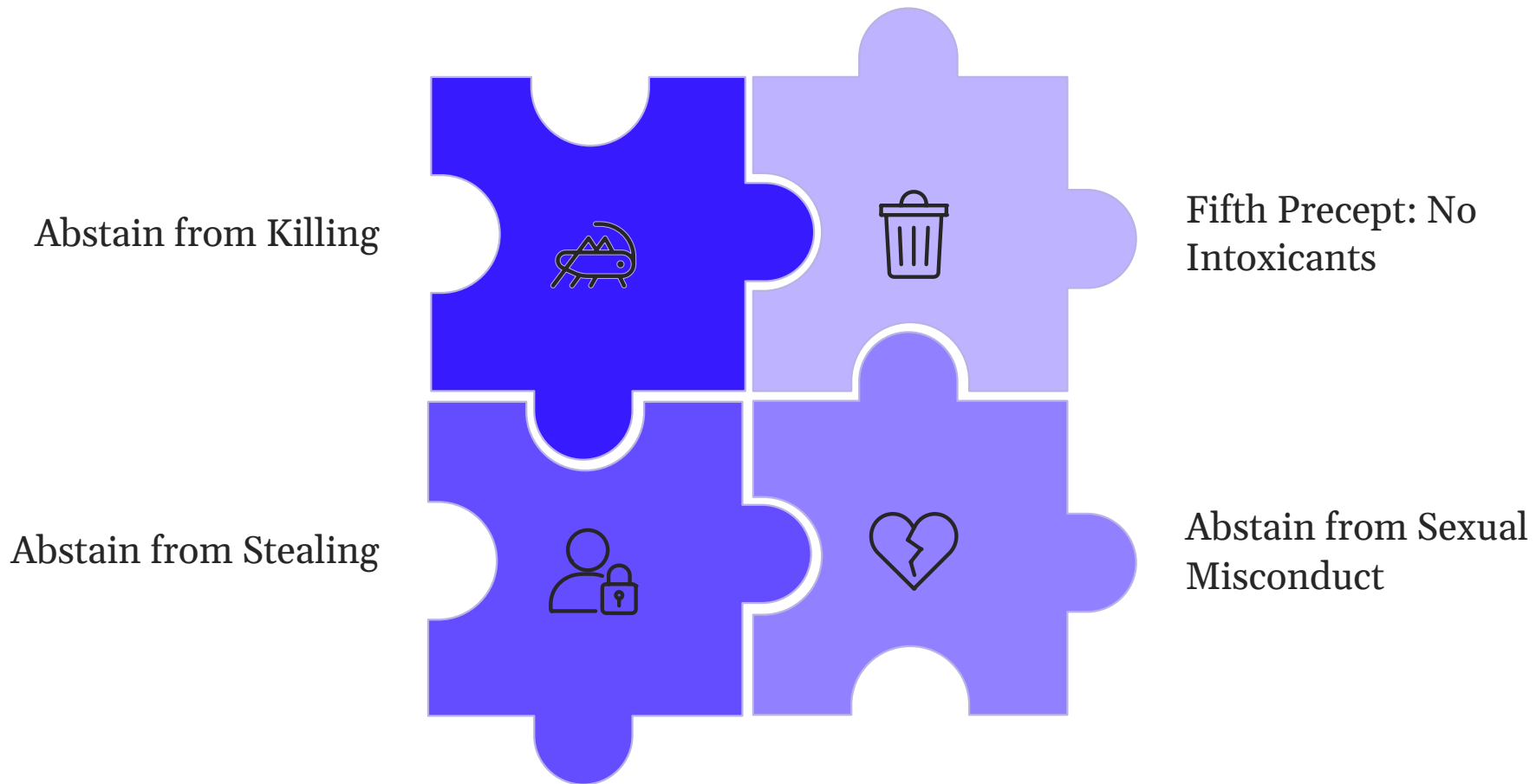
When examining the factor of kammabhava (action-existence) in Dependent Origination, it's important to note some interesting points about bodily action (kāya kamma):

- Kāya kamma doesn't explicitly include taking intoxicants (liquors and drugs)
- Intoxicants are not found in the list of 10 unwholesome kammās
- Yet in the 5 precepts, the fifth precept is abstinence from intoxicants

This raises an important question about the classification of intoxicant use within the Buddhist ethical framework.



The Puzzle of Intoxicants in Buddhist Ethics



We know that intoxicants are very harmful to human beings and society, and there are no doubts about this fact. Breaking this one precept can lead to breaking all the other four precepts. The Buddha mentioned that the future result of taking intoxicants was not good.

So why don't we find it explicitly listed in the 10 unwholesome kammās?

A Burmese Teacher's Explanation

A Burmese teacher suggested that taking intoxicants was included within the category of sexual misconduct (kāmesu micchācāra). However, he didn't fully explain the reasoning behind this classification.

This connection requires further examination to understand the relationship between intoxication and sexual misconduct in Buddhist ethical teachings.



Traditional Buddhist teachers often provide insights based on their deep study of texts and commentaries, offering perspectives that help resolve apparent contradictions.

The Connection Between Intoxication and Sexual Misconduct



Intoxication

Leads to loss of mindfulness and clear judgment



Heedlessness (Pamāda)

Creates conditions for moral lapses and poor decision-making



Misconduct

Results in various forms of harmful behavior, including sexual misconduct

Truly, sexual desire itself can be intoxicating. Because of sexual desire, some have engaged in unlawful and wrong sexual practices, such as adhamma rāga and micchā dhamma mentioned in some suttas.

Intoxication as a Gateway to Misconduct

The relationship between intoxication and misconduct can be understood through several key points:



Gateway Effect

Intoxication serves as a gateway to other unwholesome actions by weakening moral restraint



Mindfulness Loss

Both intoxication and sexual misconduct involve a loss of mindfulness (sati)



Moral Degeneration

The moral of humans has degenerated over time, as predicted in suttas

Nowadays we can see more and more of these harmful behaviors in society, confirming the Buddha's warnings about moral decline.



Textual References on Intoxicants

AN 8.40 (Vipāka Sutta)

This sutta shows how intoxication leads to breaking other precepts:

- Demonstrates the causal relationship between intoxication and other unwholesome actions
- Explains how intoxication leads to heedlessness (pamāda)
- Shows how one precept violation can cascade into others

These texts help explain why intoxication, while not explicitly listed among the 10 unwholesome kammās, is still considered seriously harmful in Buddhist ethics.

AN 5.213

This text references the connection between intoxication and misconduct:

- Both involve loss of mindfulness
- Both can lead to heedlessness (pamāda)
- Both create conditions for further unwholesome actions



The Five Precepts and Intoxicants

The five precepts (pañca-sīla) form the foundation of Buddhist ethics for laypeople:

1. Abstaining from killing living beings
2. Abstaining from taking what is not given
3. Abstaining from sexual misconduct
4. Abstaining from false speech
5. Abstaining from intoxicants that cause heedlessness

The fifth precept specifically addresses intoxicants, highlighting their importance in Buddhist ethical practice despite their absence from the 10 unwholesome kammass list.



The Wording of the Fifth Precept

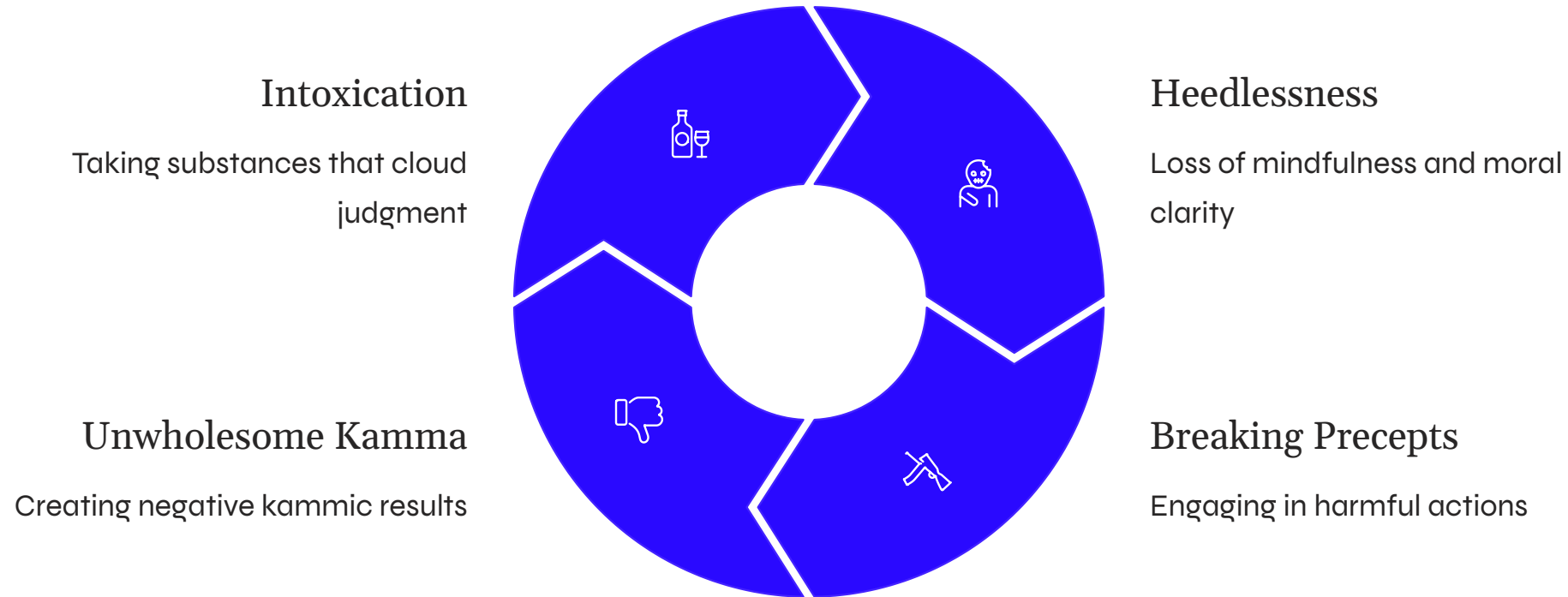
"Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi"

"I undertake the training rule to abstain from fermented and distilled intoxicants which are the basis for heedlessness."

The key term in this precept is "pamādaṭṭhānā" - "the basis for heedlessness." This suggests that the primary concern with intoxicants is not the substances themselves but their effect on mindfulness and moral judgment.

This focus on heedlessness (pamāda) provides a clue to understanding why intoxicants might be considered in relation to other precepts rather than as a separate category of unwholesome kamma.

Intoxicants as Enablers of Unwholesome Kamma



This cyclical relationship shows how intoxicants function as enablers or catalysts for other unwholesome actions rather than being classified as a distinct category of unwholesome kamma themselves.

Modern Understanding of Intoxicants

In contemporary Buddhist practice, the fifth precept has been expanded to include various substances beyond traditional alcoholic drinks:

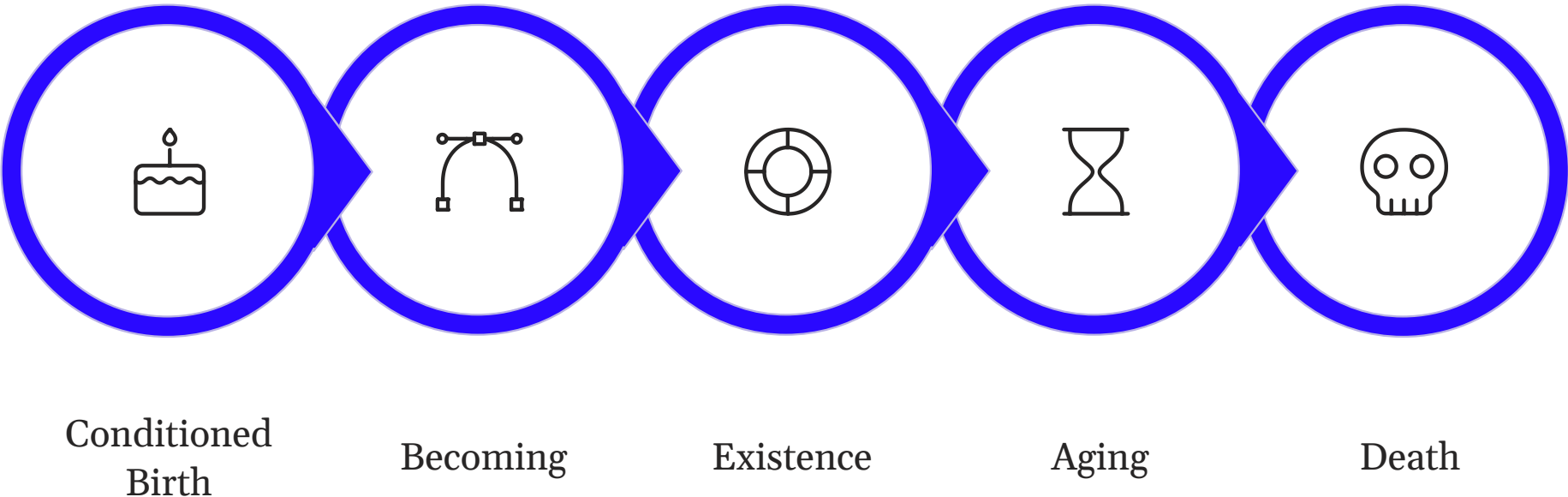
- Recreational drugs
- Prescription medications when misused
- Any substance that impairs judgment and mindfulness



The principle remains the same: substances that lead to heedlessness create conditions for unwholesome actions and suffering.



Jara-Maraṇa in the Chain of Dependent Origination



Jara-maraṇa (aging and death) is the final link in the 12-link chain of Dependent Origination (Paṭiccasamuppāda). It follows directly from birth (jāti), which itself arises from becoming (bhava).

Understanding this causal relationship is crucial for comprehending the Buddhist path to liberation, which aims to break this chain of causation.



The Full Formula of Jara-Maraṇa

"And what, bhikkhus, is aging-and-death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this aging and this death are together called aging-and-death."

This detailed description from the suttas shows the comprehensive Buddhist understanding of the aging and death process, encompassing both the gradual decline of aging and the final cessation of life.



The Inevitability of Death

The Buddha emphasized that death is inevitable for all beings who are born:

"All beings are subject to death, have not gone beyond death."

This universal truth forms a cornerstone of Buddhist contemplation. By deeply understanding the inevitability of death, practitioners develop a sense of urgency (*saṃvega*) that motivates spiritual practice.

The four types of death discussed earlier all point to this same truth: regardless of how death occurs, it is an inescapable reality for all conditioned beings.



Contemplation of Death (Maraṇānussati)

Purpose

To develop mindfulness of death as a meditation practice that leads to spiritual urgency and detachment

Method

Regular reflection on the certainty of death, the uncertainty of its timing, and the fragility of life

Benefits

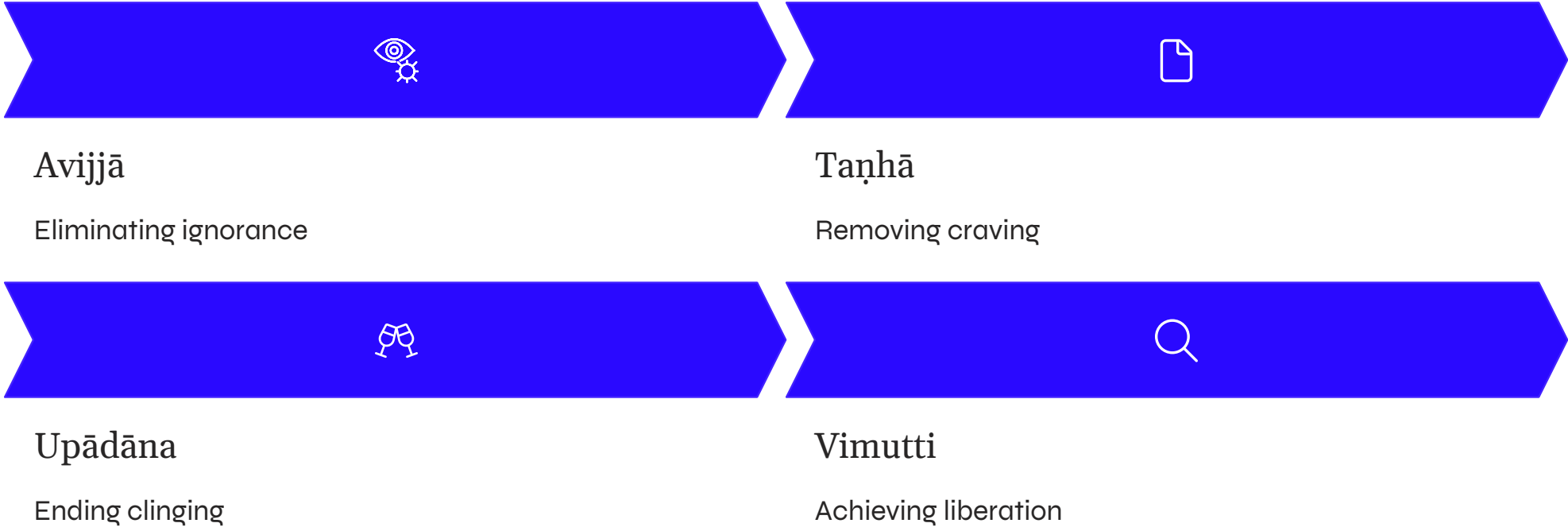
Reduces attachment, increases mindfulness, and motivates diligent practice of the Dhamma

Understanding the four types of death enhances this contemplation by providing a comprehensive framework for reflecting on the various ways life can end.



Breaking the Chain at Jara-Maraṇa

While jara-maraṇa is the final link in the chain of Dependent Origination, the Buddhist path does not aim to directly eliminate aging and death. Instead, it focuses on breaking the chain at earlier links:



By breaking the chain at these earlier links, the cycle of rebirth is interrupted, and while the current body will still age and die, no new birth will occur to perpetuate the cycle.

The Arahant's Experience of Aging and Death



Even arahants (fully enlightened beings) experience aging and death of the physical body, but their experience differs fundamentally from unenlightened beings:

- They experience physical aging and death without mental suffering
- They have no fear or anxiety about death
- They have eliminated the causes for future rebirth
- Their parinibbāna (final passing away) is not followed by rebirth

The Buddha's Final Passing Away

The Buddha's own parinibbāna (final passing away) provides an important example of death for an enlightened being:

- He predicted his own death three months in advance
- He consciously relinquished the life force (āyusaṅkhāra)
- He passed through all the jhānas (meditative absorptions) before dying
- His death was peaceful and marked by natural phenomena
- His passing represented the end of the cycle of rebirth

This example shows that even for the Buddha, physical death was inevitable, but it occurred without suffering and led to no further becoming.





Jara-Maraṇa and the Three Characteristics

Anicca (Impermanence)

Aging and death are the ultimate expressions of impermanence, showing that all conditioned things must pass away

Dukkha (Suffering)

Aging and death involve suffering for those who cling to existence and identify with the body

Anattā (Non-self)

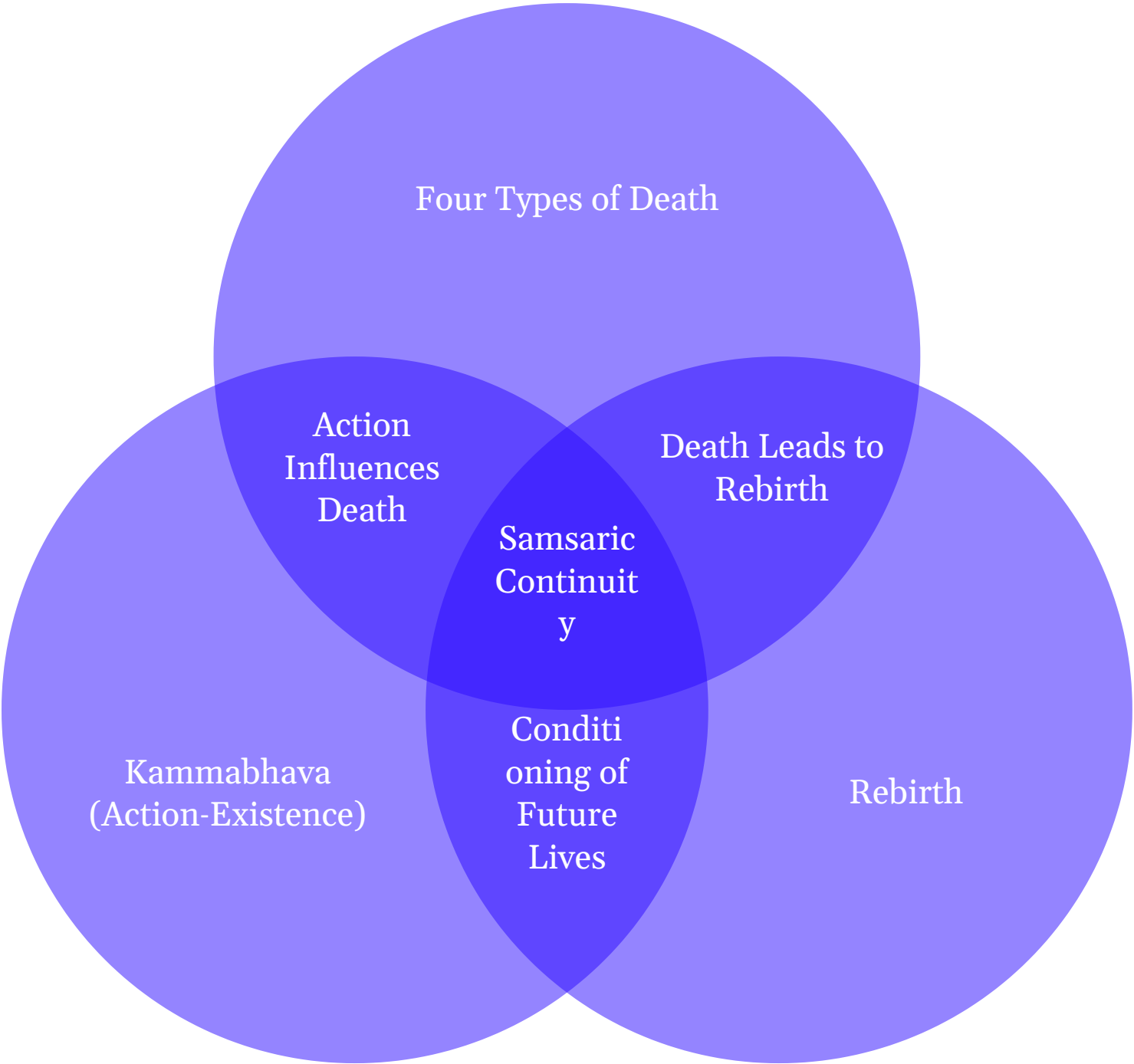
Aging and death reveal the lack of an enduring self, as no "self" can prevent these processes

Understanding jara-maraṇa in terms of these three characteristics (tilakkhaṇa) is essential for developing insight (vipassanā) and wisdom (paññā).



Kammabhava and Its Relationship to Death

Kammabhava (action-existence) plays a crucial role in determining the nature of death and future rebirth:



The type and quality of kamma performed during life influences not only the circumstances of death but also the nature of any future rebirth that may occur.



The Ten Unwholesome Kammas

1

Bodily Actions (Kāya-kamma)

- Killing (pāṇātipāta)
- Stealing (adinnādāna)
- Sexual misconduct (kāmesu micchācāra)

2

Verbal Actions (Vacī-kamma)

- Lying (musāvāda)
- Divisive speech (pisuṇāvācā)
- Harsh speech (pharusavācā)
- Idle chatter (samphappalāpa)

3

Mental Actions (Mano-kamma)

- Covetousness (abhijjhā)
- Ill will (byāpāda)
- Wrong view (micchā-diṭṭhi)

As noted earlier, taking intoxicants is not explicitly listed among these ten unwholesome actions, despite its inclusion in the five precepts.

Intoxicants and the Ten Unwholesome Kammass

While intoxicants are not explicitly listed among the ten unwholesome kammass, they can be understood as facilitators or enablers of these unwholesome actions:

- Intoxication weakens restraint, making it easier to engage in killing, stealing, and sexual misconduct
- It impairs speech control, increasing the likelihood of lying, harsh speech, etc.
- It clouds mental clarity, strengthening covetousness, ill will, and wrong views



The Relationship Between Intoxicants and Sexual Misconduct



Intoxication

Weakens moral restraint and judgment



Heightened Desire

Intensifies sensual cravings and reduces inhibitions



Sexual Misconduct

Leads to inappropriate sexual behavior

The Burmese teacher's suggestion that intoxicants are included within sexual misconduct may reflect this close causal relationship, where one frequently leads to the other.



Adhamma Rāga and Micchā Dhamma

The terms "adhamma rāga" (unlawful lust) and "micchā dhamma" (wrong practices) mentioned in some suttas refer to inappropriate sexual desires and practices:

Adhamma Rāga

Unlawful or inappropriate lust that violates ethical norms and leads to harmful actions

Micchā Dhamma

Wrong practices, particularly sexual practices that are considered immoral or harmful

These terms highlight the Buddhist concern with sexual misconduct as a significant source of suffering and moral degradation, especially when facilitated by intoxication.



Moral Degeneration in Society

The text notes: "Nowadays we can see more and more these things in society."

This observation reflects the Buddhist teaching on the gradual moral degeneration of human society over time:

- Early Buddhist texts predict a gradual decline in human morality
- This decline includes increased sexual misconduct and other unwholesome behaviors
- Intoxication plays a role in accelerating this moral decline
- Modern society shows many signs of this predicted degeneration

Understanding this context helps explain the Buddha's emphasis on moral restraint and mindfulness as protective factors against societal decline.

The Five Precepts as Protection



Abstaining from Killing

Protects the sanctity of life and cultivates compassion



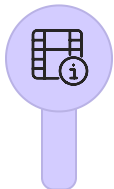
Abstaining from Stealing

Respects others' property and cultivates generosity



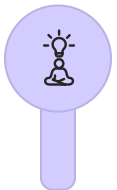
Abstaining from Sexual Misconduct

Honors relationships and cultivates contentment



Abstaining from False Speech

Maintains integrity and cultivates truthfulness



Abstaining from Intoxicants

Preserves mindfulness and protects against breaking the other precepts

The five precepts function as a comprehensive system of ethical protection, with each precept supporting the others.

The Fifth Precept as Foundation

The text notes: "If we break this one precept [on intoxicants], we can break all the other four." This highlights the foundational nature of the fifth precept:

- Maintaining mindfulness through abstaining from intoxicants helps uphold all other precepts
- Intoxication creates vulnerability to breaking other ethical guidelines
- The fifth precept serves as a protective barrier for the entire ethical system





Intoxicants and Future Results

The text mentions: "Even the Buddha mentioned about its future result was not good." The Buddha described several negative consequences of intoxication:

In This Life

- Loss of wealth
- Increased quarrels
- Susceptibility to illness
- Loss of reputation
- Weakened intelligence

In Future Lives

- Tendency toward mental illness
- Rebirth with diminished intelligence
- Continued vulnerability to intoxication
- Difficulty in understanding the Dhamma



Intoxication and Heedlessness

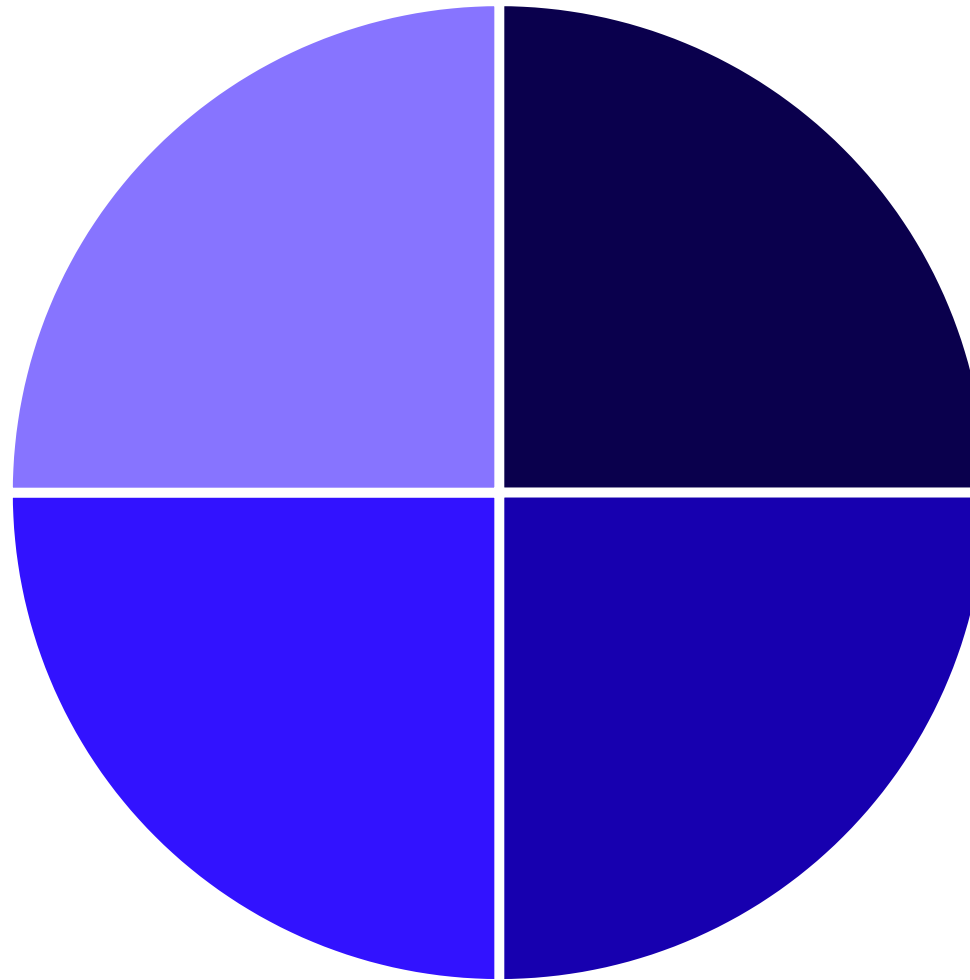
The Pali term "pamāda" (heedlessness) is central to understanding why intoxicants are problematic:

"Heedlessness is the path to death. The heedful do not die. The heedless are as if already dead."

— Dhammapada, verse 21

Intoxicants directly cause heedlessness, which the Buddha identified as one of the greatest dangers to spiritual progress and ethical conduct. This connection to heedlessness explains why intoxicants are so harmful despite not being explicitly listed among the ten unwholesome kammās.

The Four Types of Death and Kamma



Kammakkhaya maraṇa
 Āyukhaya maraṇa
 Ubayakkhaya maraṇa
 Upaghātaka maraṇa

Each type of death has a different relationship to kamma. Kammakkhaya maraṇa is directly determined by kammic forces, while upaghātaka maraṇa may seem unrelated to one's kamma but is still ultimately connected to past actions that created the conditions for such a death.

Visuddhimagga on Death

The Visuddhimagga (Path of Purification), a comprehensive manual of Buddhist practice written by Buddhaghosa in the 5th century CE, provides detailed explanations of death in Chapter XVI:

- Defines death as the interruption of the life faculty
- Explains the four types of death in detail
- Describes the process of dying and rebirth
- Outlines practices for contemplating death



This text remains one of the most authoritative sources on Buddhist understandings of death and rebirth.



Abhidhamma Perspective on Death

The Abhidhamma, the philosophical and psychological analysis in the Buddhist canon, offers precise explanations of death:

Cuti-citta

The death consciousness, the final moment of consciousness in a lifetime

Paṭisandhi-citta

The rebirth-linking consciousness that follows immediately after death

Maraṇāsanna-kamma

The kamma that manifests at the time of death, influencing rebirth

This detailed analysis helps explain the mechanics of how kamma influences death and rebirth, including the four types of death mentioned earlier.

Death in Commentarial Literature

Various commentaries (aṭṭhakathā) provide additional insights on death, particularly on upacchedaka maraṇa (untimely death):

- Explain how past kamma can lead to accidents or violence
- Describe how certain types of kamma are more likely to result in specific types of death
- Provide examples of historical figures whose deaths illustrate these principles
- Offer guidance on how to prepare for death through ethical and meditative practices

These commentaries help bridge the gap between the theoretical understanding of death and its practical implications for Buddhist practitioners.





Practical Implications of Understanding Death

Urgency in Practice

Understanding the inevitability of death creates a sense of urgency (saṃvega) that motivates diligent practice

Ethical Living

Awareness of kamma's influence on death encourages ethical behavior to create favorable conditions

Mindfulness of Death

Regular contemplation of death (maraṇānussati) develops detachment and prepares the mind for the dying process

Preparation for Dying

Understanding the dying process helps one prepare for a mindful and peaceful death

Jara-Maraṇa and the Four Noble Truths



Understanding jara-maraṇa in the context of the Four Noble Truths provides a comprehensive framework for addressing the existential problem of aging and death.



Summary of the Four Types of Death

Type of Death	Description	Example
Kammakkhaya maraṇa	Death after kammic energy has been consumed	Death occurring when the specific kamma that led to this rebirth is exhausted
Āyukhaya maraṇa	Death after life span has been consumed	Natural death at the end of a full lifespan
Ubayakkhaya maraṇa	Death after both kammic energy and life span have been consumed	Death that coincides with both natural lifespan end and kammic exhaustion
Upaghātaka maraṇa	Death after the physical process is cut off with destruction	Death by accident, violence, or sudden illness

These four types provide a comprehensive framework for understanding the various ways death can occur within the Buddhist understanding of kamma and rebirth.

Conclusion: Understanding Jara-Maraṇa

Understanding jara-maraṇa (aging and death) and its various manifestations is essential for Buddhist practice:

- The four types of death provide a comprehensive framework for understanding how life ends
- The relationship between intoxicants and unwholesome actions highlights the importance of mindfulness
- Contemplating death creates urgency for practice and reduces attachment
- Breaking the chain of Dependent Origination leads to liberation from the cycle of rebirth



By deeply understanding jara-maraṇa, practitioners can face the reality of death with equanimity and use this understanding to motivate their progress on the path to liberation.

2025

Breaking the wheel: A practical handbook on dependent origination

Breaking the Wheel:
A Practical
Handbook on
Dependent
Origination

Bhikkhu Indasoma
Siridantamahapalak
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[BREAKING THE WHEEL: A PRACTICAL HANDBOOK ON DEPENDENT ORIGINATION]

Dedicated to all meditation teachers and practitioners who strive to see reality clearly, to cut through ignorance and craving, and to walk the path toward liberation.

Part I · Chapter 1 — What is *Paṭicca-samuppāda*? (v1)

Executive Summary

Paṭicca-samuppāda (“dependent arising/origination”) is the Buddha’s precise description of how experiences arise and cease by conditions—neither from a creator nor from a permanent self, nor from nothing. The teaching is summarized in the *idappaccayatā* formula: “When this is, that is; with the arising of this, that arises; when this is not, that is not; with the cessation of this, that ceases.” It functions as a **middle way** between eternalism and nihilism because phenomena arise only when requisite conditions combine and cease when those conditions fall away (Visuddhimagga XVII).

For classroom clarity we adopt the Mogok **wheel**: twelve links placed **clockwise** with **all labels outside the rim**, divided into **four quadrants**—① Past Cause (1–2), ② Present Effect (3–7), ③ Present Cause (8–10), ④ Future Effect (11–12). An **inner ring** overlays the **two truths**: **Samudaya-sacca** (Origin) spans ①+③; **Dukkha-sacca** (Suffering) spans ②+④. Three **short connections** (dashed chords) capture pivotal jumps: **C1** *saṅkhāra*→*viññāṇa*, **C2** *vedanā*→*taṇhā*, **C3** *bhava*→*jāti*. These geometry and overlay rules are our house canon and are traced explicitly in the “Full Data...” source.

Pedagogically we **start at the present**: door → **phassa** (contact) → **vedanā** (feeling). The practical lever is **C2 (vedanā→taṇhā)**—notice tone, then the lean; cut the habit at feeling. The two **roots** behind the cycle are *avijjā* (ignorance) and *taṇhā* (craving); their mapping and the segment/overlay logic are part of the same diagram grammar.

Take-home: Know ② **Present Effect** (3–7) directly, **abandon** ③ **Present Cause** (8–10), and prevent **C3** from maturing into future birth. Keep overlays **one at a time**; keep the **hub clean**; keep every label **outside**.

Main Narrative

1) Why *Paṭicca-samuppāda* matters

At its simplest, *paṭicca* means “depending on conditions” and *samuppāda* means “arising together.” Seeing that phenomena **only** arise when conditions converge dissolves two extremes: a permanent controller (eternalism) and meaningless randomness (nihilism). The Visuddhimagga underscores that the term itself signals conditional combination and repeated arising, safeguarding the middle (Majjhimā) way (Vism XVII).

In practice: This isn't abstract metaphysics. If you attend closely, **tone** (pleasant/unpleasant/neutral) already tilts behavior. That tilt (*taṇhā* → *upādāna* → *bhava*) propagates new becoming unless clearly known. We therefore train on the **present** links as they happen, not as a story about a person but as conditions moving a process.

2) The canonical twelve links (orientation)

The wheel's rim reads clockwise:

Avijjā → **Saṅkhāra** → **Viññāṇa** → **Nāma-rūpa** → **Salāyatana** → **Phassa** → **Vedanā** → **Taṇhā** → **Upādāna** → **(Kamma-)Bhava** → **Jāti** → **Jarā-maraṇa**.
Our source fixes this sequence and the rule “all labels outside the ring.”

We group the links by **time-segments** (thin outer arcs):

① **Past Cause** (1–2), ② **Present Effect** (3–7), ③ **Present Cause** (8–10), ④ **Future Effect** (11–12).

On an **inner ring**, the **two truths** overlay: **Samudaya-sacca** on ①+③ and **Dukkha-sacca** on ②+④. This is crucial for teacher talk-throughs: Origin is where craving and making happen; Suffering is what is being known.

3) Mogok wheel grammar (geometry, overlays, chords)

Geometry & labels. The wheel uses a **clock face** (0° at 12 o'clock), increasing **clockwise**; **all labels sit outside**; the **hub stays clean**—no icons or text. Quadrants are printed as outer captions: ① upper-right, ② lower-right, ③ lower-left, ④ upper-left.

Overlays. We never stack overlays. Choose **one**:

- Time arcs (outer, thin) for ①–④;
- Two-truths (inner band) for Samudaya/Dukkha;
- Vaṭṭa wedges (fill) for Kilesa/Kamma/Vipāka membership.

Our source repeatedly warns: do **not** mix time/truths rings with vaṭṭa wedges in the same slide.

Chords. Three **short connections** are dashed and kept clear of text, with the legend “C1/C2/C3” listed in the **left gutter**:

C1 *saṅkhāra* → *viññāṇa*, C2 *vedanā* → *taṇhā*, C3 *bhava* → *jāti*.

Minute placements (house baseline). We lock to Mogok orientation and, per your spec, use: **Viññāṇa 3:08 → Nāma-rūpa ~4:00 → Saḷāyatana ~5:00 → Phassa 5:50 → Vedanā 5:55; Taṇhā 6:30 → Upādāna 7:40 → (Kamma-)Bhava 8:45; Jāti 9:30 → Jarā-maraṇa 11:25.** (Minute values are house-style refinements; the base source confirms the orientation and outside-label rule.)

Illegal arrows (poster rule). No **Phassa → Taṇhā** (must pass **Vedanā**); no direct **Viññāṇa → Taṇhā** diagonals; one thin dotted counter-clockwise arrow suffices when illustrating cessation. (These rules are embedded in our diagram SOP and color logic.)

4) The two roots and the three vaṭṭas

Two roots. *Avijjā* (not-knowing the Four Noble Truths) and *taṇhā* (craving) are the fundamental feeders of the cycle; our source material lists these explicitly for the teaching set.

Vaṭṭas mapping. When teaching vaṭṭas (as a **separate** overlay), fill wedges as: **Kilesa** = {1, 8, 9}; **Kamma** = {2, 10}; **Vipāka** = {3–7, 11–12}. (Never combine with time or truths rings.)

5) Present-aspect practice: why we start at vedanā

Mogok’s classroom priority is to **practice in ② → ③**—to know the **Present Effect (3–7) as it is felt**, then interrupt the **Present Cause (8–10)** before it matures. Hence the micro-drill: **door → contact → feeling**—and the **two-breath window** before any story. In the wheel grammar this is spelled by the C-bridges: **C2** (vedanā→taṇhā) is **the lever**; **C3** (bhava→jāti) is the *danger line* we prevent; **C1** (saṅkhāra→viññāṇa) explains how past making seeds present experiencing.

Teacher voice: “Don’t chase cause back to a first cause. See **this** contact and **this** tone clearly; the tilt loses power. That is the middle way in lived form.”

6) How to speak “two truths” without abstraction

Use the inner ring to **name tasks**:

- **Samudaya-sacca** (①+③): what to **abandon**—roots and makings (*avijjā, saṅkhāra, taṇhā, upādāna, bhava*).
- **Dukkha-sacca** (②+④): what to **know**—resultant experiencing (*viññāṇa ... vedanā; jāti–jarā-maraṇa*).

Your class mantra becomes: “**Know ②, abandon ③, prevent C3.**” The ring reminds students **where** each task lives.

7) Defining the links cleanly (starter set)

You will unpack each link in Part II, but for Chapter 1 keep **lean** definitions aligned to our internal notes:

- *Avijjā* (ignorance): not-knowing the Four Noble Truths; delusion with a covering function.
- *Saṅkhāra* (formations): volitions that condition aggregates and rebirth; wholesome, unwholesome, imperturbable types.
- *Viññāṇa...Vedanā* (3–7): resultant phase—consciousness through feeling—what we **know** and **train on** first.
- *Taṇhā–Upādāna–Bhava* (8–10): escalation chain; where we **cut** by not leaning.
- *Jāti–Jarā-maraṇa* (11–12): the maturation of continued becoming and its burdens (aging-death and attendant sorrow). (Mapping per wheel canon.)

Callouts

Key Insight

The wheel is **not** a person’s biography; it’s a **grammar of conditions**. Teach tasks, not identities.

Pitfall

Stacking overlays confuses learners. **One overlay per slide**: either time arcs, or two-truths ring, or vaṭṭa wedges.

Teacher Tip

Keep **C2** (feeling → craving) visible as a dashed chord and narrate the **two-breath window**. Label the chord in the **left gutter**, not over the wheel.

Practice Box

At a chosen door (e.g., eye):

“Seeing → **phassa** → **vedanā**. Whisper tone to yourself (‘pleasant’, ‘neutral’, ‘unpleasant’). Relax the shoulders; soften the jaw. Watch if leaning begins. If yes, name ‘craving’; release, return to tone.”

Cross-References & Figure Captions (proposed)

- **Fig. 1.1** — *Mogok Wheel — Orientation Lock (Clean)*. Purpose: show the twelve labels outside and the quadrant captions ①–④. Caption: “Clockwise order; labels outside; hub clean.” (Placement: p.5)
- **Fig. 1.2** — *Time Arcs Overlay (①–④)*. Purpose: present 4 periods with thin outer bands. Caption: “Do not wedge-fill periods; thin arcs only.” (Placement: p.6)
- **Fig. 1.3** — *Two Truths Inner Ring*. Purpose: show **Samudaya** on ①+③ and **Dukkha** on ②+④. Caption: “Use ring to assign practice tasks (abandon/know).” (Placement: p.7)
- **Fig. 1.4** — *Three Connections (C1–C3)*. Purpose: dashed chords; legend in left gutter; emphasize C2. Caption: “Short connections; keep chords off labels.” (Placement: p.8)
- **Fig. 1.5** — *Vaṭṭa Wedge Fills*. Purpose: Kilesa/Kamma/Vipāka membership. Caption: “Never combine with time/truths rings.” (Placement: p.9)

90-Minute Lesson Plan (Chapter 1)

Objectives. Students can (1) state the *idappaccayatā* principle; (2) locate the 12 links and four quadrants; (3) explain two-truths overlay; (4) demonstrate the C2 micro-drill.

Materials. Fig. 1.1–1.5 slides; board; timing cards; assessment sheet.

Flow.

1. **10'** Concept primer: *idappaccayatā*; middle-way (Vism XVII). **Demo:** a kettle whistle → contact → feeling.
2. **15'** Fig. 1.1 walk-through: 12 labels outside; hub clean; quadrant names.
3. **10'** Fig. 1.2: four periods (thin arcs).
4. **10'** Fig. 1.3: two truths; assign *abandon/know* tasks.
5. **15'** Fig. 1.4: chords C1–C3; emphasize C2; two-breath window drill.
6. **15'** Pair practice: choose one door; run **phassa**→**vedanā**; report tilts.
7. **15'** Assessment: 5 MCQs + 2 short answers.

Assessment rubric. Accuracy of mapping (2 pts), clarity of explanation (2 pts), drill fidelity (1 pt).

SOP / Checklist (Chapter 1 delivery)

- **One overlay at a time** (time arcs **or** truths ring **or** vaṭṭa wedges).
- **Labels outside; hub clean;** chords dashed; legend left gutter.
- State the **class mantra**: “**Know ②, abandon ③, prevent C3.**”
- Run the **two-breath window** at **vedanā** before any story.

- End with **5 MCQs + 2 SAQs** and a practice brief.

End-of-Chapter Review

Glossary (starter)

- *Paṭicca-samuppāda* — dependent arising/origination; conditional arising of phenomena.
- *Idappaccayatā* — “this/that conditionality,” the formula for origin and cessation.
- *Vedanā* — feeling-tone (pleasant, unpleasant, neutral) in ② Present Effect.
- *Taṇhā* — craving/leaning following feeling; first escalation in ③.
- *Samudaya-sacca* / *Dukkha-sacca* — truth of origin / truth of suffering; mapped to ①+③ / ②+④ inner ring.
- *Vaṭṭa* — round: **Kilesa**, **Kamma**, **Vipāka** membership overlay.

5 MCQs (answer key follows)

1. The phrase “When this is, that is...” defines:
A) Kamma-vipāka B) Idappaccayatā C) Sīla-samādhī-paññā D) Nibbāna

Ans: B.

2. On the wheel, **Dukkha-sacca** spans:
A) ①+③ B) ②+④ C) ①+② D) ③+④

Ans: B.

3. The connection emphasized for practice is:

- A) C1 B) C2 C) C3 D) none

Ans: B (vedanā→taṇhā).

4. Which rule is **correct**?

- A) Labels may sit inside the hub for clarity.
B) Time arcs and vaṭṭa wedges can be shown together.
C) Keep labels outside; hub clean; only one overlay at a time.
D) Draw a direct phassa→taṇhā arrow to show speed.

Ans: C.

5. *Avijjā* and *taṇhā* are called:

- A) Two truths B) Two roots C) Two purifications D) Two faculties

Ans: B.

Short Answers (2)

1. In one paragraph, explain why *paṭicca-samuppāda* is a “middle way.” (Mention conditions and the rejection of eternalism/nihilism.)
2. Describe the class mantra “Know ②, abandon ③, prevent C3,” and give one example at a sense door.

Homework (choose one)

- **Door Diary (3 days):** Pick one door/day (eye, ear, body). Log three instances: object → **phassa** → **vedanā** → whether the **lean** began; show one instance where you noticed and released.
- **Diagram Drill:** Re-draw Fig. 1.1 from memory; mark ①–④ and write one sentence for each segment’s task.

Figure List to Create (production spec)

- **DO_Book_Fig-1-1-1.svg** — Mogok Wheel (Clean Orientation). *Purpose:* show 12 labels outside; quadrant captions. *Legend:* none. *Placement:* Ch.1, p.5. *Export:* SVG master + PNG 300 dpi.
- **DO_Book_Fig-1-1-2.svg** — Time Arcs Overlay (①–④). *Purpose:* teach periods. *Legend:* tiny ①–④ captions only. *Placement:* p.6.
- **DO_Book_Fig-1-1-3.svg** — Two-Truths Inner Ring. *Purpose:* assign tasks (abandon/know). *Placement:* p.7.
- **DO_Book_Fig-1-1-4.svg** — Three Connections (C1–C3). *Purpose:* show dashed chords; left-gutter legend. *Placement:* p.8.
- **DO_Book_Fig-1-1-5.svg** — Vaṭṭa Membership Wedges. *Purpose:* category teaching. *Placement:* p.9.

References (used in this chapter)

- **Full Data about DO with cycles diagrams** (project master for geometry/overlays/chords). Passages cited throughout.
- **Path of Purification (Visuddhimagga) 2011** — analysis of *paṭicca-samuppāda* as middle way and *idappaccayatā* semantics (Vism XVII).
- **Law of Dependent Origination — 12 links detail with references** — handy link definitions (Avijjā; Saṅkhāra types etc.).

Chapter 2 (v1) — *Idappaccayatā* and the Logic of Conditions

Executive Summary

This chapter equips teachers and advanced students to read *Paṭicca-samuppāda* through the governing principle *idappaccayatā*—“this/just-so conditionality.” We define the term, situate it within the Mogok Wheel, and give a classroom-safe way to speak about “conditions” without drifting into metaphysics. Practically, we train the eye to place any lived episode into the Four Periods (Past Cause → Present Effect → Present Cause → Future Effect) and to work the three live hinges (C1, C2, C3) by **function** rather than by “owner” language. We ground the middle-way safeguards in *Visuddhimagga* XVII and keep semantics tight: “‘as condition’ = provides the necessary help—neither maker nor controller.” Throughout, we use Mogok-style diagrams and micro-drills that keep students at the **contact** → **feeling** → **craving** pivot where change is leverageable today. Diagram canon, overlays, and hinge logic follow your uploaded wheel rules (outer time arcs; inner two-truths ring; dashed C-chords; labels outside the rim; hub kept clean).

Main Narrative

2.1 What *Idappaccayatā* Means

At its simplest, *idappaccayatā* means “just-so conditionality”: when the required supports are present, particular states arise; when they are absent or withdrawn, those states cease. *Visuddhimagga* XVII compresses the point with precision: “dependent” (*paṭicca*) indicates the **combining of conditions** and denies eternalism, no-cause, and power-wielder doctrines; “origination” (*samuppāda*) indicates **arising when those conditions combine** and denies annihilationism and moral inefficacy; taken together, “dependent origination” represents the **middle way** between “the doer reaps” and “one acts while another reaps.” This paragraph is your perennial safety line in class.

The Buddha’s teaching admits multiple entry points for reading conditionality: from the beginning, from the middle to the end, from the end to the beginning, and from the middle down to the beginning—like four ways of taking hold of a creeper. This gives teachers freedom to start at the **felt hinge** most relevant to today’s practice and still remain canonical.

Classroom gloss (safe speech): “As condition” means **provides the necessary help**; it is not a maker, owner, or controller. (We enforce this with “function prompts” under arrows; see §2.4.)

2.2 Where *Idappaccayatā* Lives on the Mogok Wheel

The Mogok Wheel's **outer rim** shows the twelve factors in clockwise order; **keep every label outside the rim**; the **hub remains clean**. An **outer thin band** marks each period: ① Past Cause (links 1–2), ② Present Effect (3–7), ③ Present Cause (8–10), ④ Future Effect (11–12). The **inner thin ring** overlays the **two truths**: Samudaya-sacca across ①+③ and Dukkha-sacca across ②+④. Three **short connections** (dashed chords) are tagged **C1** (saṅkhāra→viññāṇa), **C2** (vedanā→taṇhā), **C3** (bhava→jāti). This is our **diagram canon** for the whole book.

Clockface micro-placements (production spec): Viññāṇa **3:08**, Nāma-rūpa ~4:00, Saḷāyatana ~5:00, Phassa **5:50**, Vedanā **5:55**, Taṇhā **6:30**, Upādāna **7:40**, (Kamma-)Bhava **8:45**, Jāti **9:30**, Jarā-maraṇa **11:25**. (These refine the earlier 3:12/5:45/11:30 marks in your source; use the updated minutes across artboards; see Design Notes.)

Reading discipline. Each rim arrow is “**as condition**,” not “as producer.” We **never** skip functions: the forward order ... **phassa** → **vedanā** → **taṇhā** ... is the legal sequence; teaching it “with the grain” (anuloma) makes the logic self-revealing and prevents the common classroom jump **phassa** → **taṇhā**.

2.3 Four Periods as the Teacher's First Lens

Treat “four periods” as an operational **overlay** (not a metaphysics). Working definitions:

- ① **Past Cause**—*avijjā* (ignorance) and *saṅkhāra* (formations) set up momentum for the present stream.
- ② **Present Effect**—*viññāṇa* → *nāma-rūpa* → *saḷāyatana* → *phassa* → *vedanā* are the **lived results** at the six doors **now**.
- ③ **Present Cause**—*taṇhā* → *upādāna* → (*kamma*-)*bhava*; this is today's **intervention zone**.
- ④ **Future Effect**—*jāti* → *jarā-maraṇa* (the “future fruit” side in wheel teaching).

These period-bands are taught with **thin outer arcs** (yellow/green/blue/pink) and **not** with wedge fills.

Classroom SOP: draw **four columns**; populate links; mark C1/C2/C3; then run a micro-audit: “Where are we? Which hinge? What function?” (Use this rubric in pair-drills.)

2.4 Functions, Not Owners

Make students **state what each factor does**, not who does it. Use **function prompts** under arrows—for example:

- Saḷāyatana → Phassa: “fields impinge”
- Phassa → Vedanā: “feels the blow”
- Vedanā → Taṇhā: “leans toward/away”

This language prevents both self-view inflation and nihilistic drift, and it aligns with *Visuddhimagga*’s method of teaching DO by **structure of conditions**.

2.5 The Three Live Hinges (C1 • C2 • C3)

The Wheel carries three “**bridges**” (short dashed chords) that tie blocks of causes to their effects:

- **C1 — saṅkhāra → viññāṇa (①→②):** How **volition** seeds the very next knowing. If C2 was missed, catching **intention** before speech or action prevents fresh kamma fueling tomorrow.
- **C2 — vedanā → taṇhā (②→③):** The **primary cut**. Train students to meet feeling so craving fails to recruit clinging. Drills anchor at the six doors and the **door-tone** map.
- **C3 — bhava → jāti (③→④):** The **small-births** hinge. When becoming consolidates, “little births” happen as roles, moods, and narratives; clarity at C3 explains why interception **earlier** (C1/C2)

- **2.6 Two Truths (Samudaya/Dukkha) as a Cross-Check**

Overlay a **thin inner ring** (no wedge fill): **Samudaya-sacca** spans ①+③, **Dukkha-sacca** spans ②+④. Use it as a **sanity check**: a report centered on door → contact → feeling lives in Dukkha territory (Present Effect), while a report about leaning, gripping, or consolidating will have crossed into Samudaya territory (Present Cause).

2.7 Present-Aspect Priority (Mogok focus)

Keep the wheel **present-tense**. On the whiteboard, write the live door; then walk **three steps**: **contact** → **feeling** → **craving**. Teach the *idappaccayatā* habit: “this depends on that” **in real time**. The wheel’s right half (avijjā → vedanā) is “driven by the **past root** avijjā,” while the left half (taṇhā → jarā-maraṇa) is “driven by the **present root** taṇhā”—a framing that helps students track when they’ve crossed from **effect** to **cause**.

2.8 Safety Rails: The Middle Way in Speech

Use Vism XVII to keep talk **middle-way**:

- “Dependent” denies eternalism, no-cause, and power-wielder views.
- “Origination” denies annihilationism and moral inefficacy.
- Together they establish the **middle**.

In plain speech: “No maker, no experiencer—lawful conditions roll.” Encourage: “feeling tasted; craving stirred; clinging seized.”

2.9 Teacher’s Micro-Drills in *Idappaccayatā*

- **One scene, four periods.** Take a mild irritation; fill four columns (①–④); mark the live hinge; perform a single **C2 cut** in vivo; speak one **function** line per arrow you traversed.

- **Door-announce & two-breath truths.** Hourly, name the door; spend two breaths on **Dukkha** (know Present Effect) and one breath on **Samudaya** (abandon Present Cause). Anchor with the inner-ring overlay.
- **Vedanā color-wheel.** Train **fast tone detection**; label *pleasant / unpleasant / neutral* **before** the mind moves. (See feelings overview and the three tones.)

2.10 Handling Doubt, Views, and Fog

When students wobble at the “map level,” take the *Visuddhimagga* path: define **nāma-rūpa**, then **seek their conditions** until causal seeing spans the **three times** (reverse and forward readings are both taught in XVII). Keep aggregates as object to prevent wrong view, and keep cessation teaching as a **single thin counter-clockwise** arrow only when needed.

Callouts

Key Insight

Idappaccayatā is a **reading rule**: “Say **what** supports **what**, here-and-now.” It is not a cosmology to **believe** but a method to **verify** at the six doors.

Pitfall

Skipping functions (e.g., phassa→taṇhā) short-circuits learning. Teach the **forward order** so the **vedanā** function is never elided.

Teacher Tip

Tag the three hinges **on** the wheel (C1/C2/C3) and list them in the **left gutter**. In interviews, always start: “Where are we? Which hinge? What function?”

Practice Box

“Ground–allow–know” a hot **vedanā** for ten breaths; log whether **craving** recruited **clinging**. Aim for more **neutral detections** and fewer **surges** through the week.

Cross-References to Diagrams & Proposed Captions

- **Fig. 2.1** Mogok Wheel: Four Periods & Two Truths (with C1/C2/C3 tags). *Caption:* “One scene in four periods; *idappaccayatā* means each arrow is ‘as condition’ (help), not a maker.” (Outer time arcs thin; inner two-truths thin; labels outside; hub clean.)
- **Fig. 2.2** Function Prompts Under Arrows. *Caption:* “Speak in functions to prevent wrong view: ‘Contact touches; feeling tastes; craving leans.’”
- **Fig. 2.3** Illegal Arrows Overlay (teacher copy). *Caption:* “Red-cross the common skips; enforce function order.” (Show forward rim arrows only; no diagonal phassa→taṇhā.)
- **Fig. 2.4** C-Hinges as Live Edges. *Caption:* “Primary cut at C2; fallback at C1; consequence logic at C3.” (Short dashed chords; legend in left gutter.)

Compact Lesson Plan (60–90 minutes)

Objectives

1. Define *idappaccayatā* and state its middle-way safeguards.
2. Place a lived episode across the Four Periods correctly.
3. Execute one live **C2 cut** and speak one **function** accurately.

Materials

Whiteboard wheel; Fig. 2.1–2.4 slides; door-tone log handout.

Flow (75 minutes)

- **0–10 min** Mini-talk — definition & middle-way from *Vism* XVII.
- **10–20** Demonstrate Fig. 2.1; show **two-truths** inner ring. Q&A check.
- **20–35** Pair drill — “One scene, four periods.” Share and correct with hinge tags.
- **35–55** C2 micro-practice at the six doors (3 rounds). Debrief with **function prompts**.
- **55–65** Illegal-arrows overlay — spot and fix common skips.
- **65–75** Journal setup — daily **door-tone capture** & hinge tagging.

Assessment

Quick rubric: correct **segment placement** ✓ / ✗ ; **hinge named**; **function spoken**; **C2 cut** demonstrated.

SOP-02: “Say What Depends on What” (Checklist)

1. **Locate the door** (eye/ear/nose/tongue/body/mind).
2. **Name the effect** (contact → feeling) — this is **Present Effect**.
3. **Watch the first lean** (toward/away/numb) — **Present Cause** forming.

4. **Cut at C2** (widen 10–20%, use element descriptors, stay with tone).
5. **Fallback C1** (catch intention before speech/act).
6. **Review** — state one **function**; log **segment & hinge**.

End-of-Chapter Review

Glossary (italicize first mention in chapter)

- *Idappaccayatā* — just-so conditionality; a method of **stating supports** (“as condition = necessary help”). (Derived from Vism XVII’s “structure of conditions.”)
- *Paṭicca-samuppāda* — dependent origination; the **middle way** denying both eternalism and annihilationism.
- *Samudaya-sacca* / *Dukkha-sacca* — truth of arising / truth of suffering; mapped to ①+③ and ②+④ on the inner ring.
- C1/C2/C3 — three “short connections” (saṅkhāra→viññāṇa; vedanā→taṇhā; bhava→jāti) used for practice levers and consequence logic.
- **Function (kicca) prompts** — brief cues under arrows (e.g., “feels the blow,” “leans”) enforcing **no-owner** speech.

Quiz (5 items + answers)

1. **Define *idappaccayatā* for the classroom.**

A: “When the necessary supports are present, this arises; when withdrawn, it ceases—‘as condition’ means help, not a maker.” (Middle-way safeguarded by Vism XVII.)

2. Place “pleasant sound → wanting more” into the Four Periods.

A: Ear-door → contact → pleasant feeling = **Present Effect**; “wanting more” = **Present Cause**; hinge **C2** (vedanā→taṇhā).

3. Why is phassa→taṇhā an illegal arrow?

A: It **skips the function of feeling**; the chain’s **forward order** demands **phassa → vedanā → taṇhā**.

4. Name the middle-way safeguard that counters annihilationism.

A: “Origination (*samuppāda*)”—showing **arising with conditions**, it denies annihilationism/nihilism.

5. Which hinge best prevents ‘small births’ tomorrow, and how?

A: **C2** (meet feeling so craving fails) or **C1** (interrupt volition pre-act) prevents **kamma-process** consolidation that would condition **future birth** (C3).

Homework Prompts

- **Seven-day door-tone log:** 10 entries/day; mark door, tone, hinge, and whether a **C2 cut** succeeded.
- **Function journaling:** For one episode/day, write **three function prompts** tracking where you were on the map.
- **Illegal-arrow scavenger:** Catch yourself (or media) narrating skips; rewrite in **lawful order** and note the shift.

Figure List to Create (production specs)

Fig. 2.1 — D0_Book_Fig-1-2-1.svg

Title: Mogok Wheel with Four Periods & Two Truths

Purpose: Standard wheel reading under *idappaccayatā*; anchor for later chapters.

Components: 12 wedges (all labels **outside rim**); outer thin arcs for ①–④; inner **two-truths** ring; dashed **C1/C2/C3** chords; **hub clean**.

Legend: “As condition = provides necessary help.” Include “no diagonal phassa→taṇhā.”

Color/lines: Causes #1B5E20 solid; Effects rim #0D47A1 solid small arrowheads; Feedback #F57F17 dotted CCW (single); Phassa/Vedanā underline #6A1B9A; 8–10 escalation #C62828; frame #455A64.

Overlays: Time arcs (thin: ① yellow, ② green, ③ blue, ④ pink). Two-truths inner ring.

Placement: §2.2.

Teaching script (90s): “Read by periods; say what conditions what; tag the hinge.”

Alt-text: “Twelve-spoke wheel with four time bands, inner two-truths ring, and three short connections.”

Export: **SVG** master; **PNG 300 dpi**; **CMYK** for print.

Fig. 2.2 — D0_Book_Fig-1-2-2.svg

Title: Function Prompts Under Arrows

Purpose: Enforce “no-owner” speech via short **kicca** phrases.

Components: Segment viññāṇa→...→taṇhā with mini-labels under each arrow.

Placement: §2.4.

Alt-text: “Chain segment with short function captions.”

Fig. 2.3 — D0_Book_Fig-1-2-3.svg

Title: Illegal Arrows Overlay (Teacher Copy)

Purpose: Visualize forbidden skips and why.

Components: Red-X overlay on common wrong jumps; side panel with “function reasons.”

Placement: §2.5.

Alt-text: “Wheel with red X marks on forbidden shortcuts.”

Fig. 2.4 — D0_Book_Fig-1-2-4.svg

Title: Hinges in Practice (C1/C2/C3)

Purpose: Show primary and fallback cuts; depict consequence line.

Components: Three **short dashed** chords tagged C1, C2, C3; legend in **left gutter**; C2 emphasized.

Placement: §2.5.

Alt-text: “Three dashed chords connecting hinge nodes with C-labels.”

Accessibility notes (all figures): high contrast; labels ≥10 pt (print) / ≥24 pt (projector); do **not** rely on color alone—use dashes, underlines, and captions.

References (chapter sources)

- **Visuddhimagga XVII — Dependent Origination (Definition & Middle-Way):** canonical framing of “dependent” and “origination,” denial of extremes, four entry methods.
- **Mogok Wheel Educator Rules — Diagram Canon & Overlays:** labels outside rim; outer time arcs; inner two-truths ring; C1/C2/C3 chords; forward rim order; wedge-fill reserved for **vaṭṭas**.
- **Four Periods / Three Bridges Summary (Mogok data):** ① Past Cause (1–2); ② Present Effect (3–7); ③ Present Cause (8–10); ④ Future Effect (11–12); C1/C2/C3 definitions.

Production note on citations: Exact page/figure numbers will be inserted at proof. Citations above point to the uploaded PDFs and line-ranges from your source files.

Notes to Design/Production

- **Wheel geometry:** labels **outside** rim; Mogok clock orientation (0° at 12; clockwise). **Use the updated minutes:** “Viññāṇa **3:08** → ... → Vedanā **5:55**; Taṇhā **6:30** → Upādāna **7:40** → (Kamma-)Bhava **8:45**; Jāti **9:30** → Jarā-maraṇa **11:25**.” (Supersedes earlier 3:12/5:45/11:30 marks.)

- **Overlay discipline:** never stack; time arcs on outer ring; two-truths on inner ring; **vaṭṭas** taught with wedge fills only on separate slides.
- **QA audits:** run Node/Arrows/Overlay/Prevention checks on every figure before release (illegal-arrow screen, hinge legibility, hub kept clean).

Chapter 3 — The Four Noble Truths & the Three Knowledges (*Ñāṇa-traya*)

1) Executive Summary

This chapter plugs the Mogok Wheel straight into the Buddha’s core framework: the Four Noble Truths (*cattāri ariyasaccāni*) and their live, trainable “three knowledges” (*ñāṇa-traya*): *saccañāṇa* (knowing the truth), *kiccañāṇa* (knowing the task), and *katañāṇa* (knowing it has been done). On the Wheel we assign **First Truth—*dukkha-sacca*** to **Present Effect** (Links 3–7) and **Second Truth—*samudaya-sacca*** to **Present Cause** (Links 8–10). This is not abstract mapping; it’s a **door-level protocol**: “Know dukkha” at *vedanā* (feeling); “Abandon origin” by intercepting the **C2** hinge (*vedanā* → *taṇhā*). The two inner-ring halves—Dukkha (②+④) and Samudaya (①+③)—give a crisp visual that keeps jobs separate in class. The *Visuddhimagga*’s similes (burden/disease/drought vs. laying down/cure/rain) anchor our language and the “no doer/experiencer” prevention line for middle-way safety. We finish with a lesson plan, SOP, slides, quizzes, and a figure pack that overlays truths, tasks, and *ñāṇa-traya* onto the Mogok Wheel.

2) Main Narrative

2.1 Orienting the truths inside the Mogok Wheel

Our Wheel divides into four periods: ① **Past Cause**, ② **Present Effect**, ③ **Present Cause**, ④ **Future Effect**. For classroom clarity we place the **two truths** as a thin **inner ring**: **Samudaya-sacca** covers ①+③ (causal halves) and **Dukkha-sacca** covers ②+④ (resultant halves). This mapping is already expressed in the Mogok chart tradition and keeps present-practice front and center.

Concretely:

- **First Truth—*dukkha-sacca*** is what is to be **fully known now** in **Present Effect**—the lived stream *viññāṇa* → *nāma-rūpa* → *saḷāyatana* → *phassa* → *vedanā* (3–7).
- **Second Truth—*samudaya-sacca*** is what is to be **abandoned now** in **Present Cause**—*taṇhā* → *upādāna* → (*kamma-*)*bhava* (8–10).

This four-fold reading matches the Mogok segmentation of “present results” (②) and “present causes” (③) and prepares students to speak by **function**, not ownership.

2.2 The three knowledges (*ñāṇa-traya*) as a practice engine

The Buddha’s “three turnings” over the truths are operationalized as **three knowledges**:

1. **Saccañāṇa** — knowledge **of the truth** (what is real at the door);
2. **Kiccañāṇa** — knowledge **of the task** (what job each truth demands);
3. **Katañāṇa** — knowledge **that it’s done** (signs of completion).

Mogok teaching explicitly pairs these with classroom duties: learn/see/do, with completion signs, under the header “*ñāṇa: sacca ñāṇa, kicca ñāṇa, kata ñāṇa*.” We reuse this framing as the chapter’s *see* → *do* → *done* dashboard.

The *Visuddhimagga* states the **four duties** succinctly—*dukkha* to be **fully understood**, *samudaya* to be **abandoned**, *nirodha* to be **realized**, *magga* to be **developed**—and notes that these duties are **truly fulfilled at the moment of path knowledge**; that is our doctrinal “why” for the everyday drill.

2.3 Where to stand: present contact and feeling

Our **proximate chain** for live work is immediate and strict: **contact** → **feeling** → **craving**. We train students to stand in **Present Effect** (door → *phassa* → *vedanā*), and to intercept the **C2** hinge before craving recruits clinging. Mogok materials mark C2 explicitly among the **three short connections** (C1/C2/C3); we elevate C2 as the **primary cut** because it is where the “knowing job” (First Truth) hands off to the “abandoning job” (Second Truth).

Teacher move. Put a small strip on the board—“6. *Phassa* → 7. *Vedanā* → 8. *Taṇhā*”—and tuck **function prompts** under the arrows:

- **Contact** → **Feeling**: “touches → tastes”
- **Feeling** → **Craving**: “tone → lean (more/away/numb)”

Students who **say functions** rarely draw illegal skips.

2.4 Classical confidence: the *Visuddhimagga*’s similes (and the prevention line)

Anchor your voice with the great manual’s similes:

- **Dukkha** as **disease/burden/famine**;
- **Origin** as **cause/taking-up/drought**;
- **Cessation** as **cure/laying-down/plenty**;
- **Path** as **medicine/timely rain**.

And to keep the **middle way** unbroken in speech, quote the commentary’s prevention lines: “**There is suffering, but none who suffers; Doing exists although there is no doer.**” It clarifies why we insist on **impersonal, functional phrasing** in interviews and on the board.

2.5 Two Truths ring & Present-flow pedagogy

On the **canonical Mogok overlay**, render a thin **inner ring** for truths: **Dukkha** (②+④) and **Samudaya** (①+③), labeled (with hatch patterns as needed for accessibility). Then narrow attention to the **everyday hinge**—**Present Effect** (felt tone) → **Present Cause** (lean). One cup-of-tea moment holds both truths and both jobs; the **ring** reminds teachers which **job** belongs where.

2.6 The three hinges in brief

- **C1 — *Saṅkhāra* → *Viññāṇa*** (*past* → *present knowing*): a **fallback cut** when you missed C2—catch volition before speech/act.
- **C2 — *Vedanā* → *Taṇhā*** (*result* → *cause*): the **primary cut**, trained hourly.
- **C3 — *Bhava* → *Jāti*** (*consolidation* → “*small births*”): the **consequence hinge** that explains why C1/C2 “save futures.” Mogok notes **three connections** explicitly; our figures tag them C1/C2/C3.

2.7 Common mistakes (and in-place fixes)

- **Confusing fruit with fault.** Trying to *solve feeling* (result) by more doing. **Fix:** know Present Effect; act only at craving/intention.
- **Skipping neutral.** *Moha* hides there. **Fix:** schedule neutral-tone drills; keep time windows short.
- **Task-mixing.** Trying to abandon dukkha and know craving. **Fix:** recite the mantra, “**Dukkha—know. Craving—abandon.**”
- **Illegal skips.** *Phassa* → *taṇhā* without *vedanā*. **Fix:** force function statements; draw the strip “6 → 7 → 8”.

2.8 Assessment logic: “see → do → done”

We grade **episodes**, not beliefs:

- **See (*Saccañāṇa*):** door stated; tone named; at least one mark (crest/fade; strain/not-under-control).
- **Do (*Kiccañāṇa*):** the right duty applied (know at ②; abandon at ③).
- **Done (*Katañāṇa*):** C2 did **not** fire (or recovery was faster); the task is completed for **this** episode.

Mogok sources present this as a **three-stage knowledge** sequence and tie it to **pariyatti** → **paṭipatti** → **paṭivedha**; we keep the **dashboard** simple and repeatable for teachers.

3) Callouts

Key Insight

Two truths = two live jobs. First Truth is a **knowing** job (Present Effect). Second Truth is an **abandoning** job (Present Cause). Keep them in different mental folders.

Pitfall

“Knowing = staring.” Freezing around pain and calling it insight. *Fix:* knowing is accurate, brief, mobile—**impermanence-aware**.

Teacher Tip

Use impersonal grammar and **function prompts** under arrows (“Contact **touches**; Feeling **tastes**; Feeling → Craving: **leans**”). The prevention line—“there is suffering, but none who suffers”—is your backup.

Practice Box

Two-breath Truth Drill: two breaths only on **First Truth** (feel tone + see crest/fade), one breath on **Second Truth** (spot & soften the lean). Run hourly at a chosen door.

4) Cross-references to Diagrams & Proposed Figure Captions

- **Fig. 3.1 — Two Truths on the Mogok Wheel (inner ring).** *Caption:* “Effects to be **known** (②+④); causes to be **abandoned** (①+③).” (Inner ring halves labeled + hatch patterns.)

- **Fig. 3.2 — C2 Hinge: Feeling → Craving (zoom).** *Caption:* “Name the tone, spot the lean; this is where we cut.” (Underline *phassa/vedanā*; accent 8–10 as cause strip.)
-
- **Fig. 3.3 — Ñāṇa-traya Dashboard (See • Do • Done).** *Caption:* “Every episode becomes see → do → done; that’s how you know it’s working.” (Checklist boxes for completion signs.)

5) Compact Lesson Plan (75–90 minutes)

Objectives

1. Place First/Second Truths on the Wheel and state their live tasks.
2. Execute the **Two-breath Truth Drill** at two doors.
3. Demonstrate *ñāṇa-traya* on a real episode (see/do/done evidence).

Materials

Wheel slide with **Two Truths** ring; C2 zoom; door cards; timers.

Flow (min)

- **0–10** Board warm-up — draw four periods; label truths ring (②+④ = Dukkha; ①+③ = Samudaya).
- **10–20** Mini-talk — similes of the truths; prevention line.
- **20–30** Demo — teacher runs ear-door “criticism” vignette (First Truth → Second Truth).
- **30–45** Paired drill — **Two-breath Truth Drill** at two doors; peers check **task correctness**.

- **45–60 Ñāṇa-traya worksheet** — each pair writes one *see/do/done* line. 【turn10file11†Full Data about DO with cycles diagrams.pdf†L39-L48】
- **60–75 QA & fixes** — correct illegal skips, task-mixing, neutral neglect.
- **75–90 (opt.) Quiet sit** — 10 min at a door; share **where C2 did not fire** (a Third Truth taste).

Assessment

Exit ticket: (a) one placed episode across four segments, (b) one C2 cut report, (c) *ñāṇa-traya* line.

6) SOP-27: “Know & Abandon at the Door” (teacher & student checklist)

Scope/Input: Any current contact at eye/ear/nose/tongue/body/mind. Inputs: Present-Effect data (*phassa* → *vedanā*) and the nascent lean.

Steps (live protocol)

1. Announce the **door** (keeps you in ②).
2. **First Truth:** name tone; mark one characteristic (crest/fade, strain/not-under-control).
3. Detect the **lean** (more / away / numb).
4. **Second Truth:** release by dis-enchantment (soften, widen, re-value).
5. Seal with one quiet breath of *upekkhā*; resume task.

Failure modes & fixes

- Mixing jobs? Recite “**Dukkha—know. Craving—abandon.**”
- Treating **result** as **cause**? Re-classify: feeling = **know**; craving = **abandon**.
- Skipping neutral? Schedule a **neutral-tone** drill.

Audit (pass at 4/5 “Yes”): door announced; tone known (with a mark); lean spotted; release gentle (not suppression); resumed steady.

7) End-of-Chapter Review

Glossary (new in this chapter)

- *Dukkha-sacca* — truth of unsatisfactoriness; **task**: to be fully known.
- *Samudaya-sacca* — truth of origin (craving); **task**: to be abandoned.
- *Saccañāṇa* — knowledge that rightly knows the truth at the door.
- *Kiccañāṇa* — knowledge of the task now (four duties applied).
- *Katañāṇa* — knowledge of completion (signs the job is done).

5 Quiz Questions (+ Answers)

1. **Where on the Wheel do you place *dukkha-sacca* and *samudaya-sacca* for live training?**
A: First Truth at **Present Effect** (3–7); Second Truth at **Present Cause** (8–10).
2. **What is the main cutpoint and why there?**
A: C2 (feeling → craving); it’s the immediate **result** → **cause** pivot the Mogok method highlights for ending the round.

3. Define *kiccañāṇa* in one sentence.

A: Knowing the **task** of the truths—fully know dukkha, abandon origin, realize cessation, develop the path—applied at the sense door now.

4. Give one completion sign for *katañāṇa*.

A: Moments where **contact** → **feeling** does **not** tip into craving (or recovery is quick) and the task is plainly complete for that episode.

5. State the mantra that prevents task-mixing.

A: “Dukkha—know. Craving—abandon.”

Homework (choose two)

- Run the **Two-breath Truth Drill** 6× tomorrow at different doors; log one *see/do/done* line each time.
- Draw one **four-segments map** for a live irritation; identify **C2** and note the small release you used.
- Read the **similes** of the truths; write a 3-line story of “medicine” you actually used this week.

8) Figure List to Create (production specs)

Fig. 3.1 — DO_Book_Fig-1-3-1.svg — *Two Truths on the Mogok Wheel*

Purpose: Place *dukkha/samudaya* precisely for live teaching.

Components: Standard 12-wedge wheel; **inner ring** split into two labeled halves: **Dukkha-sacca** = ②+④, **Samudaya-sacca** = ①+③. **No wedge fills.**

Legend: “**Know dukkha** (Present Effect). **Abandon origin** (Present Cause).”

Colors/lines: Neutral frame #455A64; add **labels + hatch** (do **not** rely on color alone).

Teaching script (90s): “Effects to be known; causes to be abandoned—right here on your wheel.”

Placement: §2.5.

Export: SVG master, PNG 300dpi.

Fig. 3.2 — DO_Book_Fig-1-3-2.svg — *C2 Hinge: Feeling → Craving (Zoom)*

Purpose: Coach the *vedanā* pivot with micro-prompts.

Components: Strip “6 → 7 → 8” with function captions under arrows.

Accents: Underline labels **6–7** (*phassa/vedanā*) with #6A1B9A; thicken 8–10 cause strip #C62828.

Teaching script (60s): “Name the tone, spot the lean; this is where we cut.”

Placement: §2.3.

Export: SVG + PNG.

Fig. 3.3 — DO_Book_Fig-1-3-3.svg — *Ñāṇa-traya* (See • Do • Done) Dashboard

Purpose: Turn truths into a gradeable engine.

Components: Three columns: **Saccañāṇa** (map/door/tone), **Kiccañāṇa** (task/duty), **Katañāṇa** (completion signs).

Teaching script (60s): “Every episode becomes *see* → *do* → *done*.”

Placement: §2.2 + Teacher Pack.

Export: SVG + PNG.

Accessibility for all figures: high contrast; labels ≥10 pt; dashed chords; hatch patterns on ring halves; alt-text supplied.

9) Slide Outline (12 slides)

1. Title + learning goals
2. Wheel with four periods (refresh)
3. **Two Truths ring** overlay (Fig. 3.1)
4. First Truth at **Present Effect** (door → contact → feeling)
5. Second Truth at **Present Cause** (lean → abandon)
6. **C2 zoom** (Fig. 3.2)

7. Two-breath Truth Drill (steps)
8. **Ñāṇa-traya** dashboard (Fig. 3.3)
9. Worked vignette (ear-door)
10. Common errors & fixes (illegal skips, task-mixing)
11. Assessment checks (see/do/done)
12. Homework & next-chapter bridge (to Satipaṭṭhāna)

10) References used (source-page form)

- **Full Data about DO with cycles diagrams.pdf** — Two Truths ring across four segments; eight headings; three connections; *ñāṇa-traya* duties.
- **Path of Purification (Visuddhimagga)** — Similes for the truths; prevention line (“no doer/experiencer”); duties fulfilled at path.
- **Full Data ... (chart segmentation)** — Present-effect and present-cause groupings.

Accessibility notes

- No information by color alone (ring labels + hatch patterns).
- Body text ≥10 pt print; captions ≥9 pt.

- Alt-text for every figure (door, link numbers, task labels).

Part I — Foundations

Chapter 4 (v1) — Person vs. Process: the Five Aggregates (*pañcakkhandhā*)

Executive Summary

Point of this chapter. Replace “someone experiencing” with **five processes working together**: *rūpa* (form), *vedanā* (feeling), *saññā* (perception), *saṅkhārā* (formations/volition), *viññāṇa* (consciousness). These are analytic bundles, not a possessor; the Buddha explicitly denies self in each of the five, which are to be seen as “not mine, not I, not my self.” We align the aggregates to the Mogok Wheel so teachers can coach “no being—only aggregates” at the six doors **without** breaking Dependent Origination (DO) grammar. The wheel’s four segments and three short connections (C1/C2/C3) remain our canon.

Two practical moves. (1) Use *khandha*-language in interviews and drills (“*rūpa* pressure is present; feeling is unpleasant; perception marks ‘pain’; formations intend to shift; consciousness knows”). Vism. XVII’s functional definitions support these prompts (feeling **feels**, perception **perceives**, formations **construct/intent**, consciousness **cognizes**). (2) Map aggregates onto ② **Present Effect** (links 3–7) and ③ **Present Cause** (links 8–10) so students stop fighting **results** (3–7) and intercept **causes** (8–10) at **C2** (*vedanā*→*taṇhā*).

Why it matters. The non-self refrain across all five is a guardrail; *saṅkhārā* are especially close to **kamma**—“volition, monks, I call kamma”—so training at C1/C2 prevents fresh becoming. The classic “foam/bubble/mirage/banana trunk/magic trick” similes keep the tone impersonal and present-tense.

Main Narrative

§4.1 What are the five aggregates?

The **five aggregates** (*pañcakkhandhā*) are the processes that, in everyday talk, we call “a person.” They are **not** a self or owned by a self:

- **Rūpa** — material phenomena (body, sense faculties, objects).
- **Vedanā** — what is **felt**: pleasant, unpleasant, or neutral (its characteristic is “being felt”).
- **Saññā** — the **perceiving/recognizing** function (marks “blue/long/short,” etc.).
- **Saṅkhārā** — **formations/volitions** and allied mental factors; *cetanā* (volition) is central and is identified with **kamma**.
- **Viññāṇa** — **cognizing** of an object; the knowing.

Keep classroom speech **short and functional**; avoid “owner words.” Train learners to **know** these aggregates and **dis-identify** from them (non-self).

Teacher note (canonical anchor). Vism. XVII provides both functional definitions (above) and the five similes for insight: **rūpa** like **foam**, **vedanā** like a **bubble**, **saññā** like a **mirage**, **saṅkhārā** like a **banana trunk**, **viññāṇa** like a **conjuring trick**. Use one-liners; then go back to the door.

§4.2 Where aggregates live on the Mogok Wheel

Wheel canon remains unchanged. Labels outside the rim; hub clean; three dashed chords (C1/C2/C3); overlays shown one at a time. (Minute placements and quadrant captions from our master spec carry through.)

We **read** segments with aggregates—we do not redraw arrows:

- ② **Present Effect (links 3–7).** This is **what’s ripening now**: *viññāṇa* → *nāma-rūpa* → *saḷāyatana* → *phassa* → *vedanā*. In teaching, treat **nāma-rūpa** as “the mental side + the material side” and, at minimum, make sure students can name **feeling and perception** within *nāma* while staying grounded in the door experience.
- ③ **Present Cause (links 8–10).** Here **craving** → **clinging** → **(kamma-)becoming** consolidate; it’s the live **cause** strip for intervention.

- **C1 & C2 (live hinges).** C1 displays how **saṅkhārā** (volitions) condition the **next consciousness**; C2 is **feeling** → **craving**, the main cut.

Production reminder: Keep overlays separated (time arcs, truths ring, or vaṭṭas—never stacked). This is part of our diagram QA.

§4.3 Person vs. process in interviews (practical language)

Swap “I/me/mine” for **aggregate phrases**:

- “*Rūpa* — pressure/heat.”
- “*Vedanā* — unpleasant.”
- “*Saññā* — labels ‘pain/ankle’.”
- “*Saṅkhārā* — intending to shift.”
- “*Viññāṇa* — knows the body-door.”

These map directly to Vism. XVII’s functions (feels, perceives, constructs, cognizes) and stop self-view creep.

§4.4 The three marks across all five (how insight bites)

Every aggregate bears **impermanence**, **unsatisfactoriness**, **non-self**. Teach the marks **at the door** as present-tense features (crest/fade; strain/not-under-control). The classical similes help learners **get the flavor** quickly—then return to **door** → **contact** → **feeling**.

§4.5 The khandha → hinge choreography (how aggregates drive or free)

- **At C2 (*vedanā*→*taṇhā*):** when the **feeling aggregate** is known precisely (two breaths), **craving** often fails to recruit **clinging**. That's First-Truth **knowing** flowing into Second-Truth **abandoning** at the correct location on the wheel (②→③).
- **At C1 (*saṅkhārā*→*viññāṇa*):** noticing **volition** readying speech/act lets you cool **becoming** before new **kamma** accrues. This matches the DO link “saṅkhāra conditions viññāṇa” and the close tie of volition to **kamma**.
- **At ③ (8–10): formations + craving/clinging** consolidate (**kamma**)-**bhava**—our cause strip. Keep the red accent for cause slides only.

§4.6 How to map a live moment (wheel + aggregates)

One scene: Warm mug in the palm.

Map: hand-base + mug (**rūpa**) → **phassa** → **vedanā** (pleasant) → first **lean** (“keep holding”).

Teach: name **rūpa**, **vedanā**, **saññā** (label), **saṅkhārā** (intend), **viññāṇa** (knows). **Cut** at **C2**; return to tone; urge fades. This is **aggregate literacy** in action (②→③ with C2).

§4.7 QA guardrails (diagram & language)

- **Diagram QA:** 12 nodes; labels outside; hub clean; C1/C2/C3 dashed; C2 hook present.
- **Overlay QA:** Show **either** time arcs **or** truths ring **or** vaṭṭa fills—**never stacked**.
- **Language QA:** “as condition = provides help”; keep **impersonal** function speech; avoid “producer/owner” language (wheel Q&A frames this pairing of causes/effects across segments).

Callouts

Key Insight

No being—only aggregates. Speaking in khandha-phrases starves self-view and makes the DO cut at C2 straightforward. (Non-self refrain across all five.)

Pitfall

Fighting results. Learners try to “fix feeling.” Re-classify: *vedanā* = **effect** to be **known**; *taṇhā* = **cause** to be **abandoned** (② → ③).

Teacher Tip

Print **function prompts** under arrows on your big wheel (e.g., “Contact → Feeling: *feels the blow*”). This keeps interviews concise and lawful (feels, perceives, constructs, cognizes).

Practice Box

Khandha Spotting (5-minute loop): At one door, name *rūpa* → *vedanā* → *saññā* → *saṅkhārā* → *viññāṇa* once per breath for 10 breaths. On any spike, hold the **two-breath window** at *vedanā*, then check if C2 fired. (Score: latency to tone, lean detection, recovery.)

Cross-References & Proposed Figure Captions

- **Fig. 4.1 — Aggregates Overlay on Present Flow (3–7).**
Caption: Show *nāma-rūpa* as “mental + material,” labels outside; underline *phassa/vedanā*; **no extra arrows**.
- **Fig. 4.2 — C2, Seen by Aggregates.**
Caption: Door strip “contact → feeling → craving” with khandha callouts; two-breath window marker; C2 dashed.

- **Fig. 4.3 — “No Being—Only Aggregates” Interview Card.**

Caption: Replace owner talk with five functions; sample lines for each door.

- **Fig. 4.4 — Overlay Canon (Do Not Stack).**

Caption: Three mini-wheels showing **only one** overlay each (time arcs / truths ring / vaṭṭa).

Compact Lesson Plan (60–90 minutes)

Objectives (SWBAT)

1. Name and describe the five aggregates at a live door.
2. Place a real episode into ②/③ and execute **one C2 cut** using khandha labels.
3. Maintain diagram canon (labels outside; hub clean; C1/C2/C3 dashed).

Materials

Wheel baseline (Fig. 4.1), C2 strip (Fig. 4.2), interview card (Fig. 4.3), Overlay Canon (Fig. 4.4).

Flow

- 00–10: Mini-talk — five aggregates & non-self refrain.
- 10–25: Demo — map “warm mug” with aggregates; point to ② **vs** ③.
- 25–45: Pair drill — **Khandha Spotting** + two-breath window at *vedanā*.
- 45–60: Board work — C2 hinge; link back to functional prompts.

- 60–75: Q&A — C1 fallback (“notice intending before speech/act”).
- 75–90: Exit interviews using Fig. 4.3; teacher rubric below.

Assessment rubric (pass when 4/5 “Yes”)

- Named all five aggregates in a live scene (functions correct).
- Placed episode in correct segment (②/③).
- Described at least one **function** correctly.
- Cut once at **C2** (or named **C1** fallback).
- No owner-language used (non-self refrain).

SOP / Checklist — “Speak Aggregates, Cut at C2”

Before class

- [] Wheel passes Diagram QA (nodes/labels/chords/overlays).
- [] Interview card copies ready (Fig. 4.3).
- [] Overlay Canon visible (Fig. 4.4).

During practice

- [] Teacher prompts **khandha speech**; corrects “I/me/mine.”
- [] Students hold **two breaths** at *vedanā* before any move.
- [] If craving has fired, coach **C1** fallback (“notice intending”).

After

- [] Log latency/lean/recovery metrics; assign door focus for tomorrow.

End-of-Chapter Review

Glossary (first mention italicized in chapter)

- *pañcakkhandhā* — five aggregates: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*.
- *Anattalakkhaṇa* — the non-self hallmark across all five; “not mine, not I, not my self.”
- *saṅkhāra-kkhandha* — formations/volitons; intimately linked with **kamma** via *cetanā*.
- *nāma-rūpa* (in DO) — mental + material sides read within ② **Present Effect**.

5 Quiz Questions (+ Answers)

1. **Q:** List the five aggregates and give one-line functions.
A: *rūpa* (material), *vedanā* (feels), *saññā* (perceives/recognizes), *saṅkhārā* (construct/volition), *viññāṇa* (cognizes).
2. **Q:** Where do you place *vedanā* (as khandha) on the wheel, and what is the job there?
A: In ② **Present Effect (3–7)**; **know** it cleanly before any action.
3. **Q:** What is **C2**, and how do aggregates help at that hinge?
A: *Feeling* → *Craving*; naming **vedanā** accurately and briefly weakens recruitment into **taṇhā**.
4. **Q:** State the non-self refrain for all five.
A: “This is not mine, this I am not, this is not my self” (applied to form, feeling, perception, formations, consciousness).

5. **Q:** Why is “phassa→taṇhā” a mistake in khandha teaching?

A: It skips distinct **functions**—feeling’s job is different from craving’s—confusing tasks and reinforcing self-view. (Use the lawful sequence and C2.)

Homework Prompts

- **HP-1: Khandha Log (1 day).** 8 entries: door, khandha words for the moment, segment (②/③), hinge seen, result.
- **HP-2: Simile Flashcards.** Foam/bubble/mirage/plantain/magic-trick—write a one-line present-tense example for each.
- **HP-3: Function Whisper.** Recite three function prompts under the links you met most today.

Figure List to Create (production specs)

1. DO_Book_Fig-1-4-1.svg — Aggregates on Present Flow (3–7)

Purpose: Show *nāma-rūpa* as “mental + material” within ②; underline *phassa/vedanā*.

Components: Baseline wheel; **time arcs** only (no truths/vaṭṭa stacked).

Legend: “Speak aggregates; keep labels outside; hub clean.”

Teaching script (60–90s): “Read the present strip and name khandhas instead of ‘me’.”

Export: SVG master; PNG 300 dpi; CMYK PDF.

2. DO_Book_Fig-1-4-2.svg — C2 Hinge with Khandha Callouts

Purpose: Door → **phassa**→**vedanā** (underlined #6A1B9A); dashed **C2**; cause strip (#C62828) on 8–10; khandha callouts on labels.

Rule: No stacking of overlays; keep chords dashed.

Export: SVG + PNG.

3. DO_Book_Fig-1-4-3.svg — Interview Card: “No Being—Only Aggregates”

Purpose: Five bullet prompts per door; sample phrasing.

Style: Neutral frame #455A64; ≥10 pt print.

Export: SVG + PNG.

4. **DO_Book_Fig-1-4-4.svg — Overlay Canon (Do Not Stack)**

Purpose: Three mini-wheels showing (A) time arcs, (B) truths ring, (C) vaṭṭa fills—**never together**; caption ties to khandha teaching.

Export: SVG + PNG.

Accessibility for all figures: labels outside; no color-only meaning; alt-text; CMYK notes; 3 mm bleed.

References (file + page/line ranges)

- **The-Five-Aggregates-Pañcakkhandha-in-Buddhist-Philosophy.pdf** — non-self refrain; *saṅkhārā* ↔ **kamma**; aggregates as interacting processes.
- **Path of Purification (2011), Ch. XVII** — functional definitions of the aggregates; five similes; practical comprehension guidance.
- **Full Data about DO with cycles diagrams** — four segments, two truths across segments, three connections (C1/C2/C3), production geometry/QA.

Part I — Foundations

Chapter 5 (v1) — Doors, Bases, and Elements: *saḷāyatana* & *dhātu* as the Map of Experience

Executive Summary

Aim. Give teachers a clean, Mogok-faithful way to **read present experience** using two classic analytic frames: the **six bases** (*saḷāyatana*: eye, ear, nose, tongue, body, mind) and the **elements** (*dhātu*: the four great elements and the 18-element grid). We anchor them inside ② **Present Effect** (Links

3–7)—especially the **phassa** → **vedanā** panel—so students work precisely at the door they’re actually in. The wheel canon stays standard (labels outside; hub clean; C1/C2/C3 chords; overlays shown one at a time).

Core moves.

1. Teach **door grammar**: base + object + matching consciousness = **contact** (*tiṇṇam saṅgati*). Then tone appears: **feeling**. All of this is **effect** (②) to be **known**, not fixed. Vism. states the same cause → fruit logic explicitly: “eye-element + visible-data element are the cause, eye-consciousness element is the fruit.”
2. Use **element words** (earth: hard/soft; water: cohesion; fire: warm/cool; air: movement) to **de-personalize** the body-door and keep present time.
3. Guard the doors with **indriya-saṃvara** (faculty restraint) in daily life; link it back to the wheel.

Why it matters. Bases and elements let us **explain what appears now** without a “self-doer.” In the Mogok reading, ② **Present Effect** (*viññāṇa...vedanā*) is read at the six doors; C2 (*vedanā* → *taṇhā*) is then the live pivot into ③ **Present Cause**.

Main Narrative

§5.1 The six bases (*saḷāyatana*): doors you can point to

The Buddha speaks of six **internal bases** (eye, ear, nose, tongue, body, mind). In Dependent Origination we place **Link 5 — *saḷāyatana*** in ② **Present Effect** as the **stage layout** of the scene: “which door is live?” Keep our wheel canon unchanged (labels outside; hub clean).

A Mogok note you can quote on slides: “**Āyatana extends saṃsāra.**” The handbook gloss states: “The meaning of *āyatana* is ‘that which extends saṃsāra’; thus the six bases extend the round.” Naming the door is already protective.

Teacher line: “Tell me the **door** before the story.” That keeps learners in **effect first** (②) and reserves **cause-work** (③) for after tone is known.

§5.2 Contact & feeling at the doors (how *phassa* is built)

Contact (*phassa*, Link 6) is the **meeting of three—base, object, and the matching consciousness**—which the commentaries also express as **cause** → **fruit**: base+object (cause) give rise to the corresponding consciousness (fruit). Teach this grammar at every door; it blocks illegal skips.

When contact lands, **feeling** (*vedanā*, Link 7) arises with tone—**pleasant, unpleasant, or neutral**—classified by door. The Mogok pack lists the six contacts and the six door-feelings clearly; use it for handouts.

Worked micro. Warm mug in the palm → **body-base + warmth-object + body-consciousness = contact** → **pleasant feeling**. Name the tone; **do not** try to fix the warmth (an **effect**). Then watch for the **lean** (cause) and apply the C2 cut. (This is ② → ③ with C2.)

§5.3 The elements (*dhātu*): the body without an “owner”

For *rūpa*, switch to **element language**:

- **Earth** — hardness/softness; pressure; “foundation.”
- **Water** — cohesion/viscosity; “holding together.”
- **Fire** — temperature/ageing; “maturing/maintaining.”
- **Air** — movement/expansion; “distending/conveying.”

Vism. summarizes the **body-mechanism** in these terms—“this mechanism of elements carries on like a magic trick,” which is a memorable line to de-personalize bodily experience.

Cue for students: “If language gets personal, **switch to element words**.” (Earth/water/fire/air descriptors instantly reduce “me/mine” speech.)

§5.4 The 18 elements: a precise, selfless map

For advanced classes, add the **18-element** frame: 6 **sense-bases** + 6 **objects** + 6 **consciousness elements**. Vism. gives two crucial teaching notes you can quote:

1. **Purpose:** the elements are stated “**for the purpose of eliminating the perception of a soul in consciousness**”, by revealing multiplicity and dependence.
2. **Reckoning:** the **tangible-data element is three** (earth, fire, air), while **water & space** are counted with **mental-data**—a fine point that sharpens body-door reading.

Vism. also spells out the **cause** → **fruit** order per door: **eye-element + visible-data element (cause)** → **eye-consciousness element (fruit)**—use this to reinforce your contact triad slide.

§5.5 Where bases/elements sit on the Mogok Wheel

- **Link 5 (*saḷāyatana*)** lives in ② **Present Effect**—read it at the **start of the scene** (“which door?”).
- **Links 6–7 (*phassa* → *vedanā*)** are the **workbench** for **First Truth**—**know** the tone without owner talk; then show **C2** to **abandon** the lean (Second Truth).
- **Elements** supply **vocabulary** for Link 4 (*rūpa*) and **reading tools** for Links **6–7**; they **do not** replace wheel arrows. Keep the **diagram canon**: labels outside; hub clean; three dashed chords; overlays never stacked.

§5.6 Restraint at the gates (*indriya-saṃvara*): living wisely at 5–7

In daily life we **guard the doors** by staying close to **contact and tone**, refusing the **lean** without roughness. Pair your door drills with this **faculty restraint** frame from the training manuals (Visuddhimagga’s virtue section lists restraint repeatedly), then map the behavior back onto 5–7 and C2 on the wheel.

§5.7 Two lab blocks you'll teach often

1. **Door** → **Contact** → **Feeling** (3–7) in one breath. Announce door; name contact as triad; label tone (one word). That's **First Truth** live.
2. **Element sweep** when the body is hot/heavy: 60–120 seconds of **earth / water / fire / air** noting. Heat drops; selfing drops; present time strengthens.

Callouts

Key Insight

The door tells you what is workable now. First read ② **Effect**, then act at ③ **Cause**. This alternation is the entire strategy of classroom DO.

Pitfall

Jumping from contact to craving. Correct with the three-part **contact = base + object + consciousness** slide and a loud “**tone first.**”

Teacher Tip

When interviews get personal (“my pain, my anger”), **switch to elements**, then return to door → contact → feeling. (Use the Vism. element characteristics as prompts.)

Practice Box

Neutral Unveil (2–4 min). Gaze at a plain surface; count **neutral** tones to 20; feel texture. This trains the most ignored tone and starves **moha**. Use the six-door feeling list to normalize neutrality.

Cross-References & Proposed Figure Captions

- **Fig. 5.1 — The Present-Effect Panel (3–7) with Doors.**

Caption: Wheel with ② band thinly lit; labels outside; **Link 5** badge (“six bases active”), **Link 6** function line “meeting of three,” **Link 7** tone strip. (No stacked overlays.)

- **Fig. 5.2 — Contact = Base + Object + Consciousness (*tiṇṇaṃ saṅgaṭi*).**

Caption: Triad diagram per door (eye...mind) with examples; **vedanā** dock to the right. (Use the cause → fruit line from Vism. as the proof text.)

- **Fig. 5.3 — Elements Word Bank for the Body Door.**

Caption: Four cards with **earth / water / fire / air** descriptors and quick classroom prompts.

- **Fig. 5.4 — The 18 Elements Grid (advanced).**

Caption: 6 bases × 6 objects × 6 consciousness elements; note: **tangibles = earth/fire/air; water & space are mental-data**; aim = dissolve soul-view.

- **Fig. 5.5 — Gatekeeping: *Indriya-saṃvara* at Work.**

Caption: Five daily door scenarios with “know tone / cut lean” prompts; link back to C2 on the wheel.

Compact Lesson Plan (60–90 minutes)

Objectives (SWBAT)

1. Name the **door**, define **contact** as triad, and label **feeling** correctly.
2. Use **element vocabulary** to depersonalize the body-door.

3. Place the episode into ② and execute **one C2 cut** cleanly.

Materials

Figures 5.1–5.5; wheel poster (canon-compliant); door prompt cards.

Flow

- 00–10: Mini-talk — six bases; meeting-of-three; tone.
- 10–25: Demo — three live door reads from the room (eye, body, mind).
- 25–40: Pair drill — “Door → Contact → Feeling” in one breath; teacher audits illegal skips.
- 40–55: Element sweep lab (body-door); debrief impersonality gain.
- 55–75: Link to wheel — mark ②; run one **C2**; log the lean precisely.
- 75–90: Q&A + Exit ticket (rubric below).

Assessment rubric (pass when 4/5 “Yes”)

• Named **door** before content. • Spoke **contact** as triad (not dyad). • Labeled **tone** in one word; no owner-speech. • Used **one element word** accurately. • Marked **C2** correctly on the wheel (no *phassa* → *taṇhā* skip).

SOP / Checklist — “Read Door → Build Contact → Name Tone → (then) Cut”

Before class

- [] Wheel passes **Diagram Canon** (12 nodes, C1/C2/C3, overlays not stacked).
- [] Print **Contact Triad** cards (per door).
- [] Post **Illegal Arrows** / C2-hinge reminder (teacher copy).

During

- [] Require **door-first** reports.
- [] Enforce **tone-before-lean**.
- [] If personal language appears, **switch to elements**.

After

- [] Journal one **four-period** placement for a real event today; note whether C2 fired.

End-of-Chapter Review

Glossary (first mention italicized in chapter)

- *saḷāyatana* — the six internal bases (eye, ear, nose, tongue, body, mind); **Link 5** in DO (② Present Effect).
- *phassa* — **contact** as the meeting of **base + object + corresponding consciousness** (triad / cause → fruit).
- *vedanā* — **feeling tone** (pleasant, unpleasant, neutral) arising with contact as condition; classified by the six doors.
- *dhātu* — **elements** frame: four great elements (earth/water/fire/air) with defined characteristics; also the **eighteen elements**.
- *indriya-saṃvara* — **restraint of the faculties** at the six doors (lifestyle application of 5–7).

5 Quiz Questions (+ Answers)

1. **Q:** Where do *saḷāyatana*, *phassa*, and *vedanā* sit on the Mogok Wheel?
A: In ② **Present Effect** (Links 5–7).
2. **Q:** Define **contact** (*phassa*) precisely.
A: The meeting of **base + object + matching consciousness** (contact triad / cause → fruit).
3. **Q:** Give two **element** descriptors for the body-door and why they help.
A: e.g., **hard/soft** (earth), **warm/cool** (fire); they de-personalize perception and keep present time.
4. **Q:** What's the **purpose** of the 18-elements teaching?
A: To **eliminate soul-view** in consciousness by exposing multiplicity & dependence.
5. **Q:** What diagram habit protects the C2 hinge?
A: Keep lawful sequence (5 → 6 → 7 → 8) and **never** skip *vedanā* (no *phassa* → *taṇhā* jump); use the C2 chord only.

Homework Prompts

- **HP-1: Door Announce.** For one hour, quietly say the **door** for each stimulus; add **tone** once.
- **HP-2: Element Sweep (10 min).** Pick one body spot; rotate **earth/water/fire/air** labels; journal the cooling effect.
- **HP-3: Four-Period Note.** Place one episode into **Past Cause / Present Effect / Present Cause / Future Effect** in one sentence each.

Figure List to Create (production specs)

1. DO_Book_Fig-1-5-1.svg — Present-Effect Panel (3–7) with Doors

Purpose: Make ② visible; show Links 5–7 with function lines.

Components: Baseline wheel; ② **time band** only; labels **outside**; hub clean; **no stacked overlays**.

Legend: “Door → Contact → Feeling (know); Feeling → Craving (cut).”

Teaching script (60–90s): “Name door, define contact as triad, label tone.”

Export: SVG master; PNG 300 dpi; CMYK note.

2. DO_Book_Fig-1-5-2.svg — Contact Triads (All Six Doors)

Purpose: Show *tiṇṇaṃ saṅgati* per door with one real-life example each.

Styling: Cause/effect arrows per color key; **Link 6** function band (#455A64).

Export: SVG + PNG.

3. DO_Book_Fig-1-5-3.svg — Elements Word Bank

Purpose: Four mini-cards (earth/water/fire/air) with classroom prompts; no arrows.

Use: Handout and slide.

Export: SVG + PNG.

4. DO_Book_Fig-1-5-4.svg — 18 Elements Grid (Advanced)

Purpose: Bases, objects, consciousness elements; notes: **tangibles = earth/fire/air; water & space are mental-data; aim = de-soul consciousness**.

Legend: “Why 18? To expose multiplicity & dependence.”

Export: SVG + PNG.

5. DO_Book_Fig-1-5-5.svg — Gatekeeping the Doors (*Indriya-saṃvara*)

Purpose: Five daily vignettes (eye headline, name heard, body twinge, mind replay, taste lure) with “tone-first, cut-lean” prompts; explicit C2 tie-back.

Export: SVG + PNG.

Accessibility (all figures): labels outside; line styles + labels (not color alone); ≥10 pt; alt-text; 3 mm bleed.

References (file + line ranges)

- **Full Data about DO with cycles diagrams.pdf** — Four periods (time arcs), truths ring, three connections (C1/C2/C3), placements, and production canon.
- **Path of Purification (2011)** — Four elements characteristics; 18 elements: purpose, reckoning, and cause → fruit order; restraint at the faculties.

Part I — Foundations

Chapter 6 (v1) — Reading the Mogok Wheel: two roots, two truths, four layers, twelve factors, three connections

1) Executive Summary

This chapter standardizes **how to read** the Mogok Wheel so every teacher and student uses the same geometry, overlays, and practice cues. We lock: (a) the **twelve factors** in strict clockwise order with labels **outside the rim**; (b) the **four periods (kāla)** on a thin **outer** band; (c) the **two truths** as a thin **inner** ring; (d) the **three connections (C1/C2/C3)** as **short dashed chords**; and (e) the **three vaṭṭas (rounds)** via **wedge fills**—never shown on the same slide as time/truth rings. Reading rule: *idappaccayatā*—“as condition = provides the necessary help,” not a maker. You’ll get teacher SOPs, QA audits, and a 90-minute lesson plan that drills the C-bridges—especially **C2 (vedanā→taṇhā)**—without diagram drift. Wheel canon, overlays, two roots, connections, vaṭṭas, and twenty-modes are anchored in the project’s “Full Data...” pack and build-guide excerpts.

2) Main Narrative

6.1 Geometry: what every wheel must show

Clockwise order (twelve wedges). *Avijjā* → *Saṅkhāra* → *Viññāṇa* → *Nāma-rūpa* → *Salāyatana* → *Phassa* → *Vedanā* → *Taṇhā* → *Upādāna* → *(Kamma-)Bhava* → *Jāti* → *Jarā-maraṇa*. Keep **all labels outside the rim**; the hub stays **clean**. Quadrants: ① Past Cause (UR), ② Present Effect (LR), ③ Present Cause (LL), ④ Future Effect (UL).

Four periods (outer bands). ① Past Cause (1–2); ② Present Effect (3–7); ③ Present Cause (8–10); ④ Future Effect (11–12). Show as **thin** outer arcs, not wedge fills.

Two truths (inner ring). *Samudaya-sacca* spans ①+③; *Dukkha-sacca* spans ②+④. Keep this as a **two-sector inner band**.

Three connections (dashed chords). C1 *Saṅkhāra*→*Viññāṇa* (①→②); C2 *Vedanā*→*Taṇhā* (②→③); C3 *Bhava*→*Jāti* (③→④). Draw short **dashed chords**; keep their legend in the left gutter.

Three vaṭṭas (wedge fills). **Kilesa-vaṭṭa:** *Avijjā*, *Taṇhā*, *Upādāna*. **Kamma-vaṭṭa:** *Saṅkhāra*, *Bhava*. **Vipāka-vaṭṭa:** *Viññāṇa*...*Vedanā* and *Jāti*–*Jarā-maraṇa*. Teach with **wedge fills**, never rings.

House micro-placements (minute marks, labels outside rim):

Viññāṇa 3:08 → *Nāma-rūpa* ~4:00 → *Salāyatana* ~5:00 → *Phassa* 5:50 → *Vedanā* 5:55 → *Taṇhā* 6:30 → *Upādāna* 7:40 → *(Kamma-)Bhava* 8:45 → *Jāti* 9:30 → *Jarā-maraṇa* 11:25.

Layering rule. Rings = time/truths; wedges = vaṭṭas. **Do not stack** ring-layers with wedge-fills on the same slide.

6.2 The “two roots” reading

Mogok teachers highlight **two roots (mūla)** on the face: the **past root** (*avijjā*) leads the right-hand seven (1–7), and the **present root** (*taṇhā*) leads the left-hand five (8–12). Use a modest badge on Links **1** and **8** when teaching the “two roots” slide.

6.3 The “two truths” reading

Map *Dukkha-sacca* to ② + ④ (results **now** and **later**) and *Samudaya-sacca* to ① + ③ (causes **then** and **now**). In class, the move is: **Know** results (②/④); **Abandon** causes (①/③)—operationalized at **C2** in ③. Keep the truths as a thin inner ring; do **not** paint wedges for truths.

6.4 The “four layers (periods)” reading

Use the outer band to **locate any episode** in one of four columns: ① past causes already set; ② present effects *viññāṇa...vedanā*; ③ present causes *taṇhā→upādāna→bhava*; ④ future effects *jāti→jarā-maraṇa*. The “learn it by heart” eight-heading checklist in the source formalizes this framing for teachers.

6.5 The “twelve factors” reading (functions, not owners)

Every arrow is “**as condition**”—help, not a controller. Keep **function prompts** under links to prevent illegal jumps and self-view inflation (e.g., “Bases → Contact: fields impinge,” “Contact → Feeling: feels the blow,” “Feeling → Craving: leans/lusts”). Labels remain outside; hub clean.

Illegal arrows (teacher copy only). Don’t draw *phassa→taṇhā* (it skips *vedanā*), or other skips that violate function order. Use a red-cross overlay only when correcting. (See build-guide placement/legend rules.)

6.6 The “three connections” reading: bridges across periods

- **C1 (saṅkhāra→viññāṇa)** connects ①→②. **Fallback cut:** if C2 was missed, catch intention pre-speech/act to prevent fresh *kamma*.
- **C2 (vedanā→taṇhā)** connects ②→③. **Primary cut:** know tone so the lean fails to recruit craving.
- **C3 (bhava→jāti)** connects ③→④. **Consequence bridge:** explains “little births” when becoming consolidates.
Draw all three as short **dashed chords**; tag them C1/C2/C3 in the left gutter.

Practice protocol: Freeze **C2** → **Fallback C1** → **Accept Effect**. This turns the bridges into a daily action loop.

6.7 The “three vaṭṭas” reading (category fills)

Teach membership by **wedge coloring** only: **Kilesa** = {1,8,9}; **Kamma** = {2,10}; **Vipāka** = {3–7,11–12}. Tie to the truths mapping (kilesa+kamma under *Samudaya*; vipāka under *Dukkha*). Keep this layer on its **own** slide, never mixed with rings.

6.8 The “twenty modes (5×4)” reading (advanced)

For Q&A classification and assessment, show a light **radial grid** and tally **five** per section: 5 past causes; 5 present results; 5 present causes; 5 future results. Keep this overlay **separate** from vaṭṭa coloring.

6.9 Teacher QA: minimal compliance & common errors

A finished diagram (slide/poster/handout) **must** show: the 12 nodes (labels **outside**), forward arrows, **C1/C2/C3** dashed chords with a **left-gutter legend**, Four-Periods outer band, Two-Truths inner ring; and, on a **separate** slide, the vaṭṭa wedge colors. Use the audits from the build guide before class.

Common errors: (1) *phassa*→*taṇhā* skip; (2) treating the wheel as linear time; (3) reifying a self-doer. Fix with function prompts, the four-period overlay, and prevention notes.

3) Callouts

Key Insight

One wheel, many readings. Keep overlays separate: time/truths (**rings**), vaṭṭa (**wedges**), bridges (**dashed chords**). Consistent visual semantics accelerates learning.

Pitfall

Overlay stacking. Time bands + truths ring + vaṭṭa fills on one slide = confusion. Split them slide-by-slide.

Teacher Tip

Print function prompts under arrows (e.g., “Contact → Feeling: *feels the blow*”). This kills illegal skips in one line. (Placement & outside-label rule per build guide.)

Practice Box

Reverse-order escape (3 min). Start at **jarā-marāṇa**, back-trace to **avijjā**, then mark the **first feasible cut = C2** for a beginner. (Use the C-legend slide.)

4) Cross-refs & Proposed Captions

- **Fig. 6.1 — Master Overview (Wheel + Four Periods + C-Legend).**
Caption: “Mogok Wheel with thin ①–④ bands; labels outside; C1–C3 legend in left gutter.”
- **Fig. 6.2 — Two Roots (1 & 8).**
Caption: “Badge *avijjā* and *taṇhā*; show their period memberships.”
- **Fig. 6.3 — Two Truths Inner Ring.**
Caption: “*Samudaya* on ①+③; *Dukkha* on ②+④. Thin inner ring only.”
- **Fig. 6.4 — Three Connections (C1/C2/C3).**
Caption: “Dashed chords bridging the periods (① → ②, ② → ③, ③ → ④).”
- **Fig. 6.5 — Three Vaṭṭas (Wedge Fills).**
Caption: “Kilesa/Kamma/Vipāka membership, no rings shown.”
- **Fig. 6.6 — Twenty Modes (5×4 Grid).**
Caption: “Light radial grid; tally five per period; keep separate from vaṭṭa slide.”

5) Compact Lesson Plan (90 minutes)

Objectives

1. Name and place overlays correctly (time/truths/vaṭṭa). 2) Demonstrate **C2** and explain **C1/C3**. 3) Pass the Diagram QA (no illegal arrows, labels outside).

Materials

Fig. 6.1–6.6 slides; blank wheel handouts; QA checklist.

Flow

- 00–10: **Geometry brief** — 12 nodes; labels outside; hub clean.
- 10–25: **Four Periods drill** — place a live irritation into ①–④.
- 25–40: **Two Truths ring** — know vs abandon; inner band overlay.
- 40–55: **C-bridges lab** — C2 freeze, C1 fallback, C3 consequence talk.
- 55–70: **Vaṭṭa coloring** — wedge fills only; map to truths.
- 70–85: **Twenty-modes grid** — classify Q&A examples.
- 85–90: **QA audit** — checklist pass/fail and corrections.

Assessment

Exit ticket: (a) mark where **C2** lives; (b) state why *phassa*→*taṇhā* is illegal; (c) color one wedge per vaṭṭa correctly.

6) SOP-31 — “Read by Layers; Cut by Bridges” (Checklist)

Before class

- Diagram passes **Node/Arrows/Overlay/Prevention/Practice** audits.
- Two-Roots badge visible on Links **1** & **8**.
- Teacher copy has **Illegal Arrows** overlay (hidden in student slides).

During class

- Announce which **layer** you’re reading (time, truths, or vaṭṭa)—never stack.
- Require **function** speech under arrows (owner-free).
- Drill **C2** first; **C1** as fallback; **C3** for consequences.

After class

- One “One scene, four periods” entry in journals.

7) End-of-Chapter Review

Glossary (first use in *italics* within chapter)

- *mūla* (roots): **avijjā** and **taṇhā** emphasized on the wheel.
- *sacca* (truths): *dukkha* (②+④), *samudaya* (①+③) as inner-ring overlay.
- *kāla* (periods): four thin outer bands ①–④.
- *vaṭṭa* (rounds): kilesa/kamma/vipāka as **wedge fills**.
- **C-bridges**: C1 *saṅkhāra*→*viññāṇa*; C2 *vedanā*→*taṇhā*; C3 *bhava*→*jāti*.

5 Quiz Questions (+ Answers)

1. **Q:** Which overlay shows **time** vs **truths**, and where?
A: Time is the **outer** bands (①–④); truths are the **inner** two-sector ring.
2. **Q:** Name the **three connections** and the periods they bridge.
A: C1 ①→②; C2 ②→③; C3 ③→④.
3. **Q:** Why are *vaṭṭa* colors **wedge** fills, not ring bands?
A: They show **category membership** of nodes; rings are reserved for time/truth overlays.

4. **Q:** Why is *phassa*→*taṇhā* an **illegal arrow**?

A: It skips **vedanā** and breaks function order (correct: *phassa*→*vedanā*→*taṇhā*). (Placement/legend per build guide.)

5. **Q:** What **two roots** are highlighted and why?

A: **Avijjā** (past root) leads 1–7 and **taṇhā** (present root) leads 8–12; they feed the cycle across times.

Homework

- **HW-1:** Draw a clean wheel and add **only** the Four-Periods band; place one lived episode into a period.
- **HW-2:** Add **Two-Truths** inner ring; write one line each: “know dukkha” (②), “abandon origin” (③).
- **HW-3 (advanced):** On a separate copy, color **vaṭṭa** wedges and list the five in your current period (Twenty Modes).

8) Figure List to Create (production specs)

Fig. 6.1 — DO_Book_Fig-1-6-1.svg

Title: Master Overview (Wheel + Four Periods + C-Legend)

Purpose: Canon lock for classroom.

Components: 12 wedges; thin outer bands ①–④; **C1–C3** dashed chords; legend in left gutter; labels **outside**; hub clean.

Color/lines: Rings for time; C-chords dashed.

Placement: §6.1.

Alt-text: “DO wheel with ①–④ outer bands and three dashed chords.”

Export: SVG master; PNG 300 dpi; CMYK notes.

Fig. 6.2 — DO_Book_Fig-1-6-2.svg

Title: Two Roots (Avijjā & Taṇhā)

Purpose: Show the two feeders (1 and 8) across periods.

Components: Subtle badge on Links 1 & 8; caption.

Placement: §6.2.

Fig. 6.3 — DO_Book_Fig-1-6-3.svg

Title: Two Truths Inner Ring

Purpose: Map *samudaya* (①+③) and *dukkha* (②+④).

Rule: No wedge fills on this slide.

Placement: §6.3.

Fig. 6.4 — DO_Book_Fig-1-6-4.svg

Title: Three Connections (C1/C2/C3)

Purpose: Bridge reading; practice hinges.

Components: Short dashed chords; tags outside.

Placement: §6.6.

Fig. 6.5 — DO_Book_Fig-1-6-5.svg

Title: Three Vaṭṭas (Wedge Coloring)

Purpose: Teach category membership.

Rule: No time/truth rings here.

Placement: §6.7.

Fig. 6.6 — DO_Book_Fig-1-6-6.svg

Title: Twenty Modes (5×4 Grid)

Purpose: Assessment overlay.

Components: Light radial grid; tally marks; no labels on grid.

Placement: §6.8.

Teaching scripts (per figure): 60–120 seconds each; always name which overlay is active; remind “no stacking.”

Accessibility: labels ≥10 pt; color + pattern (not color only); alt-text; 3 mm bleed. (Outside-only labels; left-gutter legends.)

9) References (files + lines)

- **Full Data about DO with cycles diagrams.pdf** — orientation lock (clockwise order; labels outside; quadrants); two truths inner ring; connections; vaṭṭas; twenty-modes; overlay-separation; legends/QA.
- **Full Data about DO with cycles diagrams (1).pdf** — same canon fragments; teacher build-guide excerpts.

Part I — Foundations

Chapter 7 (v1) — Practice Primer: the Three C-Bridges (C1/C2/C3) & How to Use Them

Executive Summary

Aim. Turn the Mogok Wheel into day-to-day practice via the three **short connections**—**C1** (*saṅkhāra* → *viññāṇa*), **C2** (*vedanā* → *taṇhā*), **C3** (*bhava* → *jāti*). On every canonical wheel, mark them as **short dashed chords** with labels in the left gutter and teach them as “bridges” between periods (① → ②, ② → ③, ③ → ④). This is the cleanest way to move from map to method.

Why these three. They line up with the four-period overlay and the two-truths ring: **C1** carries **Past Cause** into **Present Effect**; **C2** carries **Present Effect** into **Present Cause** (your **primary cut**); **C3** shows how **Present Cause** turns into **Future Effect** (small and big “births”).

Practice headline. “Freeze C2 → Fallback C1 → Accept Effect (if missed).” Add function prompts under arrows to keep speech impersonal and lawful: “Contact touches → feeling experiences → craving lusts → clinging clings...” (Visuddhimagga’s function list).

Diagram canon you’ll enforce. Twelve factors clockwise with **labels outside the rim**; thin **outer** band for ①–④; thin **inner** ring for **two truths**; **C-bridges** as dashed chords; **vaṭṭa** shown only by **wedge fills**—never mixed with time/truth rings on the same slide.

Main Narrative

7.1 What the C-bridges are (and why they matter)

The three **short connections** are a practice layer Mogok teachers foreground to keep causality **trainable** instead of theoretical:

- **C1:** *saṅkhāra* → *viññāṇa* (① **Past Cause** → ② **Present Effect**)
- **C2:** *vedanā* → *taṇhā* (② **Present Effect** → ③ **Present Cause**)
- **C3:** *bhava* → *jāti* (③ **Present Cause** → ④ **Future Effect**)

Draw them as **short dashed chords**, and list “C1/C2/C3” in the **left gutter**. This is not ornamentation—it is your **practice dashboard**.

The bridges mesh exactly with the **Four Periods** (outer band) and the **Two Truths** (inner ring): bridges carry **cause blocks** into **effect blocks** with textbook clarity.

7.2 C2 — the primary cut (Feeling → Craving)

Where it lives. C2 is the live hinge between **Present Effect** (3–7) and **Present Cause** (8–10). On the wheel, it is the short dashed chord from **Link 7** (*vedanā*) to **Link 8** (*taṇhā*), bridging ② → ③.

Why here. The commentarial “function chain” is blunt: **contact touches** → **feeling experiences** → **craving lusts** → **clinging clings** → **becoming flings** → ... If you hold feeling **as feeling**, craving fails to recruit. Teach those micro-verbs and you’ve installed the cut.

Two-truths alignment. At C2 you move from **knowing dukkha** (②) to **abandoning origin** (③)—the inner ring labels make this easy to check without re-teaching the whole map.

In the room. Ask for one breath at **contact** and one at **feeling** before any move. Label tone in one word (pleasant / unpleasant / neutral). Only then spot the **lean**. That two-step stabilizes present **effect** so **cause** can be edited. (If you need a visual, use the thin inner ring and point: ② → ③.)

7.3 C1 — the fallback cut (Formations → Consciousness)

Where it lives. C1 bridges **Past Cause** to **Present Effect** (*saṅkhāra* → *viññāṇa*, ① → ②). It explains why **today's knowing** arrives already “flavoured.” When C2 was missed and a surge has started, watch for **intending** pre-speech or pre-act and relax **right there**—you’re cutting fresh kamma **before** it hardens into more cause.

Function support. Vism lists **formations condition consciousness, consciousness conditions nāma-rūpa, and contact touches → feeling experiences**. That ladder makes C1 a natural **second chance**: cool the **forming** before it feeds the next round of knowing.

7.4 C3 — the consequence line (Becoming → Birth)

Where it lives. C3 bridges **Present Cause** → **Future Effect** (*bhava* → *jāti*, ③ → ④). Teach it so students feel why catching C1/C2 “**saves futures.**” It’s also your concept key for “small births”—role-drops and identity lock-ins that happen many times a day.

Truths alignment. On Vism’s truths map, the **resultant arc** (3–7, 11–12) sits under **dukkha**, while craving → clinging → becoming are **origin-side** work. Your inner ring lets you classify any report in two seconds.

7.5 Reading the bridges on a correct wheel (QA essentials)

Minimum pass: **12 labels outside**, thin **outer band** for ①–④, thin **inner ring** for two truths, **three dashed chords** tagged C1–C3, **no vaṭṭa fills** on the time/truth slide. Keep the **legend in the left gutter**.

For minute-level placements, our house master keeps: **Viññāṇa ≈ 3:12 → ... → Vedanā ≈ 5:45; Taṇhā ≈ 6:30 → ... → Bhava ≈ 8:45; Jāti ≈ 9:30 → Jarā-maraṇa ≈ 11:30**. This prevents label collisions and keeps bridges short.

7.6 Function prompts: the anti-error medicine

Post the function mini-verbs under arrows. They prevent illegal skips and owner-language in one breath:

- **Bases** → **Contact**: “fields impinge”
- **Contact** → **Feeling**: “**touches** → **experiences**”
- **Feeling** → **Craving**: “**lusts** after the pleasant”
- **Craving** → **Clinging**: “clings to clinging-arousing things”

These are straight out of the classical “as-to-function” sequence; they keep students on rails.

7.7 Drills that build C-skill

A) C2 Freeze (primary cut).

One scene, three breaths: door → contact → feeling (breath 1–2). On breath 3, **watch for lean**. If it starts, widen 10–20% and **re-value** (“information, not instruction”). Repeat six times today.

B) C1 Fallback (volition micro-catch).

When agitation is already moving, feel **intending** in the body/mind just before speech or click. Relax the **urge shape** for 1–2 breaths; resume the task if calm returns.

C) C3 Consequence Talk (board).

For any recent escalation, draw ③→④ and narrate what **would** have been born (role, storyline) if uncut. This de-romanticizes “letting it run.”

(Use the master slide order so overlays never stack: **time rim / truths ring / bridges / vaṭṭa / twenty-modes**—each on its own slide.)

7.8 Troubleshooting (common errors & in-place fixes)

- **Illegal skip:** *phassa* → *taṇhā*.
Fix: insert **vedanā** and recite the function verbs; C2 becomes visible again. (Show truths ring if needed: you were jumping ② → ③ without the hinge.)
- **Overlay stacking:** time + truths + vaṭṭa jammed together.
Fix: split per spec—**rings** teach time/truths; **wedges** teach vaṭṭa; never on the same slide.
- **Owner-language** (“I made/controlled...”).
Fix: re-state the prevention: *as condition* = **provides help**, not a maker or controller. (Use your margin note on every wheel.)

7.9 Optional: tasting reverse flow (paṭiloma)

Once learners have stable C2 freezes, demonstrate **one thin counter-clockwise arrow** on a dedicated slide to illustrate cessation (“when **this** ceases, **that** ceases”). Use sparingly to avoid clutter.

Callouts

Key Insight

Bridges are the steering wheel. C2 is your **primary cut**; C1 is the **backup**; C3 explains why early cuts **save futures** (small births prevented).

Pitfall

Teaching without functions. If you drop the micro-verbs, students draw illegal arrows. Re-install “touches → experiences → lusts → clings...” and the sequence polices itself.

Teacher Tip

Keep the **C-legend in the left gutter** and the **twelve labels outside**. Even tiny placement drift confuses beginners.

Practice Box

Three-lap loop (5–7 min).

Lap 1: six C2 freezes (two doors).

Lap 2: one C1 fallback in a live urge.

Lap 3: one C3 consequence write-up on the board.

Cross-References & Figure Captions

- **Fig. 7.1 — Wheel + Four Periods + C-Legend.**

Caption: “Mogok wheel with thin ①–④ bands and the three dashed chords C1/C2/C3 (labels in left gutter).”

- **Fig. 7.2 — C2 Zoom (Feeling → Craving).**

Caption: “Present-Effect → Present-Cause hinge. Function line: ‘feeling experiences → craving lusts.’”

- **Fig. 7.3 — C1 Fallback (Volition → Knowing).**

Caption: “Prior formation seeds the very next knowing—catch intention pre-speech/act.”

- **Fig. 7.4 — C3 Consequence Line (Becoming → Birth).**

Caption: “Shows why early cuts ‘save futures’—teach on a separate slide.”

- **Fig. 7.5 — No Stacking! (Overlay Canon).**

Caption: “Rings = time/truths. Wedges = vaṭṭa. Never together.”

Compact Lesson Plan (90 minutes)

Objectives.

(1) Place C1/C2/C3 and state their periods; (2) Demonstrate one clean **C2 cut**; (3) Pass the **diagram QA** (labels outside; no overlay stacking).

Flow.

1. **10' Geometry warm-up:** wheel with ①–④; labels outside; C-legend in gutter.
2. **15' Mini-talk:** what each bridge does; truths ring check.
3. **20' Lab A (C2 freezes):** three rounds at real doors with function prompts.
4. **15' Lab B (C1 fallback):** pre-speech/act catch; report sensations of **intending**.
5. **10' Board drill (C3):** consequence mapping for a recent surge.
6. **10' QA fixes:** illegal skips; overlay stacking; prevention note.
7. **10' Exit:** one C2 report + place it on the wheel (② → ③).

Assessment.

Exit ticket rubric: (a) correct bridge & periods; (b) one function verb said correctly; (c) overlay discipline passed.

SOP-07 — “Freeze C2 • Fallback C1 • Accept Effect” (Checklist)

Before class

- Wheel passes **Node/Arrows/Overlay** audits; C-legend visible left.
- Slides separated: **time** or **truths** or **vaṭṭa**—never stacked.

During

- Demand **function speech** (“touches / experiences / lusts / clings”).
- Run C2 freezes first; coach C1 if C2 was missed.

After

- One board entry: scene placed across ①–④ with the used bridge circled

End-of-Chapter Review

Glossary

C1 — *saṅkhāra* → *viññāṇa* (① → ②), fallback cut that cools fresh kamma.

C2 — *vedanā* → *taṇhā* (② → ③), **primary cut** at feeling → craving.

C3 — *bhava* → *jāti* (③ → ④), consequence line into “births.”

Function prompts — micro-verbs under arrows that enforce lawful sequence.

5 Quiz Questions (+ Answers)

1. **Q:** Name the three C-bridges and the periods they span.

A: C1 ① → ② (*saṅkhāra* → *viññāṇa*); C2 ② → ③ (*vedanā* → *taṇhā*); C3 ③ → ④ (*bhava* → *jāti*).

2. **Q:** Why is C2 the primary cut?

A: Because contact → **feeling** → **craving** is the proximal hinge; if feeling is **experienced** cleanly, craving doesn’t **lust** and clinging won’t seize.

3. **Q:** What overlay rule prevents confusion when teaching bridges?
A: **Rings** teach time/truths; **wedge fills** teach *vaṭṭa*—never on the same slide.
4. **Q:** Place “pleasant sound → wanting more” on the wheel with a bridge.
A: ② **Present Effect** (feeling) → ③ **Present Cause** (craving) via **C2**.
5. **Q:** Give two function prompts that stop illegal arrows.
A: “Contact **touches**; feeling **experiences**.” (Prevents *phassa*→*taṇhā* jump.)

Homework

- **HW-C2 Six-pack:** Do six C2 freezes at different doors; log tone + whether craving launched.
- **HW-C1 One-catch:** Catch one pre-speech **intending** and relax it; write one line on result.
- **HW-C3 Board strip:** Draw ③→④ for a recent escalation and note what “birth” was avoided.

Figure List to Create (production specs)

1. **DO_Book_Fig-1-7-1.svg — Master (①–④ + C-Legend).**
12 wedges; thin **outer** bands for ①–④; **C1–C3** dashed chords; **labels outside**; legend **left**; no inner ring here.
2. **DO_Book_Fig-1-7-2.svg — C2 Zoom (7 → 8).**
Show **Present-Effect strip** into **Present-Cause** with function captions (“experiences → lusts”).
3. **DO_Book_Fig-1-7-3.svg — C1 Fallback (2 → 3).**
Single dashed chord; caption: “intending → knowing (weathering the flavour of knowing).”

4. **DO_Book_Fig-1-7-4.svg — C3 Consequence (10 → 11).**

Chord ③ → ④; side panel: “why early cuts save futures.”

5. **DO_Book_Fig-1-7-5.svg — Overlay Canon (Do Not Stack).**

One slide per overlay: time rim / truths ring / vaṭṭa wedges. Include rule strip.

Accessibility & Export: labels ≥10 pt; high contrast; not color-only (dash/labels carry meaning); **SVG master + PNG 300 dpi**; keep our house **minute placements** to avoid collisions.

References (files + lines)

- **Full Data about DO with cycles diagrams (both versions)** — wheel geometry; four periods; two truths; **C1/C2/C3** chords; overlay separation; legend placement; master slide order.
- **Visuddhimagga XVII (Path of Purification)** — “as-to-function” mini-verbs that provide our function prompts across links.
- **Full Data ... (minute placements & quadrant labels)** — house placements to keep chords short and labels clean.

Chapter 8 (v1) — Rounds (vaṭṭa) & Twenty Modes (5×4): categories, consequences, and classroom audits

1) Executive Summary

What this chapter does. It equips teachers to use the **three rounds** (vaṭṭa): **kilesa** (defilement), **kamma** (action), and **vipāka** (result), and the **Twenty Modes (5×4)** classification to **grade understanding, debug reports, and prevent diagram drift**. We place rounds as **wedge fills** (never rings), and the 5×4 as a **light radial grid** for assessment—both strictly aligned to the Mogok Wheel’s four periods and the C-bridges.

Where they sit. On the canonical wheel: **kilesa-vaṭṭa** = {avijjā, taṇhā, upādāna}; **kamma-vaṭṭa** = {saṅkhāra, (kamma-)bhava}; **vipāka-vaṭṭa** = {viññāṇa...vedanā, jāti, jarā-maraṇa}. Kilesa + kamma are the **causal rounds**; vipāka is **result**—the fundamental round is **kilesa**.

Twenty Modes (5×4). Each period holds **five items**: ① five **past causes**, ② five **present results**, ③ five **present causes**, ④ five **future results**—for a total of **20 factors**. This turns the wheel into a **checklist** teachers can mark on the fly.

Two truths cross-check. Kilesa + kamma rounds fall under **Samudaya** (①+③); vipāka round falls under **Dukkha** (②+④). The truths are shown on a **thin inner ring**—never mixed with wedge fills.

Practice payoff. Teachers diagnose quickly: if a report sits in **vipāka** (②), the job is **know**; if it sits in **kilesa/kamma** (③), the job is **abandon**—with the **C2 cut** (*vedanā*→*taṇhā*) as the live lever.

2) Main Narrative

8.1 Why teach *vaṭṭa* at all?

Vaṭṭa means “round, rolling around.” The three rounds show **how saṃsāra circulates**: defilement → action → result → (back to) defilement. Students **see** this in a single day: a **lean** (kilesa) drives a **move** (kamma), which yields a **feel** (vipāka), which—if unread—stirs fresh **kilesa**. Your job is to **name the round, locate the period, and apply the right duty**—know or abandon.

Non-negotiable visual rule: *Vaṭṭa* is a **wedge fill** layer only. Do **not** show time bands or the truths ring on the same slide—this prevents visual semantics from colliding. (Use separate slides for time/truths.)

8.2 Exact membership and placements

Teach the membership from the source list:

- **Kilesa-vaṭṭa (defilements):** *avijjā* (1), *taṇhā* (8), *upādāna* (9).

- **Kamma-vaṭṭa (doing):** *saṅkhāra* (2), (*kamma-*)*bhava* (10).
- **Vipāka-vaṭṭa (result):** *viññāṇa* (3) ... *vedanā* (7), *jāti* (11), *jarā-maraṇa* (12).

Teacher phrase: “**Kilesa + Kamma cause; Vipāka shows.**” This one line anchors both ethics and phenomenology. The source explicitly notes **kilesa + kamma** as the **causes** and **vipāka** as the **result**, with **kilesa** singled out as the **most fundamental round**.

A useful refinement (Teacher Pack note)

For students who ask “why only two kamma wedges?”, show the source distinction: **saṅkhāra = past kamma** (already given result); **kammabhava = present kamma** (hasn’t borne fruit yet—still influenceable). This is an elegant way to motivate **C1 fallback** (catch intention) alongside **C2 primary**.

8.3 Where *vaṭṭa* meets the four periods

Overlay the thin **outer bands** (time) separately to show **where** each round naturally clusters:

- ① **Past Cause (yellow):** *avijjā*, *saṅkhāra* (+ the other past-causes set in the 5×4 list).
- ② **Present Effect (green):** *viññāṇa* ... *vedanā* (all vipāka).
- ③ **Present Cause (blue):** *taṇhā*, *upādāna*, (*kamma-*)*bhava*.
- ④ **Future Effect (pink):** *jāti*, *jarā-maraṇa* (vipāka again).

Then turn off the time bands and **fill wedges** by *vaṭṭa* membership. The alternation (cause/effect, cause/effect) becomes embodied: **read** ②, **act in** ③.

8.4 Two truths cross-check (keep this on the inner ring)

On a **separate** slide, activate the **thin inner ring**: **Samudaya** spans ①+③; **Dukkha** spans ②+④. This gives you a fast **QA classifier** for student reports:

- Report in **vipāka**? “Know.”
- Report in **kilesa/kamma**? “Abandon.”

8.5 The Twenty Modes (5×4): what, why, how

The source gives a compact 5×4 matrix—the **Twenty Modes**—to keep Q&A lawful:

1. **Five past causes (①)**: *avijjā, saṅkhāra, taṇhā, upādāna, bhava*.
2. **Five present results (②)**: *viññāṇa ... vedanā*.
3. **Five present causes (③)**: *taṇhā, upādāna, bhava, avijjā, saṅkhāra*.
4. **Five future results (④)**: *viññāṇa ... vedanā*. **Total: 20**.

Use it as an **audit grid**: draw a faint radial grid with four columns (①–④), then **tally fives** in each. When a student gives an answer, **place** it on the grid. Misplacements (e.g., calling *vedanā* a “cause”) become immediately visible and fixable.

Tip: The 5×4 grid reinforces the **C-bridges** pedagogy—**C1** ties ① → ②; **C2** ties ② → ③; **C3** ties ③ → ④.

8.6 Bridges, rounds, and live leverage

Bring the three chords on a clean slide (legend left gutter):

- **C1 (saṅkhāra → viññāṇa)**: from **kamma** (cause) to **vipāka** (result). Fallback cut—catch intending; prevent fresh kamma.

- **C2 (vedanā → taṇhā)**: from **vipāka** to **kilesa**—**primary cut** that keeps results from recruiting new causes.
- **C3 (bhava → jāti)**: from **kamma** to **vipāka**—shows why interception earlier saves “little births.”

Draw them as **short dashed chords**; tag C1/C2/C3 **outside the rim**. (Canon note.)

8.7 Classroom SOPs with *vaṭṭa* + 5×4

SOP: Diagnose → Duty.

1. Place the utterance on the grid (② or ③?).
2. If ② **vipāka**: First Truth → **know** (tone; marks).
3. If ③ **kilesa/kamma**: Second Truth → **abandon** (at **C2**; fallback **C1**).
This relies on the wheel’s **cause/effect alternation** the source foregrounds.

SOP: Palette discipline.

- **Wedges** = *vaṭṭa*.
- **Outer ring** = time bands.
- **Inner ring** = two truths.
- **Chords** = C-bridges.

Never stack *vaṭṭa* with rings on the same slide.

8.8 Common errors & quick repairs

1. **Stacking overlays** (time + truths + *vaṭṭa*). **Fix**: split slides. (Canon.)

2. **Treating *vedanā* as cause.** **Fix:** place it in ② (*vipāka*); reassert **C2** sequence.
3. **Forgetting the two roots.** **Fix:** show *avijjā* (1) and *taṇhā* (8) as the drivers of the right/left halves.
4. **Over-explaining past lives.** **Fix:** use the source's "three periods" classroom gloss: ① **past life**; ②–③ **present**; ④ **future**—keep it operational.

3) Callouts

Key Insight

Kilesa + Kamma feed; Vipāka shows. Teach the wedge fills so students stop **fighting results** and start **cutting causes** at **C2** (know ②; abandon ③).

Pitfall

Calling *vedanā* a cause. It's in the **vipāka** round (②). Re-state the 5×4 grid; redraw the strip **phassa** → **vedanā** → **taṇhā** with function prompts.

Teacher Tip

When learners ask "why only two kamma wedges?", show the **saṅkhāra vs (kamma-)bhava** distinction (past-kamma vs present-kamma that's still influenceable). It invites **C1** and **C2** practice.

Practice Box

One-minute *vaṭṭa* read: Take a fresh sensation. Label **round** (*vipāka*?), **period** (②?), **duty** (know). If a **lean** appears, mark shift to **kilesa/kamma** (③) and apply **C2**.

4) Cross-References & Proposed Figure Captions

- **Fig. 8.1 — Three Rounds (Wedge Fills Only).**

Caption: “Kilesa/Kamma/Vipāka membership; no rings shown; labels outside.”

- **Fig. 8.2 — Two Truths Inner Ring (Separate Slide).**

Caption: “Samudaya on ①+③; Dukkha on ②+④; thin inner ring only.”

- **Fig. 8.3 — Twenty Modes (5×4 Grid).**

Caption: “Five per period—past causes; present results; present causes; future results.”

- **Fig. 8.4 — Bridges Across Rounds (C1/C2/C3).**

Caption: “Dashed chords: C1 ①→②, C2 ②→③, C3 ③→④; legend left gutter.”

- **Fig. 8.5 — Kamma Notes (Saṅkhāra vs Kammabhava).**

Caption: “Past-kamma vs present-kamma distinction; why only two kamma wedges.”

5) Compact Lesson Plan (75–90 minutes)

Objectives (SWBAT)

1. Color wedges by *vaṭṭa* membership (no ring overlays). 2) Place any report on the 5×4 grid. 3) Choose the correct duty (know/abandon) and hinge (C2 primary, C1 fallback).

Materials

Slides 8.1–8.5; blank wheels; thin-ring and wedge templates; colored pencils.

Flow

- 00–10: *Vatṭa* overview—membership & “cause vs result.”
- 10–25: Color wedges (Fig. 8.1). No rings allowed.
- 25–40: Two Truths ring (Fig. 8.2). New slide—no wedge fills.
- 40–55: Twenty Modes audit drill (Fig. 8.3) with three classroom vignettes.
- 55–70: C-bridges lab (Fig. 8.4): spot the hinge; enact C2; name C1 fallback.
- 70–85: Kamma notes mini-lesson (Fig. 8.5) + Q&A.
- 85–90: Exit ticket (below).

Assessment (exit ticket)

1. Mark which round your example belonged to and why.
- 2) Place it in the 5×4 grid.
- 3) Name the duty and hinge you used.

6) SOP-29 — “Label the Round, Place the Period, Pick the Duty”

Before class

- Wheel passes **Node/Arrows/Overlay** audits; *vatṭa* palette set.
- Separate decks: **Rings** (time/truths) vs **Wedges** (*vatṭa*).

Live protocol

1. **Label round** (vipāka? kilesa? kamma?).
2. **Place period** (②? ③?).
3. **Pick duty** (know or abandon).
4. **Choose hinge** (C2; C1 fallback).

After class

- Log one 5×4 placement & outcome per student.

7) End-of-Chapter Review

Glossary (first use italicized in chapter)

- *vaṭṭa* — round/rolling: **kilesa**, **kamma**, **vipāka** (defilements, actions, results).
- *kilesa-vaṭṭa* — defilement round: *avijjā*, *taṇhā*, *upādāna*; the **fundamental** round.
- *kamma-vaṭṭa* — action round: *saṅkhāra*, (*kamma*-)*bhava*.
- *vipāka-vaṭṭa* — result round: *viññāṇa*...*vedanā*; *jāti*; *jarā-maraṇa*.
- **Twenty Modes (5×4)** — five items per period → 20 total; assessment grid.

5 Quiz Questions (+ Answers)

1. **Q:** Name the three rounds and one member of each.
A: *Kilesa* (e.g., *taṇhā*), *kamma* (*saṅkhāra*), *vipāka* (*vedanā*).
2. **Q:** Which rounds fall under **Samudaya** on the truths ring?
A: **Kilesa** and **kamma** (①+③).
3. **Q:** Where do *vedanā* and *jāti* sit in the rounds?
A: Both are **vipāka** items (results).
4. **Q:** List the four columns of the Twenty Modes.
A: ① five past causes, ② five present results, ③ five present causes, ④ five future results.
5. **Q:** Which bridge is the **primary cut** and what rounds does it cross?
A: **C2** (*vedanā* → *taṇhā*)—from **vipāka** to **kilesa**.

Homework

- **HW-1:** Color a clean wheel by *vaṭṭa* (wedge fills only). Write one line per colored wedge: “round → duty.”
- **HW-2:** Place three real episodes on the **5×4** grid; for each, mark the hinge used (C2 or C1).
- **HW-3 (advanced):** Explain (in 3 lines) the **saṅkhāra vs (kamma-)bhava** difference and how it changes your training emphasis.

8) Figure List to Create (production specs)

Fig. 8.1 — DO_Book_Fig-1-8-1.svg

Title: Three Rounds (*vaṭṭa*) — Wedge Coloring

Purpose: Teach *vaṭṭa* membership without rings.

Components: Baseline wheel; **wedge fills** only (kilesa/kamma/vipāka); labels **outside**; hub clean.

Legend: “Kilesa + Kamma = causes; Vipāka = results.”

Teaching script (60–90s): “Color by category; say the duty.”

Export: SVG master; PNG 300dpi; CMYK note.

Fig. 8.2 — DO_Book_Fig-1-8-2.svg

Title: Two Truths — Thin Inner Ring (No Wedges)

Purpose: QA classifier (know vs abandon).

Rule: No wedge fills; caption labels on the ring.

Export: SVG + PNG.

Fig. 8.3 — DO_Book_Fig-1-8-3.svg

Title: Twenty Modes (5×4 Grid)

Purpose: Assessment overlay (five per period).

Components: Light radial grid; no color fills; tally marks.

Export: SVG + PNG.

Fig. 8.4 — DO_Book_Fig-1-8-4.svg

Title: Bridges Across Rounds (C1/C2/C3)

Purpose: Practice hinges; legend in left gutter.

Components: Short **dashed** chords; tags outside.

Export: SVG + PNG.

Fig. 8.5 — DO_Book_Fig-1-8-5.svg

Title: Kamma Notes: *Sañkhāra* vs *(Kamma-)Bhava*

Purpose: Clarify “two kamma wedges” Q.

Export: SVG + PNG.

Accessibility (all figs): ≥10 pt labels; line styles + labels (not color alone); alt-text; 3 mm bleed.

9) References (files + line ranges)

- **Full Data about DO with cycles diagrams.pdf** — two roots; four periods; C-bridges; *vaṭṭa* definitions; Twenty Modes (5×4).
- **Full Data about DO with cycles diagrams (1).pdf** — same canon across alternate edition; three periods gloss; “learn by heart” note.
- **Canon slidespec (Two Truths / C-chords / Vaṭṭa)** — inner ring placement, chord style, wedge-only rule.



Questions and Answers on Buddhist Concepts

A comprehensive exploration of Buddhist concepts through questions and answers, focusing on the cycles of existence, causal modes, and the path to liberation from Saṃsāra.

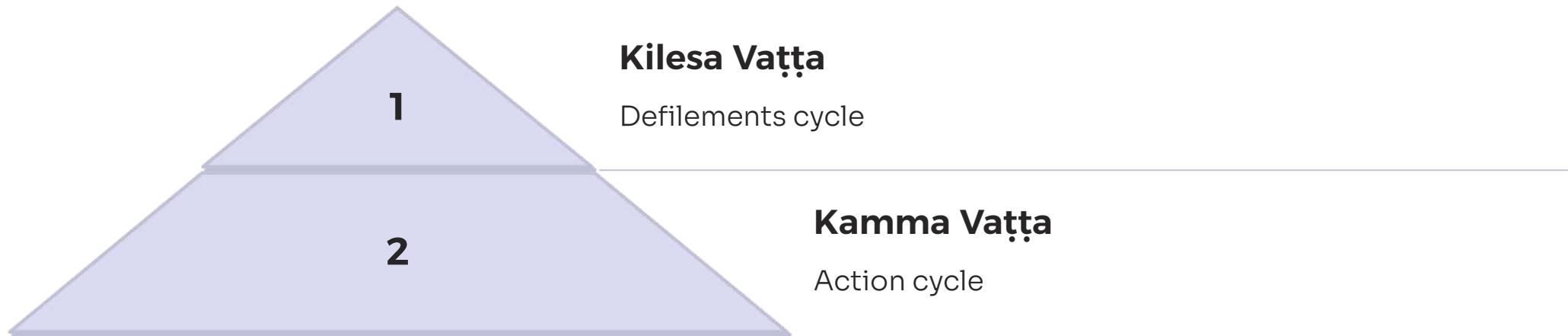
SA

by **Siridantamahāpālaka Bhikkhu Indasoma Ashin**

The Five Past Causal Modes

- 1 Avijjā (ignorance)**
The first of the five past causal modes, representing fundamental ignorance.
- 2 Saṅkhāra (kammic formation)**
The second past causal mode, representing volitional formations.
- 3 Taṇhā (craving)**
The third past causal mode, representing desire and attachment.
- 4 Upādāna (clinging)**
The fourth past causal mode, representing grasping and clinging.
- 5 Bhava (becoming)**
The fifth past causal mode, representing the process of becoming.

Vaṭṭa Classification of Past Causal Modes



In terms of Vaṭṭa (cycle), Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava belong to Kilesa Vaṭṭa and Kamma Vaṭṭa.

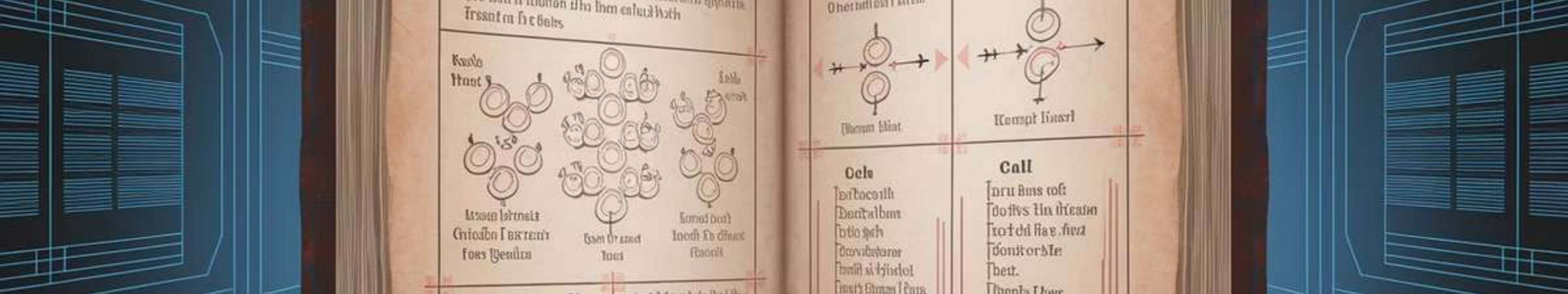
Differentiating Kilesa Vaṭṭa and Kamma Vaṭṭa

Kilesa Vaṭṭa

Avijjā, Taṇhā, and Upādāna belong to Kilesa Vaṭṭa, which represents the cycle of defilements.

Kamma Vaṭṭa

Saṅkhāra and Kamma-Bhava belong to Kamma Vaṭṭa, which represents the cycle of actions.



Categorization of Kilesa Vaṭṭa and Kamma Vaṭṭa

Category

In terms of modes, Kilesa Vaṭṭa and Kamma Vaṭṭa belong to the five past causal modes.

Reference

The 'five past causal modes' refer to Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava.

Sacca Classification of Past Causal Modes



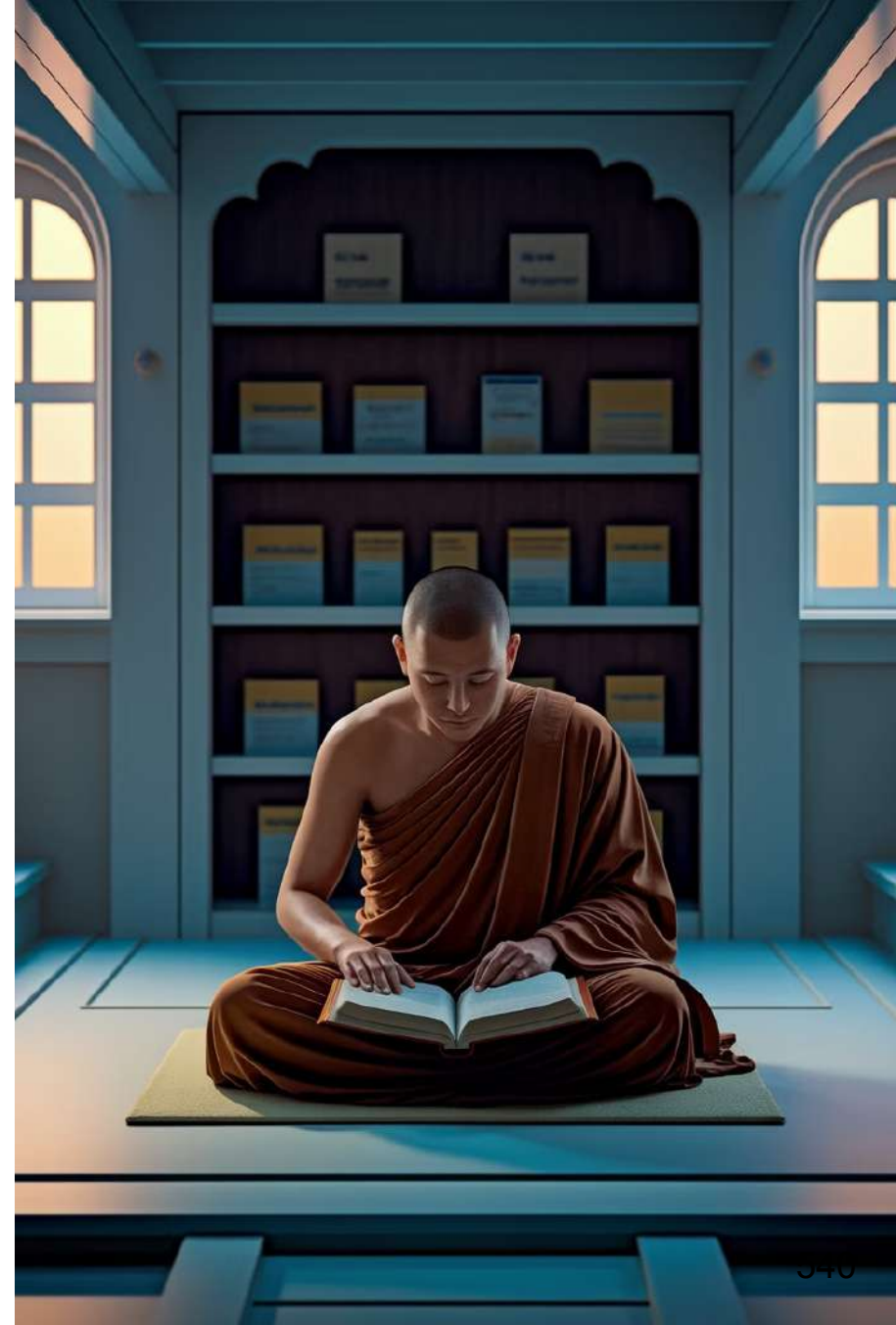
Samudaya Sacca

In terms of Sacca, Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava belong to Samudaya Sacca.

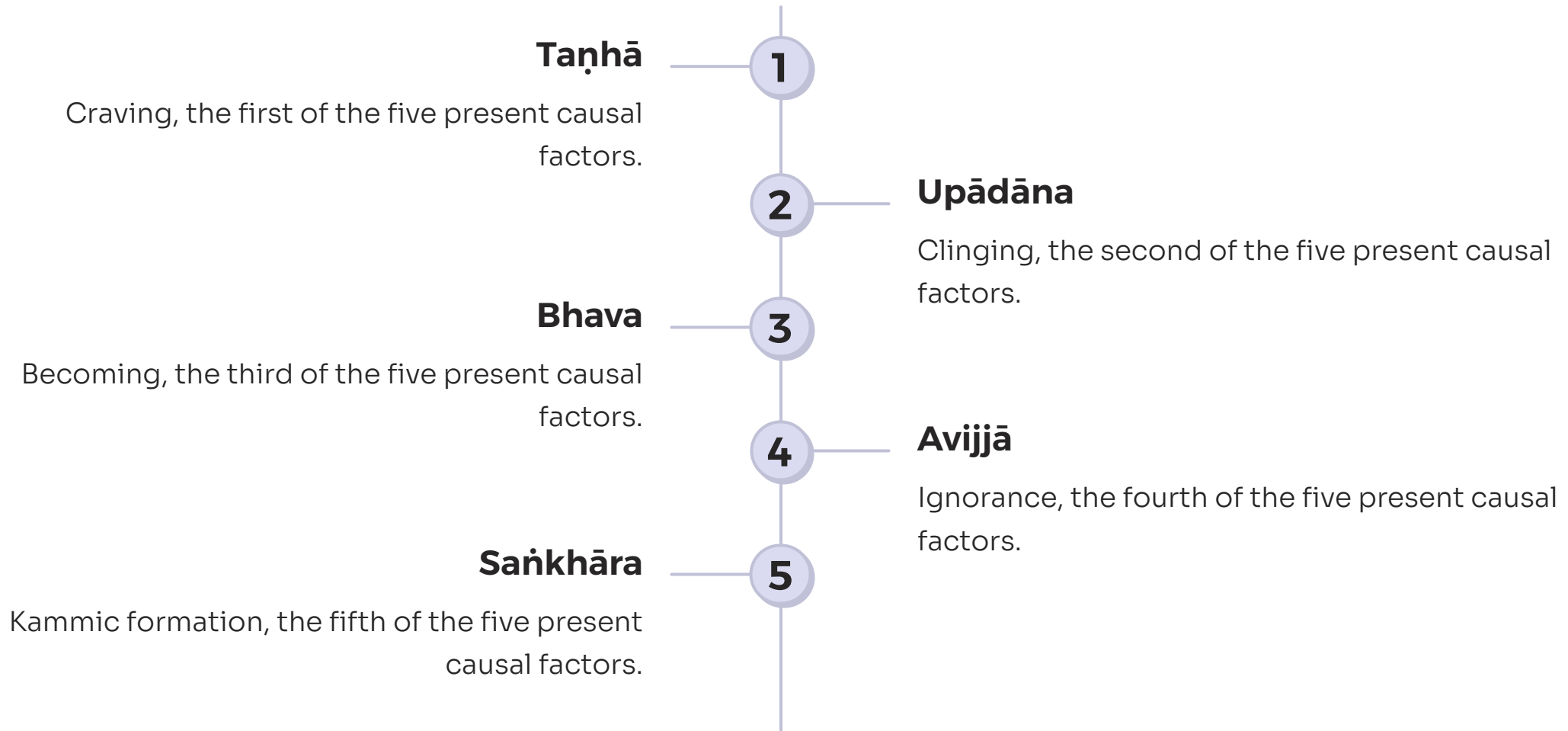


First Segment

These elements belong to the first segment of the four noble truths.



The Five Present Causal Factors



Vaṭṭa Classification of Present Causal Factors

1

Kilesa Vaṭṭa

The cycle of defilements in the present.

2

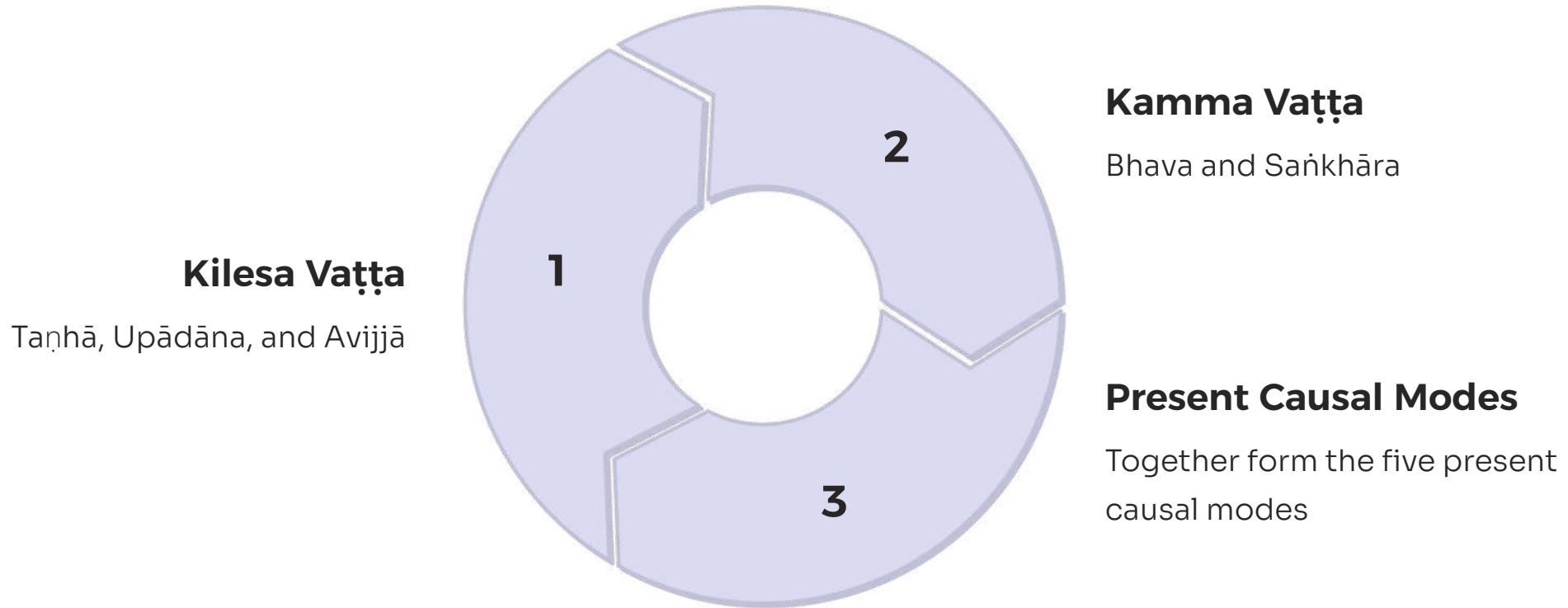
Kamma Vaṭṭa

The cycle of actions in the present.

In terms of Vaṭṭa, Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra belong to Kilesa Vaṭṭa and Kamma Vaṭṭa.



Differentiating Present Kilesa Vaṭṭa and Kamma Vaṭṭa



Taṇhā, Upādāna, and Avijjā belong to Kilesa Vaṭṭa, while Bhava and Saṅkhāra belong to Kamma Vaṭṭa.

Categorization of Present Kilesa Vaṭṭa and Kamma Vaṭṭa

Category

In terms of modes, Kilesa Vaṭṭa and Kamma Vaṭṭa belong to the five present causal modes.

Reference

The 'five present causal modes' refer to Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra.

Significance

Understanding these modes is essential for comprehending the cycle of existence.



Sacca Classification of Present Causal Modes



In terms of Sacca, Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra belong to Samudaya Sacca in the third segment.



Comparing Past and Present Samudaya Sacca

Shared Name

The Samudaya Sacca in the third segment and the Samudaya Sacca in the first segment share the same name.

Different Periods

Despite sharing the same name, the past and present are different in terms of period.

Utilization

Since the past has gone, it cannot be utilized.

Origins of Samudaya Sacca

Past Samudaya Sacca

What led to Samudaya Sacca in the past was Avijjā (ignorance).

Present Samudaya Sacca

What leads to Samudaya Sacca in the present is Taṇhā (craving).

Importance

It is necessary to discern these differences for proper understanding of the Buddhist path.

The Five Present Resultant Modes

1 Viññāṇa

Consciousness, the first of the five present resultant modes.

2 Nāma-Rūpa

Mind-matter, the second of the five present resultant modes.

3 Saḷāyatana

Six sense bases, the third of the five present resultant modes.

4 Phassa

Contact, the fourth of the five present resultant modes.

5 Vedanā

Feeling, the fifth of the five present resultant modes.



Vaṭṭa Classification of Present Resultant Modes



Vipāka Vaṭṭa

In terms of Vaṭṭa, Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā belong to Vipāka Vaṭṭa.



Meaning

'Vipāka Vaṭṭa' refers to Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

Categorization of Present Resultant Modes

1

Category

In terms of modes, Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā belong to the five present resultant modes.

2

Reference

The 'five present resultant modes' refer to Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

3

Khandhas

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā form the five Khandhas.



Sacca Classification of the Five Khandhas

Dukkha Sacca

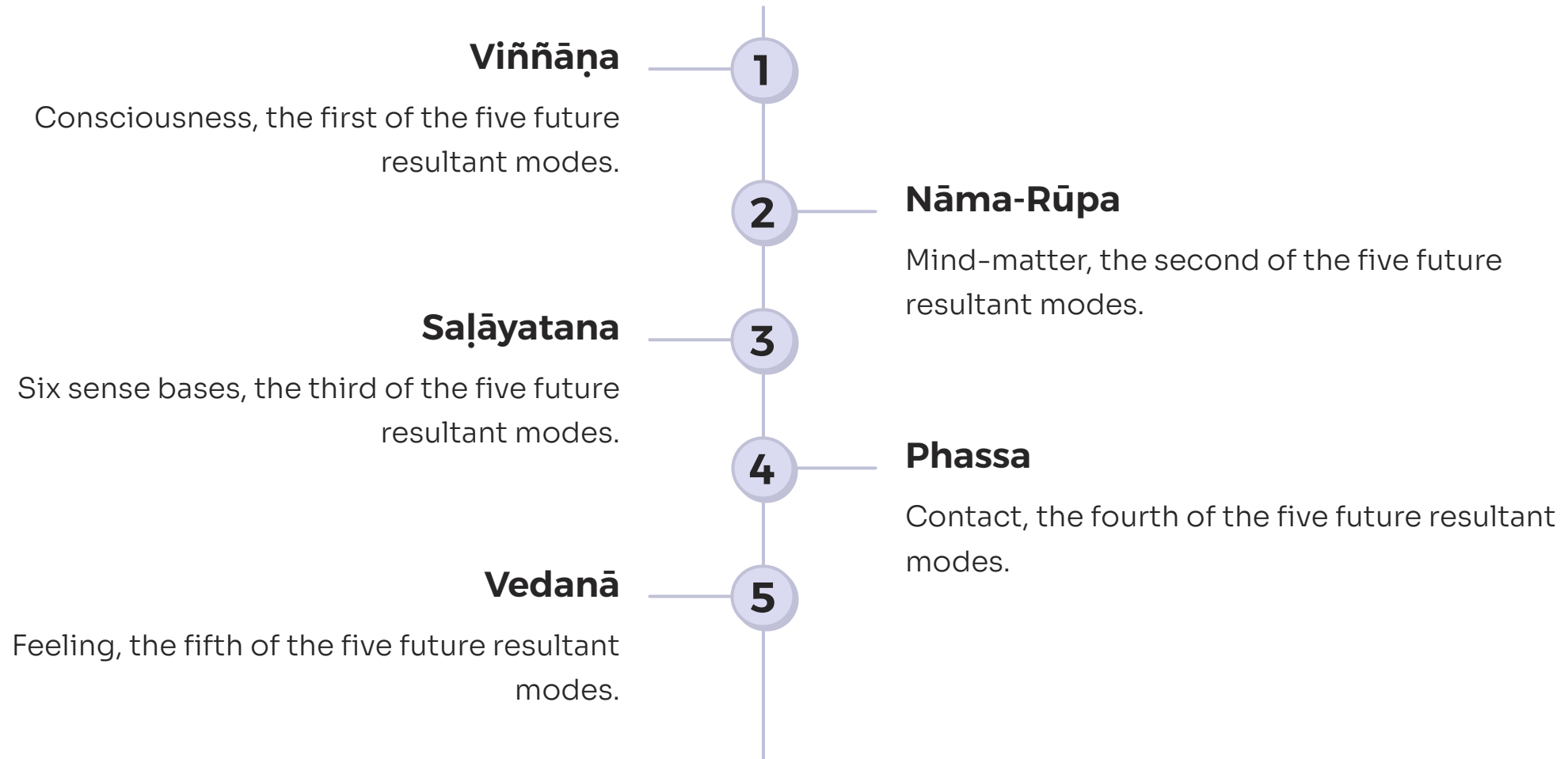
In terms of Sacca, the five Khandhas belong to Dukkha Sacca.

Second Segment

The five Khandhas belong to the second segment of the four noble truths.



The Five Future Resultant Modes



Vaṭṭa Classification of Future Resultant Modes



Vipāka Vaṭṭa

In terms of Vaṭṭa, the future Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā belong to Vipāka Vaṭṭa.



Reference

'Vipāka Vaṭṭa' refers to Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.



Categorization of Future Resultant Modes

Category

In terms of modes, Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā belong to the five future resultant modes.

Reference

The 'five future resultant modes' refer to Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

Khandhas

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā form the five Khandhas.

Sacca Classification of Future Khandhas

Dukkha Sacca

In terms of Sacca, the fivefold Khandha belongs to Dukkha Sacca.



Understanding Dukkha Sacca

Rūpakkhandha

The materiality aggregate: The nature of change, characterized by arising and passing away.

Vedanākkhandha

The feeling aggregate: The nature of feeling, characterized by arising and passing away.

Saññākkhandha

The perception aggregate: The nature of perception, characterized by arising and passing away.

Continuing Understanding of Dukkha Sacca

Saṅkhārakkhandha

The formation aggregate: The nature of formation, characterized by arising and passing away.

Viññāṇakkhandha

The consciousness aggregate: The nature of consciousness, characterized by arising and passing away.



Characteristics of the Fivefold Khandha

Arising and Passing Away

The fivefold Khandha exhibits the characteristics of arising and passing away.

Sacca Classification

In terms of Sacca, the characteristics of 'arising and passing away' belong to Dukkha Sacca.

Segment

These characteristics belong to the fourth segment.

Comparing Present and Future Dukkha Sacca

Shared Name

The Dukkha Sacca in the fourth segment and the Dukkha Sacca in the second segment share the same name.

Different Periods

Despite sharing the same name, the present and future are different in terms of period.

Future Status

The future has not arrived yet.

Utilization

Since the future has not arrived, it cannot be utilized.

Current Segment in Paticcasamuppāda



Current Segment

We are currently in the second (present) segment.



Total Segments

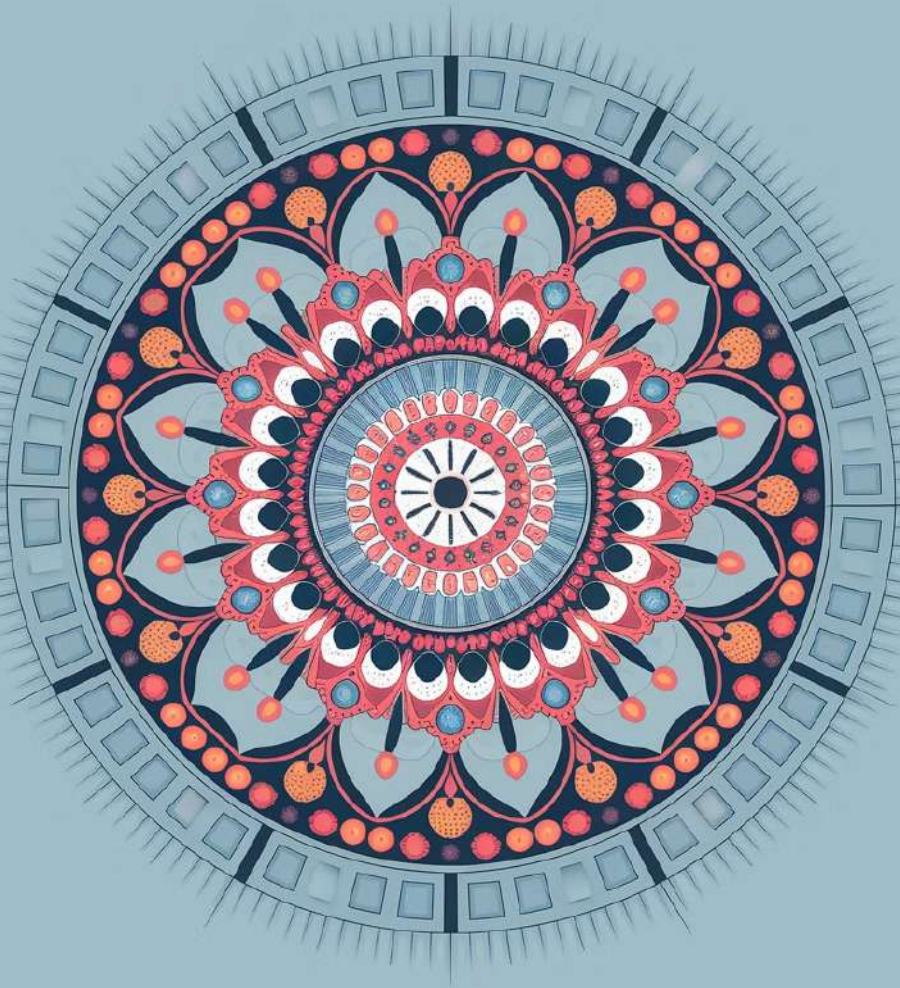
According to Paticcasamuppāda (Dependent Origination), there are four segments.



Modes per Segment

There are five modes in each segment.





Total Modes in Paticcasamuppāda

5

Modes per segment

4

Total segments

20

Total modes

Five modes in each of the four segments equals twenty total modes in Paticcasamuppāda.

The Path to Liberation

1

Learning

Understanding the concepts

2

Comprehension

Deeply grasping the meaning

3

Liberation

Freedom from Saṃsāra

These eight are to be learned and comprehended; this is the path to liberation from Saṃsāra (rounds of rebirth and death).

Exploring Avijjā (Ignorance)



Fundamental Misunderstanding

Avijjā represents the fundamental ignorance about the true nature of reality.



Root Cause

As the first of the past causal modes, Avijjā is considered the root cause of suffering in Buddhist philosophy.



Obscuration

Avijjā obscures our understanding of the Four Noble Truths and leads to continued existence in Saṃsāra.

Exploring Saṅkhāra (Kammic Formation)

1

Volitional Activities

Saṅkhāra represents the volitional activities or formations that create karma.

2

Conditioned by Ignorance

These formations arise conditioned by Avijjā (ignorance) about the true nature of reality.

3

Kamma Vaṭṭa

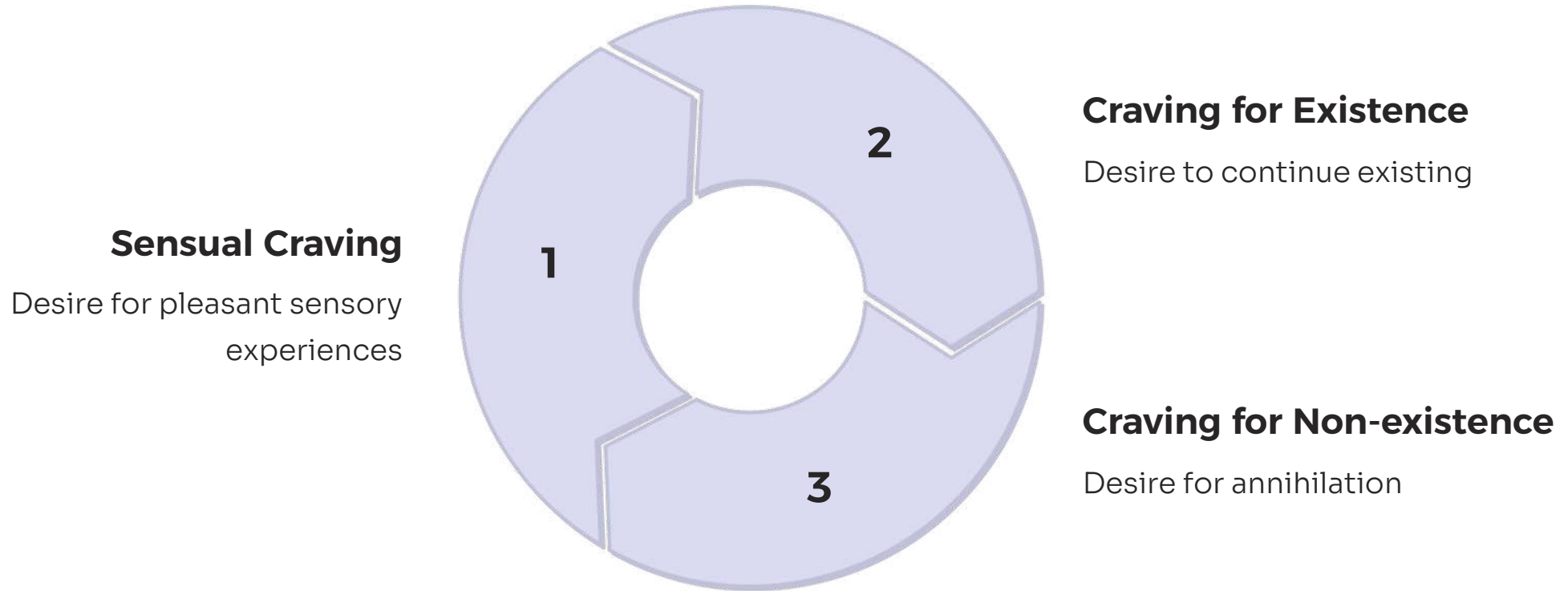
Saṅkhāra belongs to Kamma Vaṭṭa, the cycle of actions that perpetuate existence.

4

Causal Link

It serves as a critical link in the chain of dependent origination, leading to consciousness and rebirth.

Exploring Taṇhā (Craving)



Taṇhā (craving) is a fundamental concept in Buddhist philosophy, representing the insatiable desire that leads to suffering. It appears in both past and present causal modes, showing its persistent nature in the cycle of existence. In the present, it serves as the primary driver of continued suffering and rebirth.

Exploring Upādāna (Clinging)

Sensual Clinging

Attachment to pleasurable sensory experiences and objects.

View Clinging

Attachment to particular beliefs and opinions.

Ritual Clinging

Attachment to specific rites, rituals, and practices.

Self-doctrine Clinging

Attachment to the concept of a permanent self or soul.

Exploring Bhava (Becoming)

Process of Becoming

Bhava represents the process of becoming or existence that leads to rebirth.

Kamma-Bhava

The active aspect of becoming, related to the actions that lead to rebirth.

Upapatti-Bhava

The passive aspect of becoming, related to the resultant rebirth itself.

Exploring Viññāṇa (Consciousness)

1

Sense Consciousness

Consciousness arising from the six sense bases (eye, ear, nose, tongue, body, mind).

2

Rebirth Consciousness

The consciousness that links one life to another at the moment of rebirth.

3

Resultant Mode

Viññāṇa appears as the first of the five present and future resultant modes.

Exploring Nāma-Rūpa (Mind-Matter)

Nāma (Mind)

The mental aspects including feeling (Vedanā), perception (Saññā), intention (Cetanā), contact (Phassa), and attention (Manasikāra).

Rūpa (Matter)

The physical aspects including the four great elements (earth, water, fire, air) and derived material phenomena.

Interdependence

Mind and matter are interdependent, neither can exist without the other in the realm of sentient beings.

Exploring Saḷāyatana (Six Sense Bases)



Eye Base

The faculty that enables visual consciousness.



Ear Base

The faculty that enables auditory consciousness.



Nose Base

The faculty that enables olfactory consciousness.



Tongue Base

The faculty that enables gustatory consciousness.



Body Base

The faculty that enables tactile consciousness.

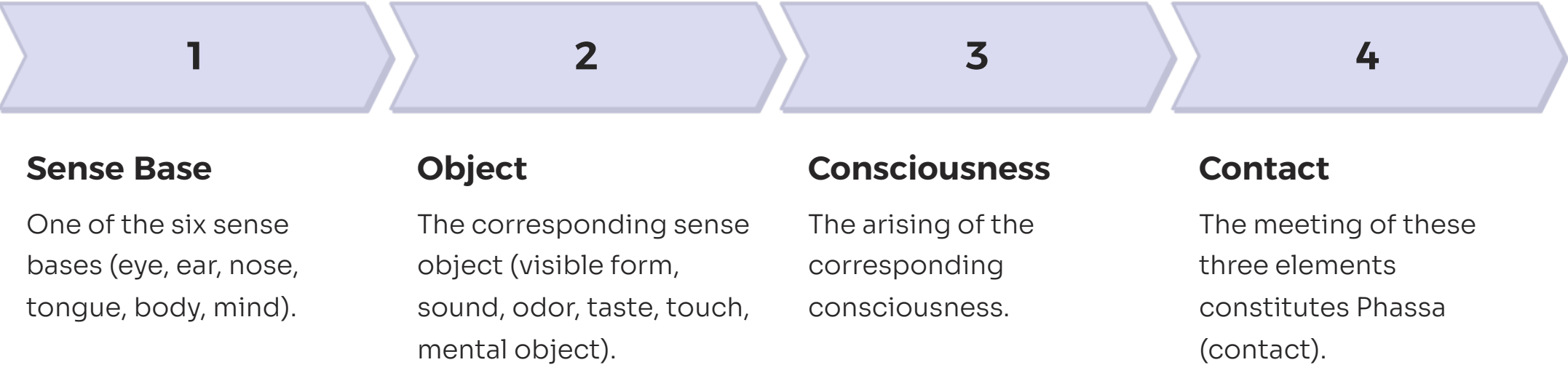


Mind Base

The faculty that enables mental consciousness.



Exploring Phassa (Contact)



Exploring Vedanā (Feeling)

Unpleasant Feeling

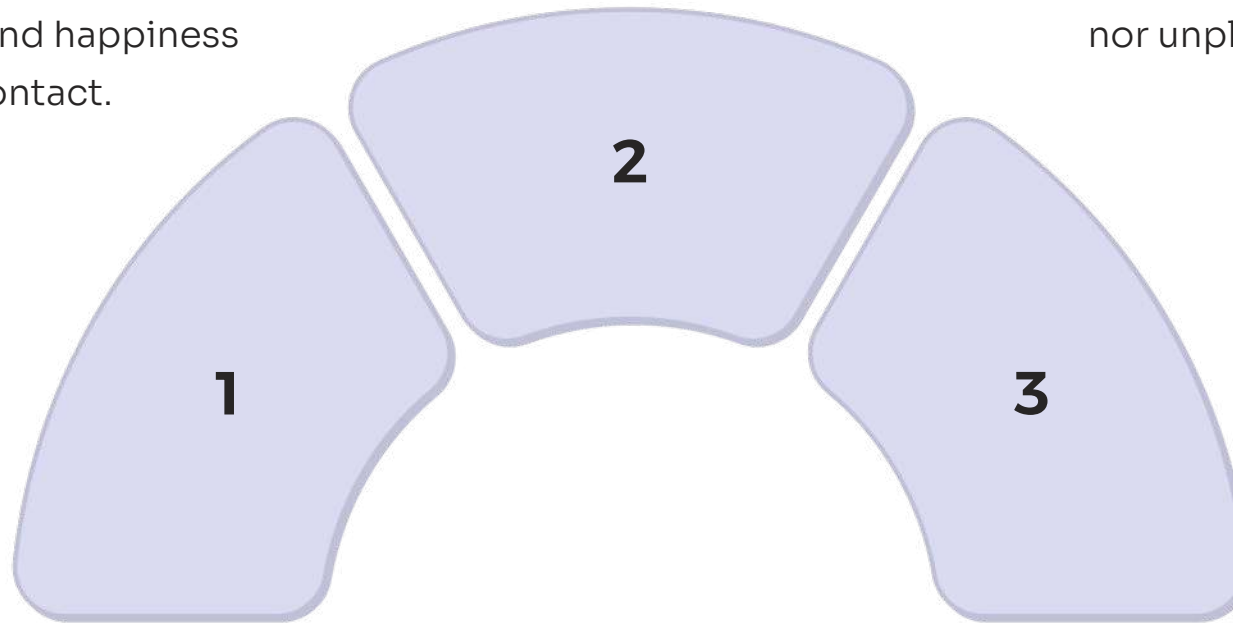
Feelings of pain and unhappiness
arising from contact.

Neutral Feeling

Feelings that are neither pleasant
nor unpleasant arising from
contact.

Pleasant Feeling

Feelings of pleasure and happiness
arising from contact.



The Five Khandhas (Aggregates)

1 Rūpakkhandha

The materiality aggregate, comprising all physical phenomena.

2 Vedanākkhandha

The feeling aggregate, comprising all sensations.

3 Saññākkhandha

The perception aggregate, comprising all perceptions and recognitions.

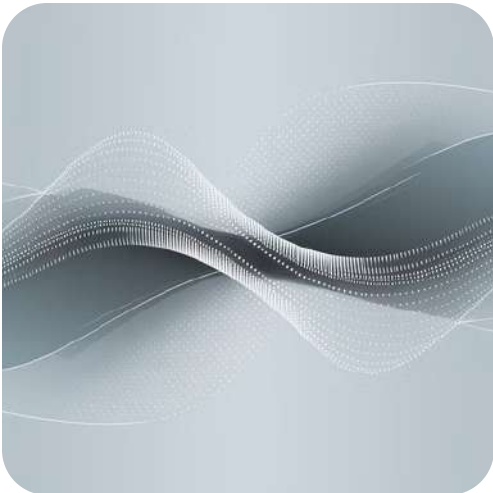
4 Saṅkhārakkhandha

The formation aggregate, comprising all mental formations except feeling and perception.

5 Viññāṇakkhandha

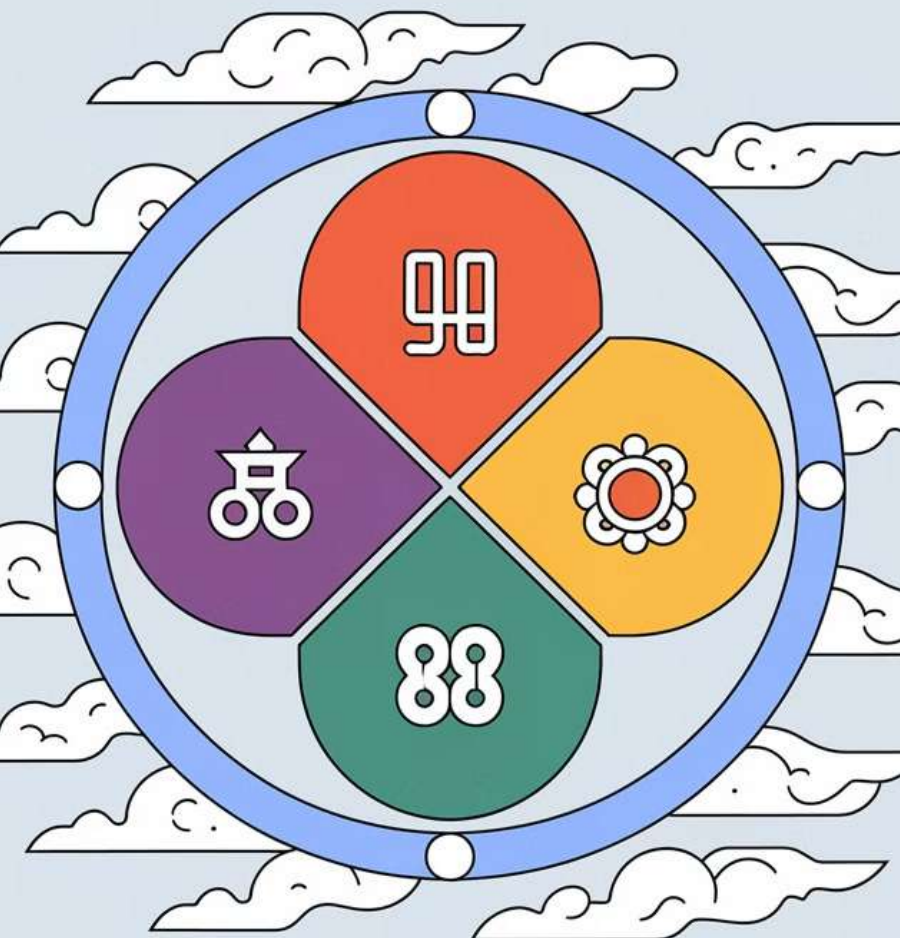
The consciousness aggregate, comprising all types of consciousness.

Impermanence of the Five Khandhas



The fivefold Khandha exhibits the characteristics of arising and passing away, which in terms of Sacca belongs to Dukkha Sacca in the fourth segment.

The Four Segments of Paticcasamuppāda



1

First Segment

The five past causal modes: Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava.

2

Second Segment

The five present resultant modes: Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

3

Third Segment

The five present causal modes: Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra.

4

Fourth Segment

The five future resultant modes: Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.



Kilesa Vaṭṭa (Cycle of Defilements)

Past Kilesa Vaṭṭa

Avijjā, Taṇhā, and Upādāna from the first segment.

Present Kilesa Vaṭṭa

Taṇhā, Upādāna, and Avijjā from the third segment.

Nature

These represent mental defilements that drive the cycle of rebirth.

Sacca Classification

All elements of Kilesa Vaṭṭa belong to Samudaya Sacca.

Kamma Vaṭṭa (Cycle of Actions)

Past Kamma Vaṭṭa

Saṅkhāra and Kamma-Bhava from the first segment.

Present Kamma Vaṭṭa

Bhava and Saṅkhāra from the third segment.

Nature

These represent volitional actions that generate karma and lead to rebirth.

Sacca Classification

All elements of Kamma Vaṭṭa belong to Samudaya Sacca.

Vipāka Vaṭṭa (Cycle of Results)

1

Present Vipāka Vaṭṭa

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā from the second segment.

2

Future Vipāka Vaṭṭa

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā from the fourth segment.

3

Nature

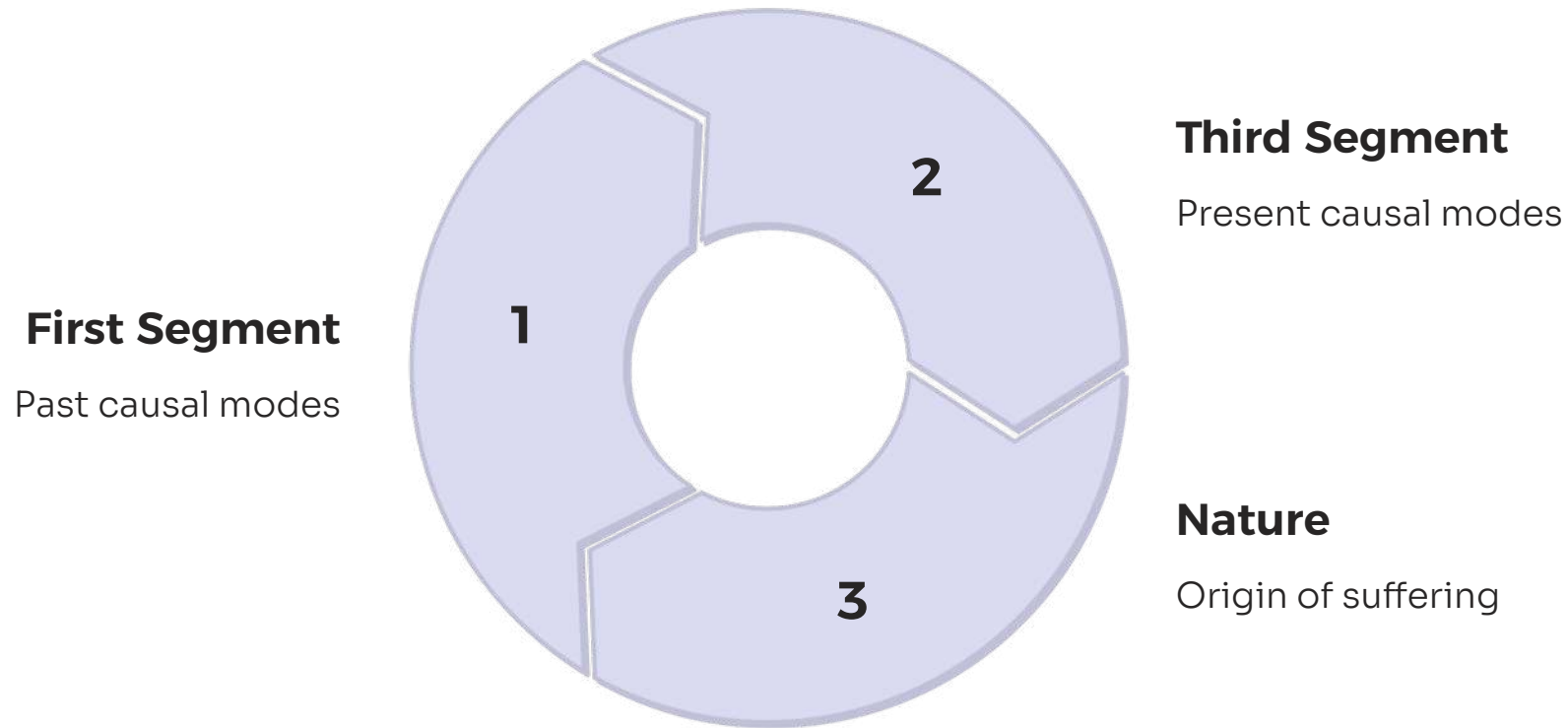
These represent the resultant phenomena that arise from past and present causes.

4

Sacca Classification

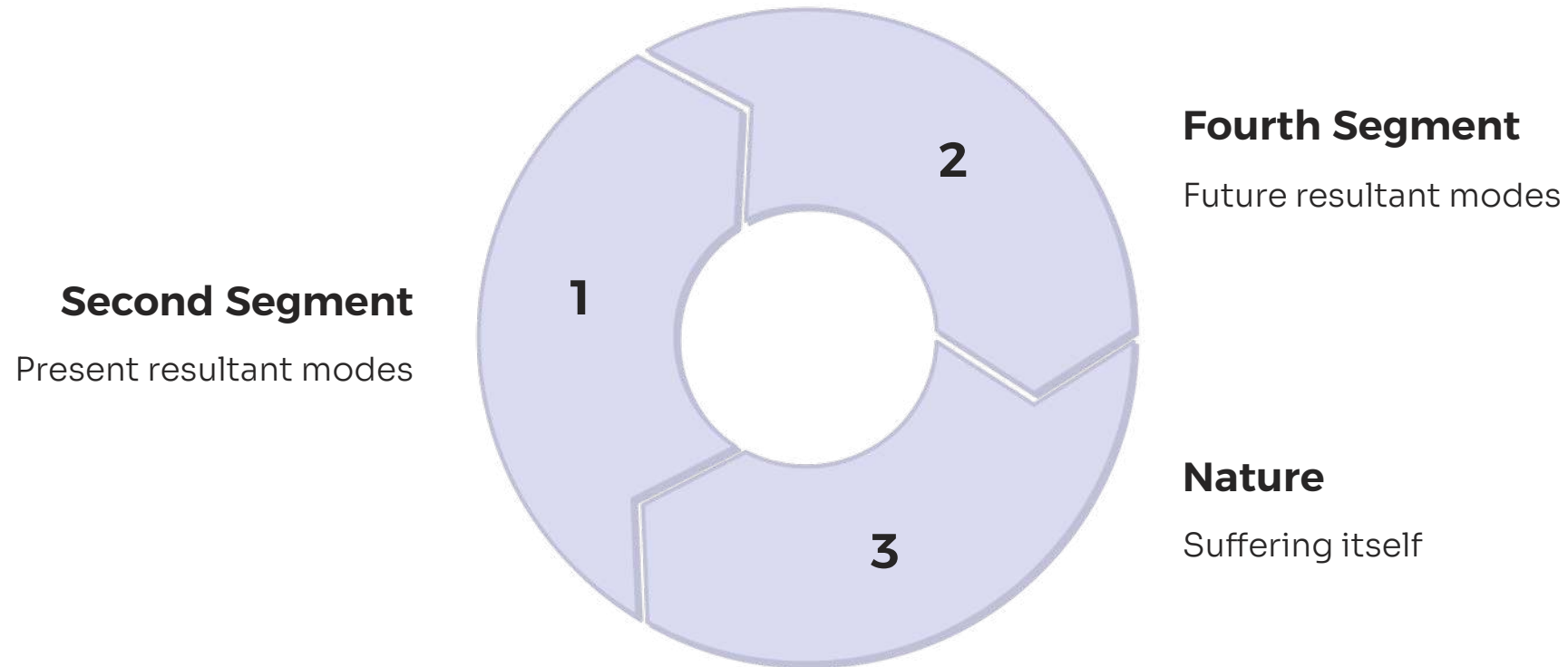
All elements of Vipāka Vaṭṭa belong to Dukkha Sacca.

Samudaya Sacca (Truth of Origin)



Samudaya Sacca represents the truth of the origin of suffering in Buddhist philosophy. It encompasses the causal modes in both the first segment (past) and the third segment (present), though they differ in terms of period. In the past, Avijjā (ignorance) led to Samudaya Sacca, while in the present, Taṇhā (craving) leads to it.

Dukkha Sacca (Truth of Suffering)



Dukkha Sacca represents the truth of suffering in Buddhist philosophy. It encompasses the resultant modes in both the second segment (present) and the fourth segment (future), though they differ in terms of period. The five Khandhas (aggregates) in both segments exhibit the characteristics of arising and passing away, which is the fundamental nature of suffering.

The Importance of the Present Moment

Past Has Gone

Since the past has gone, it cannot be utilized for practice.

Future Not Arrived

Since the future has not arrived yet, it cannot be utilized for practice.

Present Opportunity

We are currently in the second (present) segment, which provides the opportunity for practice and liberation.

Focus of Practice

The present five Khandhas (Dukkha Sacca) should be the focus of contemplation and insight.



The Path to Liberation from Saṃsāra

1

Learning

Understanding the concepts of Paticcasamuppāda

2

Comprehension

Deeply grasping the meaning through contemplation

3

Practice

Applying the understanding in meditation

4

Insight

Developing direct insight into the nature of reality

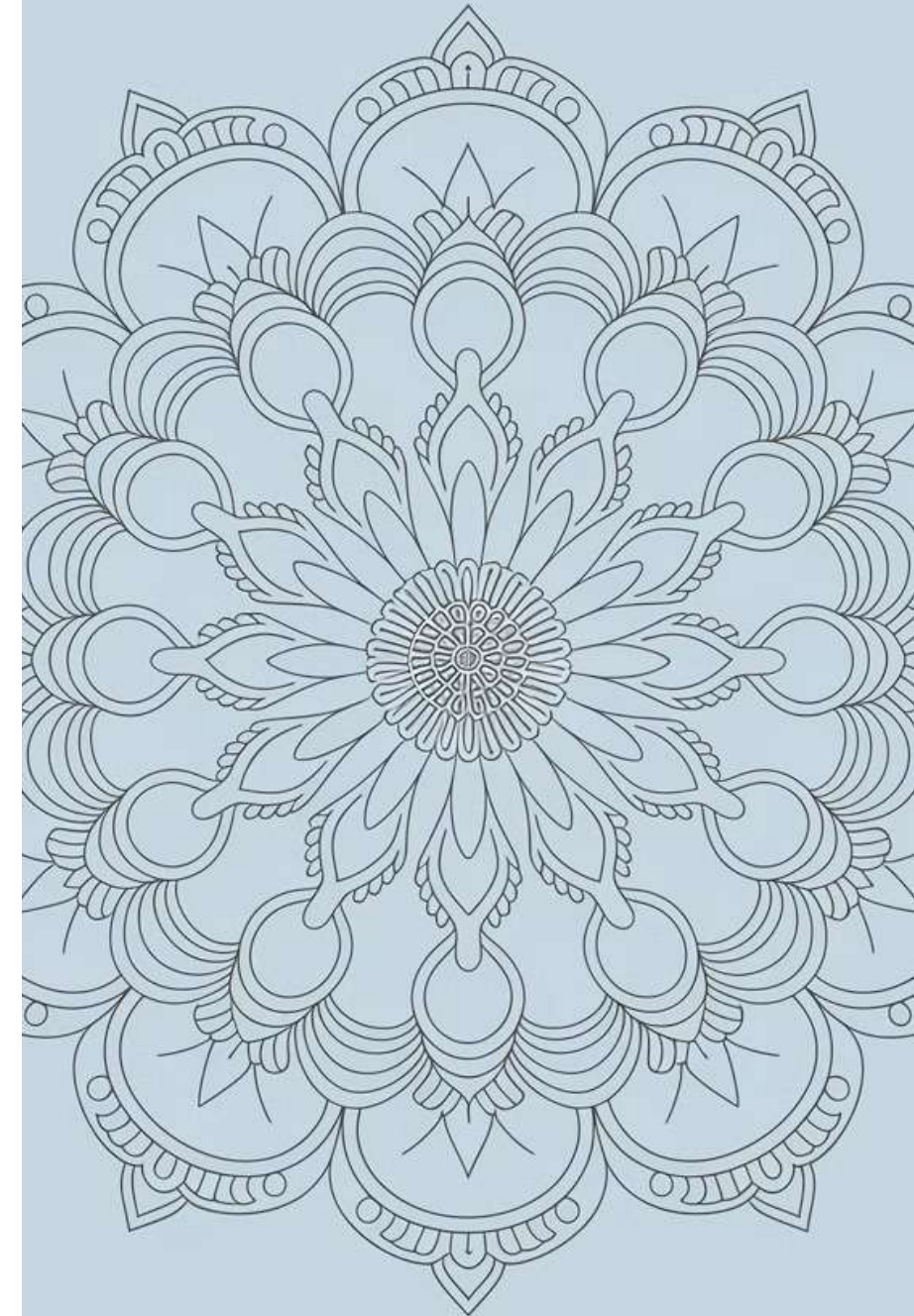
5

Liberation

Freedom from Saṃsāra (rounds of rebirth and death)

The Twenty Modes of Paticcasamuppāda

Segment	Category	Modes	Sacca
First	Past Causal	Avijjā, Saṅkhāra, Taṇhā, Upādāna, Bhava	Samudaya
Second	Present Resultant	Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, Vedanā	Dukkha
Third	Present Causal	Taṇhā, Upādāna, Bhava, Avijjā, Saṅkhāra	Samudaya
Fourth	Future Resultant	Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, Vedanā	Dukkha



The Three Vaṭṭas (Cycles)

Kamma Vaṭṭa

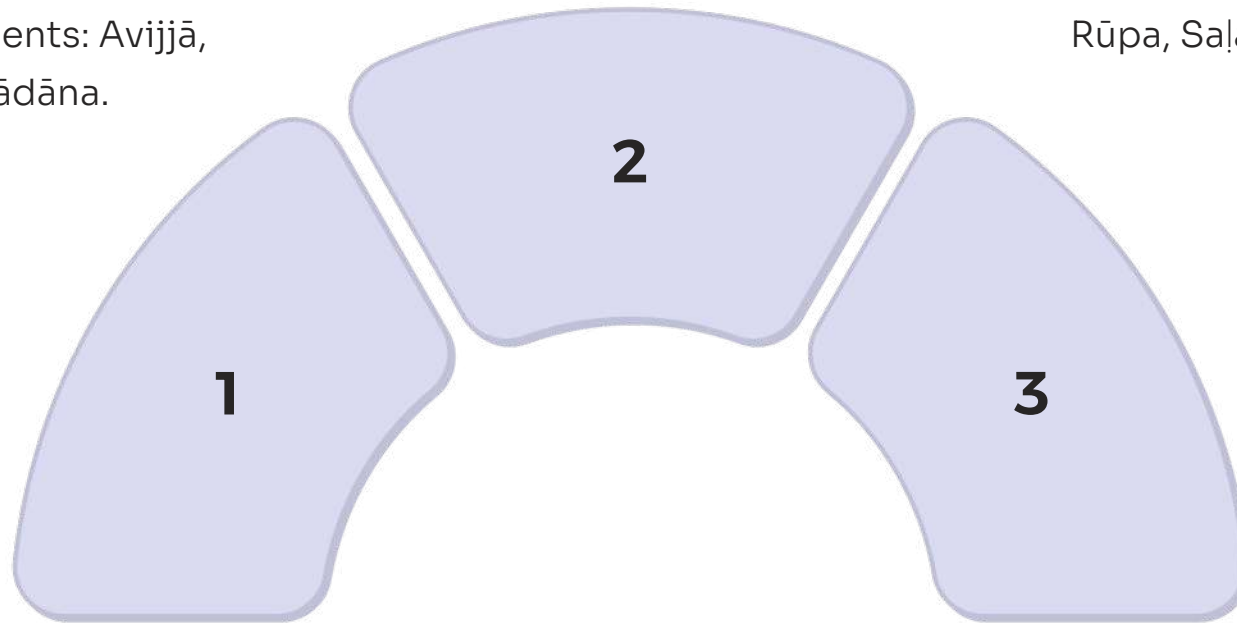
The cycle of actions: Saṅkhāra and Bhava.

Kilesa Vaṭṭa

The cycle of defilements: Avijjā, Taṇhā, and Upādāna.

Vipāka Vaṭṭa

The cycle of results: Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.



Breaking the Cycle of Saṃsāra

1

Understanding Paticcasamuppāda

Comprehending the twenty modes of dependent origination.

2

Recognizing the Present Moment

Focusing on the present five Khandhas (Dukkha Sacca).

3

Developing Insight

Seeing the true nature of the five Khandhas as impermanent, unsatisfactory, and non-self.

4

Achieving Liberation

Breaking free from the cycle of rebirth and death.



The Relationship Between Past and Present

Past Causes

Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava from the first segment led to the present results.

Present Results

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā in the second segment are the results of past causes.

Present Causes

Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra in the third segment will lead to future results.

The Relationship Between Present and Future

Present Causes

Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra from the third segment will lead to future results.

Future Results

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā in the fourth segment will be the results of present causes.

Breaking the Cycle

By eliminating Taṇhā (craving) in the present, we can prevent future suffering.

The Significance of Avijjā (Ignorance)



Root Cause

Avijjā is considered the root cause of suffering in the past causal modes.

Present Continuation

Avijjā continues to operate in the present causal modes.

Nature of Ignorance

It represents ignorance about the Four Noble Truths and the true nature of reality.

Breaking the Cycle

By eliminating Avijjā through wisdom and insight, the cycle of rebirth can be broken.

The Significance of Taṇhā (Craving)

Present Driver

Taṇhā is considered the primary driver of suffering in the present causal modes.

Three Types

Sensual craving, craving for existence, and craving for non-existence.

Relationship to Dukkha

According to the Second Noble Truth, Taṇhā is the origin of suffering.

Breaking the Cycle

By eliminating Taṇhā through practice, the cycle of rebirth can be broken.



The Significance of the Five Khandhas

1

Identification

The five Khandhas are often mistakenly identified as "self" or "I."

2

True Nature

They are actually impermanent, unsatisfactory, and non-self (Anicca, Dukkha, Anatta).

3

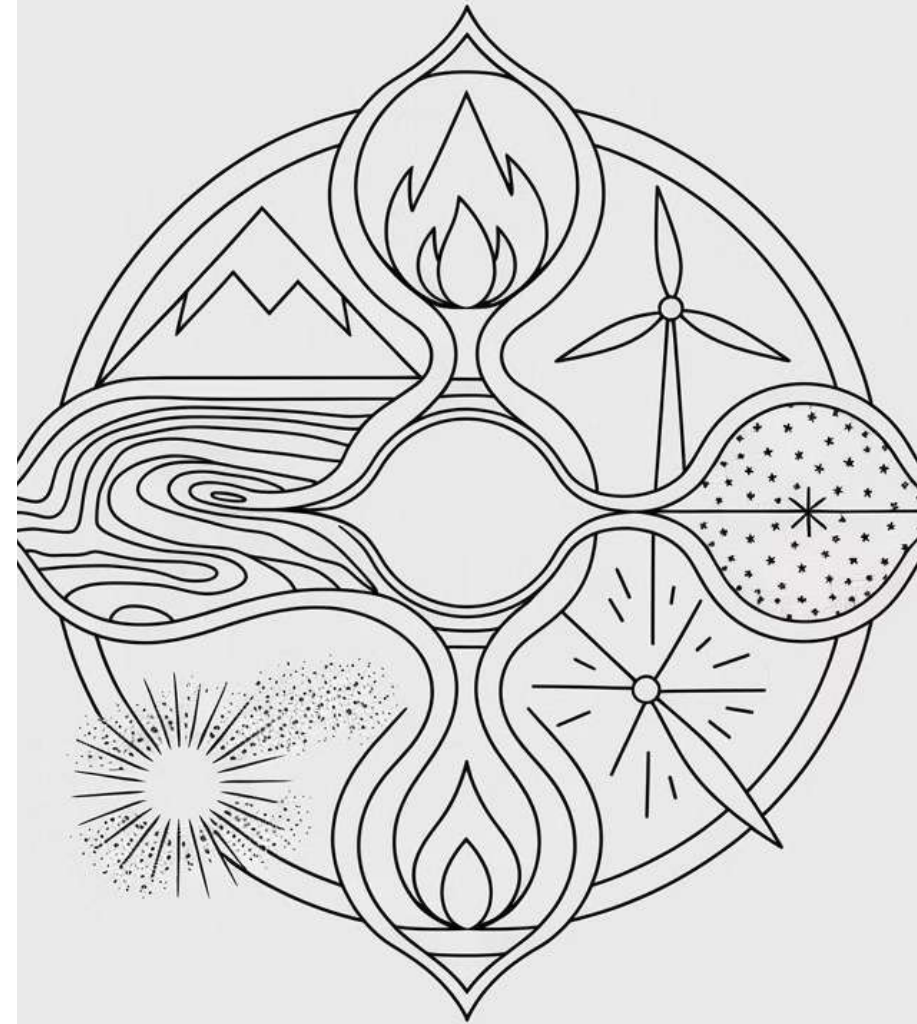
Present Focus

The present five Khandhas should be the focus of contemplation and insight.

4

Liberation

By seeing their true nature, attachment is released and liberation is achieved.



The Four Noble Truths in Paticcasamuppāda

Dukkha Sacca

The Truth of Suffering:
Represented by the five
Khandhas in the second
and fourth segments.

Samudaya Sacca

The Truth of the Origin
of Suffering:
Represented by the
causal modes in the first
and third segments.

Nirodha Sacca

The Truth of the
Cessation of Suffering:
Represented by the
cessation of the causal
modes.

Magga Sacca

The Truth of the Path:
Represented by the
practice that leads to
the cessation of the
causal modes.

The Practical Application of Paticcasamuppāda

Learning

Study and understand the twenty modes of Paticcasamuppāda.

Contemplation

Reflect on how these modes operate in your own life.

Meditation

Observe the five Khandhas in the present moment through mindfulness meditation.

Insight

Develop direct insight into the impermanent, unsatisfactory, and non-self nature of the five Khandhas.

Liberation

Achieve freedom from craving, attachment, and the cycle of rebirth.

The Importance of Understanding Paticcasamuppāda

1 Core Teaching

Paticcasamuppāda is considered one of the most important teachings of the Buddha.

2 Middle Way

It represents the Middle Way between eternalism and nihilism.

3 Practical Guidance

It provides practical guidance for breaking the cycle of rebirth and suffering.

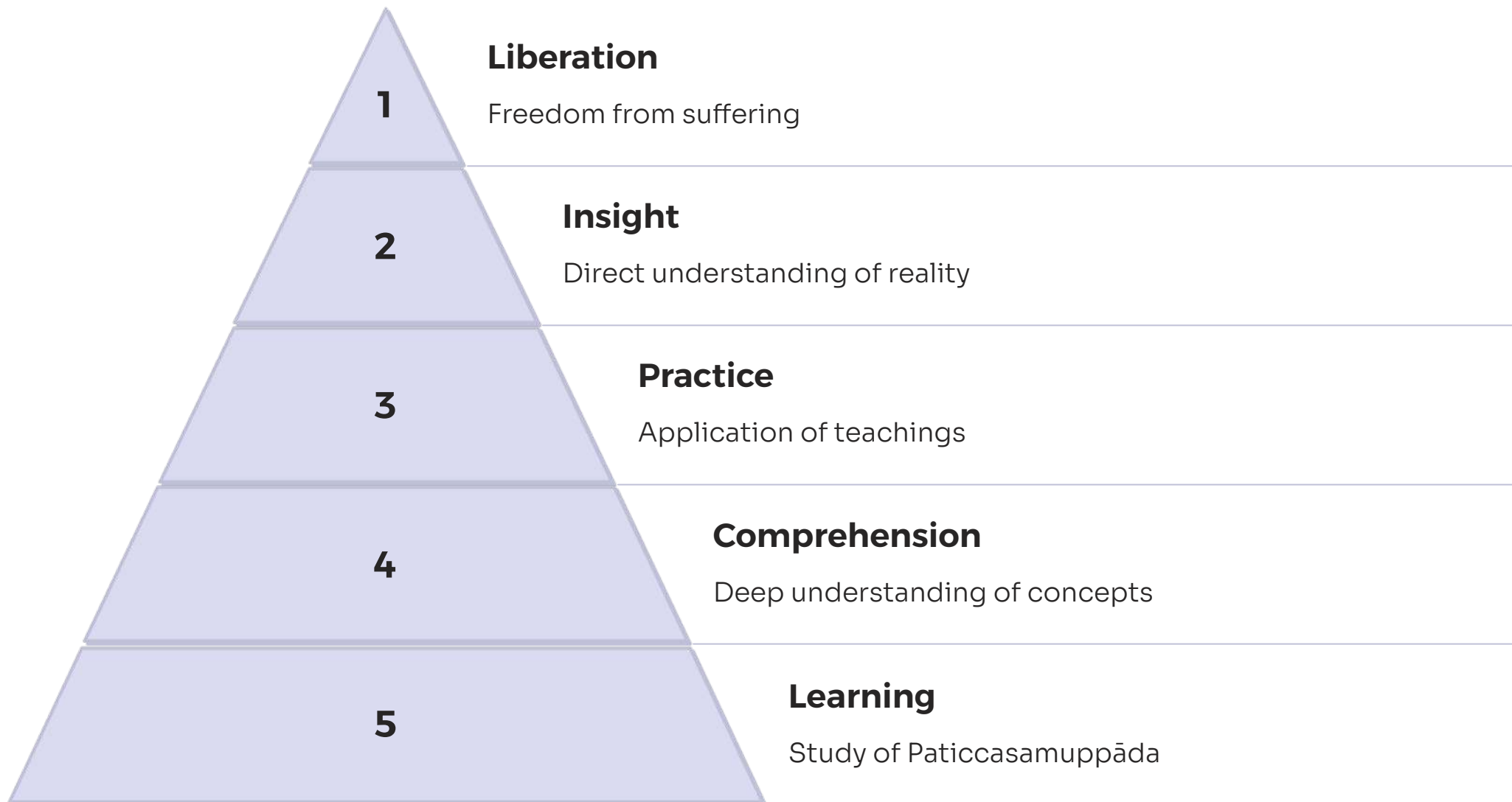
4 Comprehensive Framework

It offers a comprehensive framework for understanding the nature of existence.

5 Path to Liberation

Understanding and applying its principles is essential for achieving liberation from Saṃsāra.

The Path to Liberation from Saṃsāra



These eight are to be learned and comprehended; this is the path to liberation from Saṃsāra (rounds of rebirth and death). By understanding the twenty modes of Paticcasamuppāda across the four segments, and by focusing on the present moment, one can break free from the cycle of suffering and achieve lasting peace.

Chapter 7 — *Avijjā*: Not Knowing What Hurts (and What Heals)

Chapter aim

To understand *avijjā* not as a lack of book knowledge, but as a lived misreading of experience that hides the Four Noble Truths, powers the first step of the Wheel, and can be undone precisely where we meet feeling.

Key terms (quick box)

- **Avijjā** — not-knowing/mis-knowing the Four Noble Truths in the very moment of experience.
- **Moha** — delusion; the affective “fog” of *avijjā*.
- **Diṭṭhi** — views; hardened stories that spring from ignorance.
- **Pamāda** — heedlessness; the behavioral drift that follows ignorance.

1) What *avijjā* actually is

When the Buddha speaks of *avijjā*, he isn’t saying we need more facts. He points to a blindness about **what** is happening, **how** it’s happening, and **what** to do with it. Four blind spots define it:

1. Not recognizing **dukkha**: we treat the five aggregates as if they could be secured and owned.
2. Not seeing **craving** as the immediate origin of that *dukkha*.
3. Not trusting **cessation** as a real possibility.
4. Misunderstanding **the path** as techniques that decorate the self rather than deconstruct clinging.

In plain life, *avijjā* shows up as everyday certainty about things that aren’t actually so. “If I get this, I’ll be at ease.” “If I avoid that, I’ll be safe.” “If I hold this view hard enough, reality will obey.” *Avijjā* isn’t cynical; it’s **confused optimism** about strategies that cannot deliver.

2) Where *avijjā* sits on the Wheel

On the Mogok Wheel, *avijjā* is in the **Past Cause** quadrant, paired with *saṅkhārā*. It is also one of the **two roots** (with *taṇhā*) that “hold the contents together,” like the glue and heat that keep the pot boiling. That placement says two things:

- We are living **inside** the effects of prior not-knowing — today’s stream of consciousness, body-and-mind, six doors, contact, and feeling are present **results**.
- Yet right now we are also laying **fresh causes**, and those causes will be shaped by how we read feeling in the present.

Thus, *avijjā* is not just a cosmological “first.” It is the **current background** against which we either repeat the cycle or exit it.

3) How *avijjā* misreads the six doors

Open any door — eye, ear, nose, tongue, body, mind — and experience comes as quick packets: object appears, there is contact, a feeling tone colors it, the mind leans. *Avijjā* interferes at each step:

- **At appearance:** it treats aggregates as a **unitary owner**. The mind says “I see,” then quietly swaps “I” for the whole event.
- **At contact** (*phassa*): it assumes contact carries a verdict (“good/bad for me”) rather than being a neutral meeting of base–object–consciousness.
- **At feeling** (*vedanā*): it confuses felt tone with instruction — “pleasant means grasp; unpleasant means resist; neutral means drift.”
- **At leaning:** it installs a **view** in place of fresh attention: “This always happens,” “People like him are...,” “I am the kind of person who...”

Because of that misreading, the mind is already halfway across the **C2 bridge** (*vedanā*→*taṇhā*) before wisdom gets a turn.

4) The company *avijjā* keeps: moha, diṭṭhi, vicikicchā

Avijjā rarely travels alone.

- **Moha** is its foggy feel — the dullness that forgets to check what’s actually happening now.
- **Diṭṭhi** is its hardened mask — the story that refuses to be questioned.
- **Vicikicchā** (doubt) is its jitter — the inability to commit to the path because nothing has been tested long enough to bear fruit.

A helpful diagnostic: **fog** → **story** → **jitter**. When you sense that sequence, assume *avijjā* is active.

5) The two extremes it prefers

The Buddha warns against eternalism (“there is a permanent essence to cling to”) and nihilism (“nothing matters, so grasp anyway”). *Avijjā* loves both. In practice:

- **Eternalist reflex:** “If I perfect this identity — the kind teacher, the accomplished meditator, the successful professional — suffering will stop.” (*Bhava-taṇhā* sneaks in.)
- **Nihilist reflex:** “Since everything is empty, it doesn’t matter what I do.” (So craving and clinging run the show unchallenged.)

Middle Way reading: forms, feelings, perceptions, formations, and consciousness **arise by conditions**; they have real causal force **and** no owner. Because they are conditional, they can be **trained**; because they are ownerless, they can be **released**. That’s the path between extremes.

6) Micro-case studies (seeing *avijjā* at work)

A. The compliment

A colleague praises your work. Pleasant feeling blooms. *Avijjā* whispers, “This says something essential about me.” Next time the praise dips, dukkha spikes. Correction: name the feeling, enjoy gratitude, decline ownership. The work can be good; the “me” need not be large.

B. The ache

A knee twinge arises while sitting. *Avijjā* merges sensation with identity: “My bad knee is acting up; I can’t meditate.” Watch the merger. Re-label: “Painful feeling at the knee is known.” You just pulled the wire out of the identity amplifier.

C. The news feed

A headline hits the ear. Unpleasant feeling. *Avijjā* leaps to view: “They are horrible; I am righteous.” See the leap. Step back to contact and feeling; re-engage from care rather than self-protection.

7) Undoing *avijjā*: where and how

You cannot argue *avijjā* into silence with spreadsheets of doctrine. You **see through** it by training attention at the **hinge** where it does most damage: **feeling**.

- **Name feeling accurately, early, and often.** Short tags — “pleasant,” “painful,” “neutral” — at the moment of contact. No narrative, just clarity.
- **Sense the lean.** The body tilts inward for “more,” stiffens for “away,” slumps for “ignore.” Name the lean (“wanting,” “resisting,” “drifting”) before it owns the scene.
- **Widen the frame.** Include posture, breath, and space in awareness. Narrow attention breeds ownership; wide attention loosens it.
- **Update the task.** First Truth: “This is dukkha to be fully understood.” Second Truth: “This craving is to be abandoned.” Recite it under your breath if needed. The mind behaves as it is reminded.

- **Collect evidence.** When the chain **doesn't** launch because you named feeling early, note that. This is **katañña** (knowledge of accomplishment): confidence grows from proof, not slogans.

8) Five micro-habits for an *avijjā* audit

1. **Door of the day** — pick one sense door each morning (ear on Monday, eye on Tuesday...). During that day, your job is to notice feeling at that door within two seconds of contact.
2. **One-breath pause** — before making a choice you'll live with for hours (sending a message, eating, buying), take one breath and label the dominant feeling.
3. **Kind reality check** — when you hear yourself say “always/never,” smile and ask, “What is real **now**?”
4. **No secret contracts** — when pleasure arises, don't form the pact “you must stay.” When pain arises, don't form the pact “you must go.”
5. **Evening line** — write one line each night: “Today *avijjā* said X; wisdom replied Y.”

9) Common pitfalls (and kinder alternatives)

- **Pitfall:** “I must destroy ignorance.”
Alternative: “I will **learn** conditions.” Less war, more curiosity.
- **Pitfall:** “If I understand this chapter, *avijjā* is gone.”
Alternative: “Understanding **applies** at the next contact.” Study is seed; practice is harvest.
- **Pitfall:** “I'm a person who is always deluded.”
Alternative: “Right now, contact–feeling are known.” Identity claims are *avijjā*'s favorite hiding place.

10) Recap

- *Avijjā* is lived misreading, not lack of facts.
- It sits at **Past Cause** and acts as a **root**; it skews present contact by misreading **feeling**.
- Its companions (fog, story, jitter) are recognizable patterns you can interrupt.
- Undoing *avijjā* begins where it bites: at **C2**, the junction of feeling and craving. Name feeling; see the lean; widen the frame; remember the task; collect evidence.

11) Practice prompt

For seven days, keep a **Feeling & Lean Log**. For three episodes per day, capture:

- Contact (“sound,” “thought,” “taste”)
- Feeling (“pleasant,” “painful,” “neutral”)
- Lean (“wanting,” “resisting,” “drifting”)
- Action (what you actually did)
- Result (after-taste 10 minutes later)

By the week’s end, patterns of *avijjā* will be obvious — and so will the points where you can step off the Wheel.

Chapter 8 — *Saṅkhārā*: The Builders of the Path You Walk

Chapter aim

To understand *saṅkhārā* as will-shaped constructions that plant seeds for future experience; to distinguish the **link** of *saṅkhārā* from the **aggregate** of *saṅkhārā*; and to learn practical ways to redirect this builder-energy so the Wheel slows instead of speeds.

Key terms (quick box)

- **Saṅkhārā (link)** — kammically potent volitions conditioned by past *avijjā*; they seed future results.
- **Bhisaṅkhāra** — “special constructions”: wholesome, unwholesome, imperturbable.
- **Cetanā** — intention/volition; the “captain” of kamma among mental factors.
- **Saṅkhārakkhandha (aggregate)** — the broad family of mental formations appearing now (not all are kammically potent).

1) Two senses of *saṅkhārā* you must not mix up

The word *saṅkhārā* can mean:

1. The **link** in Dependent Origination: past volitions powered by *avijjā*, which **condition present consciousness** and other present results.

2. The **aggregate** in present experience: the whole set of mental formations appearing **now** (intending, planning, effort, attention, delight, ill will, energy, and so on).

The link points to **seeded momentum**; the aggregate points to **current mental activity**. When you mistake the present aggregate for the past link, you either take present mood as fate (“I’m stuck; this is just my karma”) or you ignore the force of habit (“I can do anything tonight and tomorrow will be fresh”). Keeping the distinction clear is already liberating.

2) The three “builder tones”

The tradition classifies kammically potent formations into three broad tones:

- **Wholesome** (*puññā-bhisaṅkhāra*) — formed with generosity, kindness, restraint, clarity. They build momentum toward lighter mind and happier realms.
- **Unwholesome** (*apuññā-bhisaṅkhāra*) — formed with greed, aversion, delusion. They set in motion painful after-tastes and lower states.
- **Imperturbable** (*āneñjā-bhisaṅkhāra*) — formed in very subtle absorptions; steady but still within saṃsāra unless wisdom cuts clinging.

You can hear the ethical engineering here: *saṅkhārā* are how the heart **tilts** the future.

3) Cetanā: the small captain steering a huge ship

Among many mental factors, **intention** is the one that aims the mind and body. Intention chooses a word, moves a hand, looks away, presses “send,” imagines revenge, forgives. In the absolute briefness before you act, intention is already shaping tomorrow’s weather. You experience it as a tiny readiness in the chest, the throat, the hands — the “now I will…” sensation. Mastering this micro-moment is the difference between repeating yesterday and building a different day.

4) Where *saṅkhārā* sits on the Wheel (and why that matters)

Saṅkhārā shares the **Past Cause** quadrant with *avijjā*. Together they condition the **Present Effect**: consciousness, name-and-form, six bases, contact, feeling. This teaches a humble and empowering truth:

- **Humble** — much of what you meet today is the flowering of yesterday’s building. Blame and self-praise can quiet down.
- **Empowering** — even now, the **Present Cause** (*taṇhā*→*upādāna*→*bhava*) is being shaped by your **current** intentions. If you train intention at feeling, the next hour, week, and year can be different.

Said another way: **past saṅkhārā built your house; present intention decides how you live in it.**

5) The mechanics of habit (how builders get fast)

Habits form when intention, action, and after-taste repeat **without clear seeing**. A loop:

1. Contact at a door.
2. Feeling (pleasant/painful/neutral).
3. **Unseen** intention leans in the practiced direction.
4. Action happens almost by itself.
5. An after-taste (relief, buzz, dullness) **teaches** the mind that this was a good move.
6. Expectation grows, shortening the gap next time.

Three elements accelerate habit:

- **Speed** (no pause at feeling),
- **Story** (a view that rationalizes the choice),
- **Reward** (even a tiny hit of relief).

Your training will target those three.

6) Redirecting the builders: five practical levers

Lever 1 — The one-breath wedge

Insert a single breath between **feeling** and **first move**. Notice how intention wants to launch. Put exact words to the aim: “I intend to say X because I want Y.” Accuracy cuts compulsion.

Lever 2 — The after-taste test

Before acting, ask, “How will this taste 10 minutes from now?” If you can’t imagine a clean after-taste, that’s a warning light.

Lever 3 — Replace, don’t just remove

Unwholesome momentum doesn’t vanish; it must be **outcompeted**. Replace harsh speech with **brief silence + question** (“What do you need right now?”). Replace doom-scrolling with **3 mindful breaths + stand up**. Builders need a new job.

Lever 4 — Friction on cues, grease on goods

Make unhelpful choices slightly harder (sign out, move the app, place sweets higher up); make helpful ones easier (water on desk, cushion in view, notebook open). You’re reshaping **conditions**, not wrestling with willpower alone.

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Lever 5 — Pre-commit in public

Tell a friend or your community: “For seven days I will....” Intention thickens when witnessed. Kamma loves consistency.

7) Ethical architecture: the ten wholesome roads (quick map)

While this book stays close to *Paṭicca-samuppāda*, it helps to remember the classic **wholesome** and **unwholesome** roads. Briefly, avoid killing, stealing, sexual misconduct; false, divisive, harsh, and idle speech; greed, ill will, and wrong view. Build the opposites: care for life, generosity, contentment; truth, reconciliation, gentleness, meaningful words; non-greed, goodwill, right view. This isn’t moralism; it’s **engineering**. Such choices alter what tomorrow’s consciousness lands in.

8) The difference between *saṅkhārā* (link) and *bhava* (becoming)

Students often ask: “If *saṅkhārā* are builders, what is *bhava* in the Present Cause?” A clean way to remember:

- **Saṅkhārā (link)** are **past** kammic builders whose fruits are ripening **now** as your present stream of experience.
- **Bhava** is the **current** engine of becoming — the active gearing-up of identity and existence that, if fueled, will lead to **future birth**.

Think of *saṅkhārā* as **old momentum**, *bhava* as **live gearing**. Training intention at feeling modifies *bhava* right now; over time, it also changes the stock of *saṅkhārā* that will ripen later.

9) Micro-case studies (redirecting builders)

A. The second slice

Pleasant taste contacts. Habitual intention: reach for more. One breath wedge. You read the after-taste honestly: heaviness and regret. You choose tea instead. Result: a clean, light after-taste. That clean taste **teaches** the builder to like simplicity.

B. The sharp reply

A message stings. Habitual intention: retaliate with a clever jab. One breath wedge; name the lean (“anger wanting release”). Replace with “brief silence + question.” The conversation softens; the relationship remains intact. That relief **rewards** the new habit.

C. The late-night scroll

Neutral feeling turns dull. Habitual intention: seek stimulation. You create friction (phone in another room). You grease the good (book on the nightstand). Intention finds the easier path. Sleep improves; morning clarity rises. Builders learn where to go.

10) Pitfalls (and kinder corrections)

- **Pitfall:** “My past *saṅkhārā* doom me; I have no choice.”
Correction: Much of your **present effect** is old fruit, yes. But your **present cause** is wide open. The wedge at feeling is always available.
- **Pitfall:** “I’ll out-argue my habits.”
Correction: Habits run on conditions. Adjust cues, friction, rewards. The body is part of the mind.
- **Pitfall:** “If I do wholesome things for a week, I deserve only pleasant results.”
Correction: Old seeds will still sprout. Don’t negotiate with weather. Just keep planting.

11) A builder’s training plan (7 days)

Day 1 — Map your cues. List three times you reliably make a choice you dislike. Identify the cue (time, place, feeling).

Day 2 — One-breath wedge. Insert one full breath at each cue. Record what intention wanted.

Day 3 — Replace. Design a precise substitute action for each cue.

Day 4 — Friction/grease. Make old choice harder, new choice easier.

Day 5 — After-taste tracking. Write a two-column log: “Action → 10-minute taste.”

Day 6 — Public note. Tell someone your plan; report your experience.

Day 7 — Review. Which lever moved the most? Keep that one; add one more.

12) Recap

- *Saṅkhārā* as **link** = past volitions that built today’s weather; as **aggregate** = present formations happening now.
- Intention (*cetanā*) is the captain; tiny wedges before action reshape tomorrow.
- The training is practical: pause at feeling; predict after-taste; replace, adjust conditions, and pre-commit.
- Builders learn from **clean relief**. Give them a better lesson.

13) Practice prompt

For the next three contacts that carry strong feeling (one pleasant, one painful, one neutral), do this:

1. Name the feeling out loud (softly).
2. State the intention you notice (“I intend to...because I want...”).
3. Forecast the 10-minute after-taste.
4. Choose the action with the **cleanest** forecast.
5. Check the result at 10 minutes; write one sentence.

Repeat for one week. You will feel the **Present Cause** changing in your hands.

Chapter 9 — *Viññāṇa*: The Momentary Light of Knowing

Chapter aim

To demystify *viññāṇa* (“consciousness”) as the bare, momentary light of knowing at a sense door; to show how it depends on conditions (it isn’t a self), how it interlocks with *nāma-rūpa*, and how seeing this clearly softens clinging in daily life.

Key terms (quick box)

- **Viññāṇa** — consciousness; the momentary knowing of an object.
- **Cha-viññāṇa-kāyā** — the six classes of consciousness: eye, ear, nose, tongue, body, mind.
- **Citta** — a closely related term often used for a single “mind-moment”; here we stay with *viññāṇa* as the DO link.
- **Stream** (sota) — a metaphor for continuity without essence: events flow, but there is no fixed core.
- **C1 connector** — the teaching handle “Saṅkhārā → Viññāṇa” (past formations seed the present stream).

1) Consciousness is “knowing,” not “someone who knows”

When a sound occurs and is heard, what exactly appears? A tiny flash of **ear-consciousness** that knows the sound. When a color appears, **eye-consciousness** knows it. When a thought forms, **mind-consciousness** knows it. In each case, *viññāṇa* is not an owner behind the eyes or a captain behind the scenes; it is simply the **happening of knowing**—brief, specific, and conditioned.

This change of view is enormous. Most suffering grows around the idea that there is a single, solid “knower” who holds the scene together. The Buddha’s map asks us to meet the moment more modestly: “right now, knowing of X is happening.” Full stop.

2) Six classes, one at a time

The six classes—eye, ear, nose, tongue, body, and mind—do not run in parallel as six radios playing at once. At any given instant, **only one** class is lit. Streams of moments **alternate very quickly**: a flicker of eye-consciousness, then a thought about it (mind-consciousness), then perhaps a body sensation (body-consciousness), and so on. The speed of alternation tricks us into the impression of a continuous, multi-channel “I.” Under a microscope of mindfulness, that composite picture breaks up into discreet knowings.

A practical consequence: because consciousness is **door-specific and instant-specific**, practice is possible. We can train the mind **right at the door that is currently on**—no need to fix the whole universe at once.

3) Consciousness depends on conditions (and so it isn’t self)

Consciousness arises **dependent** on a base and an object. No eye, no eye-consciousness. No sound, no ear-consciousness. No attention toward an idea, no mind-consciousness of that idea. Moreover, past *saṅkhārā* (volitional formations) shape the **kind** of stream that appears now; that’s the Wheel’s **C1** connector: *Saṅkhārā* → *Viññāṇa*. In other words, the weather of your consciousness—its clarity or turbidity, its stickiness or ease—has been conditioned by how intention and action were cultivated before.

If something **needs** so many conditions to show up, it can’t be a sovereign self. It’s more honest to call it a **happening** than a **someone**.

4) The mutual dance with *nāma-rūpa*

In Dependent Origination, *viññāṇa* and *nāma-rūpa* are shown as **mutual supports**: when consciousness is present, mentality-materiality is present; when mentality-materiality is present, consciousness is present. Think of **seed and field**. A seed cannot sprout without a field; a field does not yield a plant without a seed. Likewise, consciousness never arises in a vacuum; it lights up only together with the mental functions (feeling, perception, volition, contact, attention) and the bodily substrate that make that particular moment possible.

This two-way dependence has two liberating lessons:

1. Because consciousness **leans on** conditions, it can be **educated** by training those conditions (e.g., cleaner attention, wiser views, gentler intention).
2. Because it doesn't stand alone, it should not be inflated into a metaphysical "Self." The knowing shines, yes, but the lamp is made of conditions.

5) Continuity without a core: the stream metaphor

If there is no knower behind knowing, why does life feel continuous? The stream metaphor does just enough work here. A stream flows; it looks continuous; you can name it and return to it. But no single water molecule **is** the stream, and the stream changes with the terrain and weather. In the same way, consciousness **flows** as an ongoing process, with patterns and memory, without needing a permanent owner. This "continuity without essence" is realistic and kind: it gives us responsibility (streams can be cleaned) without the burden of a brittle identity (streams are not statues).

6) The three ways we mis-take consciousness

a) **We take it to be one:** "There is one stable mind doing all this." Practice reveals door-specific flickers instead.

b) **We take it to be ours:** "I am the seer, hearer, thinker." Practice shows "seeing is known," "hearing is known," "thinking is known," with no proof of an owner.

c) **We take it to be enough:** "If awareness is bright, I'm done." But if brightness is loved and appropriated, it becomes a refined **clinging**. The Buddha's path goes further: not only brighten knowing, but also **understand** feeling and **release** craving.

7) Where the Wheel invites training (present tense)

Although *viññāṇa* is listed in the **Present Effect** section (a result of old builders), your **present** attention can relate to it skillfully or unskillfully. Skillful relation means:

- noticing the door that is on ("ear," "eye," "mind");
- noticing **contact** → **feeling** immediately after the light of knowing;
- refusing to leap from feeling into craving without clarity;
- remembering the **exit path** exists—knowledge can reverse the cascade.

In short, we do not **control** which moment of consciousness arises (that's old seed); we **train** how we **meet** it (that's today's cause).

8) Micro-case studies: meeting consciousness wisely

A. Pop-up thought while reading

You're reading and a thought pops up—mind-consciousness. Unseen, it usually drags attention into a side story. Trained, you label gently: "thinking... pleasant tingle... wanting to chase." One breath, then return to reading. The moment of knowing did not need a war—just clarity.

B. Music in the café

Ear-consciousness lights up with a favorite song. Pleasant feeling. Habit: grasp for more (volume up, phone out, share). New move: relish the *knowing* of sound **without** turning it into a mission. "Hearing pleasant." The light is enjoyed; the chain is not launched.

C. A stab of back pain

Body-consciousness reports a twinge. Unpleasant feeling. Habit: sew it to identity. New move: "Painful feeling is known at the back; breathing is known at the belly." Dividing attention into two simple knowings often drops the ownership and halves the suffering.

D. The looping worry

Mind-consciousness serves a worry image—again. Neutral to unpleasant feeling. Habit: try to solve it now. New move: name the door and the tone, "seeing a feared picture; unpleasant." Place it beside the breath for three cycles. Many loops die when their drama is acknowledged but not recruited.

9) Pitfalls and kinder corrections

- **Pitfall:** "I'll watch consciousness until there's only luminous awareness, then I'll cling to that."
Correction: Luminous awareness is a skillful basis, but craving can lace itself even around the bright. Keep including **feeling** and **lean** in your labels.
- **Pitfall:** "Because consciousness is conditioned, I am powerless."
Correction: Conditioned means **trainable**. You can't pick today's weather, but you can choose your **conduct** under it—this changes tomorrow's weather.
- **Pitfall:** "If only mind-consciousness would stay on, I'd be spiritual."
Correction: All six doors are legitimate practice grounds. Every door offers contact, feeling, and the chance to not ignite craving.

10) A practical lab: “Door, Feeling, Lean”

For a week, run this three-step micro-protocol fifteen times a day:

1. **Door:** name which class of *viññāṇa* is on (“eye,” “ear,” “mind,” etc.).
2. **Feeling:** tag the tone (pleasant, painful, neutral).
3. **Lean:** notice reach/resist/drift.

That’s it. No need to improve anything in the moment. Data first. By day 3–4, you’ll notice the **lean** happens almost immediately after the **feeling**; by day 6–7, you’ll notice that **naming the lean** often makes it lose authority. That de-authorizing is freedom in seed form.

11) A note for careful students: memory and continuity

You might ask, “If each moment is discrete, how does memory work?” Briefly: memory is a **present construction** using stored traces (latent dispositions, images, words). When a cue appears, mind-consciousness uses present materials to **reconstruct** a past scene. Useful, yes; proof of a solid “me,” no. Seeing memory as a talented **reconstructor** rather than a perfect **recorder** stops many identity dramas at the start.

12) Recap

- *Viññāṇa* is momentary knowing at a sense door, conditioned and specific.
- It alternates; there isn’t one monolithic knower behind the lights.
- It depends on *saṅkhārā* (past builders) and interlocks with *nāma-rūpa* (seed/field).
- Practice adds clarity at the next two steps—**contact** and **feeling**—so craving doesn’t hijack the show.
- A simple daily lab—Door, Feeling, Lean—turns the theory of consciousness into a softening of clinging in real time.

Chapter 10 — *Nāma-Rūpa*: Mind & Matter, the Twin Support

Chapter aim

To understand *nāma-rūpa* as the paired appearance of mentality and materiality; to learn the practical meaning of the five mental factors included in “*nāma*” and the four great elements in “*rūpa*”; to see how *nāma-rūpa* and *viññāṇa* sustain each other; and to practice separating mind-events from body-events so clinging has fewer hiding places.

Key terms (quick box)

- **Nāma** — mentality: feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), contact (*phassa*), attention (*manasikāra*).
- **Rūpa** — materiality: four great elements (earth/solidity, water/cohesion, fire/temperature, air/motion) and forms derived from them (e.g., sense organs).
- **Two sheaves of reeds** — a classic image: *nāma-rūpa* and *viññāṇa* stand leaning on each other.
- **Present Effect** — on the Mogok Wheel, *nāma-rūpa* sits here: what you are living **now** is fruit of past building.

1) Why the “pair” matters

Experience is never just “mind” or just “body.” A moment of awareness arrives as a **pair**: some mental coloration and some material substrate show up together. You intend to speak (mentality); your mouth moves (materiality). You stub your toe (materiality); a flash of unpleasant feeling and labeling appears (mentality). The Buddha’s map sanctifies this common sense: we practice **in the pair**, not in fantasy.

Why does this matter? Because many of our tangles come from confusing the two. We treat physical processes as if they were moral failures (“My back is tight—what’s wrong with me?”) or treat mental habits as if they were immovable lumps (“I’m just an angry person”). Seeing **which side of the pair** we’re dealing with makes wise action obvious.

2) *Nāma*: five functions you can learn to read

(a) Feeling — *vedanā*

The tone of the moment—pleasant, painful, neutral. It paints experience and, if unrecognized, **drives** craving. Right labeling here is the famous **cutting point** of the chain.

(b) Perception — *saññā*

The mind’s label maker. It recognizes patterns, assigns names, says “dog,” “music,” “my friend’s voice.” This is incredibly useful, but when it over-confidently labels (“insult,” “rejection”) before checking, drama starts.

(c) Volition — *cetanā*

The *doer* among the five. It inclines toward an action: picking up a cup, crafting a sentence, turning away. This is the **steering wheel** of kamma in the present.

(d) Contact — *phassa*

The precise meeting of base, object, and matching consciousness. Contact is not yet emotion or meaning; it’s the crisp **touch point** that sets off feeling.

(e) Attention — *manasikāra*

The angle of the inner camera. Attention selects and orients. If it fixates on a grievance, the whole scene turns red; if it widens to include breath and posture, heat cools on its own.

Together these five are the **software** of the moment. By learning to identify them, you turn a shapeless “mood” into a **workable** set of functions.

3) *Rūpa*: the elements always on the move

Earth (solidity): hardness/softness, the sense of mass and pressure.

Water (cohesion): stickiness, fluidity, how things hold together.

Fire (temperature): warmth/coolness, the rate of change; think metabolism.

Air (motion): vibration, tension, expansion/contraction; especially vivid in breath and posture.

Every bodily sensation you have can be described in this element-language. It is a compassionate language, because it takes the **personal sting** out of pain: instead of “my failed knee,” we meet “pressure + heat + motion.” Pain becomes specific, movable, and thereby more bearable. In addition to the four primaries, there are **derived forms**: sense organs, visible form, sounds, flavors, odors, and so on—the theater in which mentality plays.

4) The mutual support with *viññāṇa*

The classic image is two sheaves of reeds leaning against each other: **take one away and the other falls**. When knowing is present, the pair of mentality-materiality is there; when mentality-materiality is there, knowing is there. This is not philosophy—it’s practice advice. If your knowing is dull, **brighten the body** (sit upright, open the chest) and aim **attention** (a component of *nāma*). If the body is agitated, use **attention** to widen the frame and **volition** to release unnecessary effort. In both cases, you are rearranging the pair so that the next moment of consciousness is cleaner.

5) Where *nāma-rūpa* sits on the Wheel (and how to use that)

On the Mogok Wheel, *nāma-rūpa* is part of the **Present Effect** segment—the fruit of past building now in hand. We cannot cancel the body we woke up in this morning, nor the entire mood that carried over. But the pair is **malleable** in the present: attention can widen; perception can be retuned; volition can choose a gentler sentence; posture can shift; breath can be eased. Those shifts in *nāma* and *rūpa* change **contact**, **feeling**, and the likelihood that **craving** will catch fire. You are not trapped in the pair; you are **responsible** with the pair.

6) Common confusions about the pair

- “**Mind makes matter.**” In the practice sense, mind strongly **influences** matter (posture, breath, expression), but matter also **conditions** mind (sleep, nutrition, hormones). Don’t reduce the pair to a slogan; work with both.
- “**Matter is coarse, mind is pure.**” Both can be coarse or refined. A settled posture is delicate; a stormy thought is coarse.
- “**Rūpa is a prison.**” Seen as elements, the body is not a jailer but a **teacher**: heat rises; we cool it; pressure grows; we distribute it. This is wisdom wearing a physiology badge.

7) Micro-case studies: freeing the pair

A. The difficult conversation

Heart racing (air/tejo elements), throat tight (earth/water), mind labeling “attack,” attention locked on the other’s face. Training move: widen **attention** to include belly and feet; name **feeling** accurately; soften **volition** toward the next sentence (“I want to understand...”). In minutes, the pair changes: temperature drops, labels update, contact is no longer a fuse.

B. The sweet craving at night

Pleasant memory arises (perception), salivation and warmth in the mouth (rūpa), attention zooms to the cookie jar, volition leans. New move: stand up, drink water (rūpa shift), keep **attention** on the **after-taste forecast** (nāma shift), and breathe into the chest (rūpa). Often the wanting fades because the pair was adjusted.

C. The meditation droop

Neutral feeling grows, attention dulls, head nods (air/earth), perception repeatedly labels “failure.” New move: open eyes slightly, straighten spine (rūpa), form an intention for **three crisp breaths** (nāma), relabel the scene as “low energy—training in gentleness.” The practice continues without a war.

8) Element practice: a doorway out of “me”

Set a 10-minute timer. Pick one spot (knee, cheek, palm). Slowly scan for:

- **Hard/soft (earth)**
- **Warm/cool (fire)**
- **Tight/loose or moving/still (air)**
- **Smooth/sticky or cohesive/crumbly (water)**

Change labels every 10–20 seconds. No story is needed; just the **element word** that fits best **now**. Two results follow: (1) pain or pleasure becomes **impersonal** and more workable; (2) the mind learns to love **specifics** rather than general drama. This is a direct antidote to *upādāna* (clinging).

9) The five *nāma* drills (one per day)

1. **Feeling drill:** During meals, label the **exact** feeling tone at three distinct bites; notice the point where pleasure peaks and fades. Decline to tighten on the peak.
2. **Perception drill:** When a strong label appears (“insult”), ask, “What raw data led to that?” Re-check voice tone, words, context. Update the label if needed.
3. **Volition drill:** Before a consequential message, state your intention in a single sentence: “I intend to X because I value Y.” Re-read. If it doesn’t align with your values, rewrite.
4. **Contact drill:** At the first beep of your phone, catch **base-object-consciousness** as a clean triad before any meaning starts.
5. **Attention drill:** Three times a day, deliberately widen attention to include **peripheral body and space**. Keep it wide for 30 seconds while doing a simple task.

These five hone the **software** of *nāma* so that *viññāṇa* lands in a kinder neighborhood.

10) The four *rūpa* adjustments (use anytime)

- **Posture:** lengthen the spine 5%, broaden the collarbones, release jaw.
- **Breath:** two slow exhales through the nose; let the inhale come by itself.
- **Temperature:** if agitated, cool the skin (water, shade); if dull, warm the body (light movement).
- **Contact points:** change what the body touches (sit to stand, cushion to chair). Tiny **material** changes can flip the whole **mental** scene.

11) Where this meets the Wheel’s “three connections”

You already know **C1** (*Saṅkhārā* → *Viññāṇa*). The pair is the stage for the other two:

- **C2 Vedanā** → **Taṇhā** happens **inside nāma**. Feeling (a *nāma* factor) tends to invite craving. If you meet feeling cleanly, the invitation can be declined.
- **C3 Bhava** → **Jāti** becomes less likely when *nāma-rūpa* is handled without clinging—no heavy becoming, no heavy “birth” of the next identity in this situation.

So, work the pair and you influence all **three** teaching handles at once.

12) Pitfalls and kinder corrections

- **Pitfall:** “If I analyze *nāma-rūpa* long enough, I’ll escape suffering.”
Correction: Analysis is a **tool**; freedom is in **letting go** at the feeling → craving junction and softening clinging in the pair.
- **Pitfall:** “Element practice will make me indifferent.”
Correction: It makes you **intimate** with reality. Care becomes calmer because it is not owned.
- **Pitfall:** “Since this body is old seed (vipāka), I can’t do anything.”
Correction: You can’t swap bodies today, but you can change **how you sit in it**—and that changes the next mind-moment.

13) Seven-day “pair” plan

Day 1 — Element scan (10 minutes).

Day 2 — Feeling labels at every meal.

Day 3 — Attention wideners (three times).

Day 4 — Volition sentence before two messages.

Day 5 — Contact triad at each phone beep.

Day 6 — Two posture resets + two breath resets.

Day 7 — Review: which *nāma* lever and which *rūpa* lever changed your day most? Keep those two for the coming month.

14) Recap

- *Nāma-rūpa* is the **pair** that makes every lived moment: five mental functions + the element-body.
- It leans on *viññāṇa*, and *viññāṇa* leans on it—mutual support that is trainable.
- Handling *nāma* with accuracy (feeling, perception, volition, contact, attention) and *rūpa* with care (posture, breath, temperature, contact) makes craving much less likely to ignite.
- This is not abstract theory; it is the **handle** you can grip in any ordinary hour to steer the Wheel toward the **exit path**.

Chapter 11 — *Saḷāyatana*: The Six Sense Bases, Six Everyday Dojos

Chapter aim

To understand the six internal sense bases as the living stage of experience (eye, ear, nose, tongue, body, mind), to see how they condition contact and feeling, to learn wise ways of “guarding the doors” without repression, and to turn ordinary days into training—so craving has fewer chances to catch.

Key terms (quick box)

- **Saḷāyatana** — the “six bases”: internal doors (eye, ear, nose, tongue, body, mind).
- **Bāhira āyatana** — corresponding external fields (visible forms, sounds, odors, tastes, tangibles, mind-objects).

- **Indriya-saṃvara** — guarding the sense faculties; wise restraint.
- **Yoniso manasikāra** — wise attention; attending by causes and effects, not by habit.
- **Upādāna-khandhā** — the five aggregates when clung to; what the doors tend to feed.

1) Why the Buddha singled out “bases,” not just “senses”

We often say “the six senses.” The teaching prefers **bases** because a base is a **condition**—a doorway that enables a certain class of consciousness to arise. If the door isn’t operating (eye closed in deep sleep, or attention not aimed there), that class of knowing won’t light up. Emphasizing “base” keeps us sober: experience is a **conditional** show, not a permanent theater owned by a self.

This is freeing. If experience depends on doors, we can work **at the door**: adjust what comes in, adjust how we attend, adjust how long we stay. That is not repression; it is wisdom about conditions.

2) The layout of the stage: six in, six out

- **Eye ↔ Forms**: color/shape.
- **Ear ↔ Sounds**: tone/pitch/volume.
- **Nose ↔ Odors**: sharp, musty, sweet...
- **Tongue ↔ Tastes**: bitter, sour, salty, sweet, umami.
- **Body ↔ Tangibles**: pressure, temperature, vibration, motion.
- **Mind ↔ Mind-objects**: images, words, memories, plans.

These pairings are not equal in power every hour of the day. Sometimes the ear dominates (in a market), sometimes the mind (at night in bed), sometimes the body (in pain). Training means knowing **which door is “on”** and working there with precision.

3) Where *saḷāyatana* sits on the Wheel

On the Mogok Wheel, the six bases appear in the **Present Effect** segment: they are **results** of prior building (*saṅkhārā*) ripening now alongside consciousness and *nāma-rūpa*. This has two practical messages:

1. Much of today’s “stage” is already set—don’t waste energy resenting weather you can’t prevent.
2. Even so, the door you have **now** can be handled well or badly, which directly affects **contact** → **feeling** and whether **craving** ignites.

You can’t pick the entire cast, but you can **work the door policy**.

4) Indriya-saṃvara: restraint as intelligence, not suppression

When teachers speak of “guarding the sense doors,” the untrained mind hears “shut down, become dull.” That is not the Dhamma’s move. Restraint is **selective hospitality**. You own a house with six entrances; you choose what to let in and how long it stays. You can keep your windows open and still have screens.

Three dimensions of this wise restraint:

- **Before** contact: shape inputs. Sit where the eye isn’t flooded, read sources that don’t inflame, place the phone out of reach at night.
- **At** contact: meet the spark with clarity—know “door, object, knowing” cleanly before story.
- **After** contact: decide whether to continue or close. You can stop a song halfway; you can scroll for three posts then quit.

Restraint is **kind** because it preserves energy for what matters and cuts down the number of times you must wrestle with craving at full heat.

5) Yoniso manasikāra: pointing attention by causes

How we **aim** attention at the door changes the whole scene. Unwise attention (*ayoniso manasikāra*) asks, “Do I like this?” Wise attention asks, “What causes are in play here, and what results will follow if I feed them?” The first question breeds acquisition and avoidance; the second breeds understanding and ease.

At the eye, for instance, wise attention notices brightness, color, movement; then checks **feeling**; then notices **lean**. At the mind-door, it notices that an old fear-image is a **present construction**—not proof—then attends to the body to calm the engine. This isn’t theory; it is **how** you look.

6) Door by door: distinct challenges, distinct skills

Eye

Challenge: The eye loves novelty and comparison; papañca (conceptual proliferation) is fast here.

Skills: Limit overload (fewer tabs, smaller visual field when tired). Practice the **No Second Look** rule with charged objects—one neutral glance, then back to task. Notice the exact moment a neutral form becomes a **story**.

Ear

Challenge: The ear is a highway for mood contagion; tone directs feeling before words are parsed.

Skills: Hear **tone as sound** first (“low, loud, sharp”), then check feeling before reacting. Choose music deliberately: some playlists are craving engines; some steady the heart.

Nose

Challenge: Odors are linked to memory; they can swing feeling suddenly.

Skills: Label early (“pleasant smell”), breathe once into **neutral** body areas (feet, hands). Odors pass quickly when not recruited into narratives.

Tongue

Challenge: Taste easily fuses with **identity** (“my treat,” “my comfort”).

Skills: Tiny rituals slow the door: sit down, one full exhale, first bite in silence, **label the peak** of pleasure and let it fade without chasing. The tongue is an excellent lab for C2 (feeling→craving).

Body

Challenge: Tangibles (pressure, heat, motion) are often misread as personal failure.

Skills: Switch to **element language** (pressure/heat/motion) and widen attention to include whole posture. Pain becomes workable, not moral.

Mind

Challenge: The mind-door never closes; it can feed on itself indefinitely.

Skills: Name the **object class** (image/word/plan), tag **feeling**, detect **lean**. Use the **two-anchor method**: keep a simple body anchor (hands, breath) while meeting the mind-object; this prevents full immersion.

7) The three common mistakes at the doors (and fixes)

Mistake 1: Door confusion.

We react to a thought as if it were a sound or to a body sensation as if it were a moral verdict.

Fix: Start every labeling with the door: “ear... pleasant,” “mind-image... unpleasant,” “body-pressure... neutral.” Door-first cuts confusion.

Mistake 2: Second-arrow staring.

We stay at a door **after** the useful information is done, just to feed identity.

Fix: Learn **closure moves** for each door: look away, remove earbud, step outside, exhale slowly, name the session “complete.”

Mistake 3: All or nothing.

We think guarding means total shutdown, then binge when that collapses.

Fix: Use **limits, not bans**: 10 minutes of news, 3 posts, 1 sweet. The middle path is sustainable.

8) Micro-case studies: when doors are trained, days change

A. The commute

Eye: crowded bus; Ear: announcements; Body: heat. Habitual sequence: irritation, blame, scrolling, more heat. Training sequence: Door-first labeling, brief attention to soles of feet, soften jaw; choose one sound to follow to the end; agree on two minutes of stillness without phone. Result: same bus, different suffering level.

B. The kitchen at night

Mind: image of dessert; Tongue: salivation; Body: light tension in hands. Habitual sequence: automatic reach. Training sequence: “mind-image; pleasant; wanting.” Two glasses of water; decide: if still wanting in 10 minutes, have half. Often the wave passes because the **door session** was handled with wisdom.

C. The difficult email

Eye: sharp words; Mind: story of disrespect; Ear (inner): replaying tone. Training sequence: read once, then look away; feel the **body door** (belly), label feeling; write a draft **without** sending; return after a walk. The door policy prevents a kamma-rich reply.

9) The “Door–Feeling–Lean” protocol (expanded for *saḷāyatana*)

Run this protocol 12 times a day (two per door if possible):

1. **Door:** name which base is currently active.
2. **Feeling:** tag pleasant/unpleasant/neutral.
3. **Lean:** notice reach/resist/drift.

4. **Policy:** decide: stay a little, close now, or widen attention.
5. **Trace:** note, “If I stay, what after-taste in 10 minutes?”

Do it fast—3–5 seconds. You are installing **wise attention** at the doors.

10) A gentle word on aesthetics and joy

Guarding doors does **not** mean you must live in gray rooms. Beauty is a teacher. The issue is **ownership and excess**. Enjoy color, music, fragrance, flavor—then **let them pass**. The mind learns that joy is most stable when it is **lightly held**. This keeps wholesome pleasure as an ally, not a rival to clarity.

11) Seven-day door plan

- **Day 1 (Eye):** Two “No Second Look” sessions with charged objects.
- **Day 2 (Ear):** One hour of chosen sound that stabilizes (chanting, gentle music); notice the body’s response.
- **Day 3 (Tongue):** First three bites in silence, locate the peak, decline to chase.
- **Day 4 (Body):** Two posture resets + one 3-minute element scan.
- **Day 5 (Mind):** Every time a plan loops, say, “planning is known,” then move one item into action or drop it.
- **Day 6 (Nose):** Three times, catch “pleasant smell” early and let it pass without hunting its source.
- **Day 7 (Integration):** Twelve quick rounds of the Door–Feeling–Lean protocol.

12) Recap

- *Saḷāyatana* is the **living stage**: six doors enabling six knowings.
- It sits in **Present Effect**, yet how you run door policy reshapes **contact and feeling**, and so the probability of craving.
- Restraint is intelligent hospitality, not repression; wise attention asks about **causes and results**, not “do I like it?”
- Door-first labeling; limits not bans; clean closure moves—these turn ordinary days into a dojo where the Wheel slows down.

13) Practice prompt

Pick one door that tends to cause trouble this month. Write a two-line **door policy** for it (inputs you’ll limit, closure moves you’ll use). Keep the policy visible. Review after a week and adjust. Your day will feel **lighter** precisely where it used to feel inevitable.

Chapter 12 — *Phassa*: Contact — When Three Conditions Touch

Chapter aim

To understand *phassa* (contact) as the precise meeting of base, object, and corresponding consciousness; to see how contact conditions feeling without already being feeling; to learn how to catch the **first spark** before proliferation; and to install micro-skills that cool the chain exactly where it lights.

Key terms (quick box)

- **Phassa** — contact: the conjunction of a sense base, its object, and the matching class of consciousness.
- **Triad** — base + object + consciousness; when aligned, contact occurs.
- **Vedanā** — feeling; conditioned by contact but not the same as contact.
- **Paññatti vs. paramattha** — concept vs. actual functions: helpful to remember that “insult,” “praise,” etc., are **labels** placed after contact.
- **Papañca** — proliferation: the storytelling cascade that follows unguarded feeling.

1) What contact is (and is not)

Contact is **not** emotion. It is **not** meaning. It is the **bare touch point** where a door, an object, and knowing meet. Eye + color + eye-consciousness = contact; ear + sound + ear-consciousness = contact; and so on. The moment the three touch, there is the **possibility** of feeling. Contact is the **spark**; feeling is the **heat** that follows; craving is the **fuel** that may catch. Keeping these distinct is crucial: if you treat contact as already meaningful, you are late to the scene.

2) Why the triad matters in practice

Because contact is triadic, you can adjust **any** of the three and change the downstream chain:

- **Base**: look away, remove earbud, soften body; change posture; rest eyes.
- **Object**: select wholesome inputs; limit charged ones; use simpler forms.
- **Consciousness (knowing)**: sharpen or widen attention; steady with breath; include a second anchor so knowing isn’t swallowed.

This is compassionate engineering. Instead of fighting craving after it explodes, we **detune the spark**.

3) Where *phassa* sits on the Wheel

On the Mogok Wheel, contact appears in the **Present Effect** segment, sandwiched between the six bases and feeling. Seeing its location is a map-gift: contact is **near** enough to be noticed and far enough **before** craving to be useful. The key is **speed** with gentleness. We don't need to analyze contact for minutes; we need to **notice it within seconds**, label it correctly, and give feeling a clean birth.

4) Contact and the Five Aggregates

At each contact, a small **aggregate-set** arises: form is seen/touched/heard; feeling colors; perception labels; formations incline; consciousness knows. Contact is the **trigger** that lets this set manifest. When you name contact early—"eye contact with bright color," "ear contact with sharp tone"—you keep perception from over-owning the scene, and you slow the builder (*saṅkhārā*) that would otherwise leap.

5) The two great misreadings at contact

Misreading A: "Contact is a verdict."

We treat the spark as if it arrived with a built-in judgment ("good for me," "bad for me").

Correction: Contact is **data**, not verdict. Train a half-second of **bare noticing** before meaning.

Misreading B: "Contact is me."

We glue the touch point to identity: "You insulted **me**," "This pain is **my** failure," "This thought shows **my** character."

Correction: Keep the grammar simple: "ear-contact; unpleasant," "body-contact; painful," "mind-contact; neutral." Identity will have less to inhale.

6) The "First Spark" protocol (3 seconds, anywhere)

When something lands:

1. **Name the triad quickly:** "eye/color/knowning," "ear/sound/knowning," "mind/image/knowning."
2. **Tag feeling once:** pleasant/unpleasant/neutral.

3. **Widen by 10%:** include one neutral body area (hands/feet).

Then continue or close. This three-step keeps contact **clean** and gives feeling a chance to be known **before** it is weaponized by craving.

7) Micro-case studies: three seconds that save three hours

A. The notification ping

Ear/sound/known → pleasant → reach. With protocol: “ear/sound/known; pleasant; hands.” Decide: check at the next scheduled block. Result: one ping, not a 30-minute rabbit hole.

B. The sharp look

Eye/form/known → unpleasant → story (“He disrespects me”). With protocol: “eye/form/known; unpleasant; feet.” Pause. Ask neutrally, “Is there something you need from me?” The chain cools; facts replace prophecy.

C. Back twinge while typing

Body/tangible/known → unpleasant → aversion + collapse. With protocol: “body/pressure/known; unpleasant; palms.” Adjust chair; two slow exhales. Pain is still there, suffering is lower, and identity drama never forms.

8) The bridge to feeling (*vedanā*)—and why it’s the hinge

Contact always conditions feeling. The spark guarantees some warmth: pleasant, unpleasant, or neutral. The whole of practical Dependent Origination is about **meeting that warmth wisely** so it does not turn into fire. Therefore, getting good at **contact** is the most merciful way to get good at **feeling**. You make the moment **simple** before it grows complicated. In Mogok method terms, this protects **C2** (*vedanā* → *taṇhā*) by giving *vedanā* an uncluttered birth.

9) Common door-specific traps at contact (and antidotes)

- **Eye trap: stickiness to motion.** The eye is riveted by movement; contact repeats and multiplies.
Antidote: Pause the eyes; let one frame be still for two breaths; then choose whether to continue.
- **Ear trap: tone as message.** We receive tone as meaning (“They disrespect me”).
Antidote: Label tone as **sound** first (“loud, fast, high”), then tag feeling. Only then check meaning.
- **Tongue trap: anticipatory contact.** Craving floods **before** taste contact (memory acts as object).
Antidote: Bring contact back to the first bite—silence, one exhale, one pure meeting; then wait five seconds before the next bite.
- **Mind trap: self-referential contact.** Images/words become mirrors; every contact reflects “me.”
Antidote: Add a neutral anchor (hands) and use impersonal grammar (“mind-image known”). Rotate attention outward after one minute.

10) Working the triad: five levers you can pull

Lever 1 — Base relief

If the door is strained, everything inflames. Drop the shoulders, soften the eyes, unclench the jaw, stand up for 30 seconds. Contact through a relaxed base is less explosive.

Lever 2 — Object hygiene

Curate feeds, rooms, and foods. You are not fragile; you are **finite**. Five kinds of click-bait will outpace any mindfulness. Design environments that collaborate with intention.

Lever 3 — Knowing clarity

One deep breath can turn mushy knowing into crisp knowing. Crisp contact doesn't multiply like woolly contact does.

Lever 4 — Time box

Decide in advance: "Ten minutes of news," "Thirty minutes of social," "One episode." The mind accepts clean endings when they are chosen early.

Lever 5 — Exit rituals

A brief phrase ("session complete"), one exhale, looking away, or placing the phone face down: tiny rituals signal the end of contact so craving doesn't keep hooking a ghost.

11) Papañca: the firework you don't have to light

Unseen, contact → feeling → craving → clinging → story. The Pali word **papañca** names that sprawling story: multiplication of concepts, enemies and allies, imagined pasts and futures. The most reliable way not to light this firework is **not** to perform a heroic suppression, but to **under-feed the fuse** at contact. When the first spark is simple and the first feeling is clean, papañca has little to work with.

12) The "Three Beeps" daily drill

Choose three recurring contact events (e.g., phone ping, elevator ding, kettle click). For one week:

1. Name the **triad** out loud (softly).
2. Tag **feeling**.
3. Touch a neutral anchor.

4. Continue or close **by choice**.

Write one line each night: “Which beep was hardest to keep simple, and why?” You will learn your personal fuse length and where to shorten it.

13) Pitfalls and kinder corrections

- **Pitfall:** “If I keep things at bare contact, life will be flat.”
Correction: Life becomes **accurate**. Beauty and meaning still bloom—only without the fever of possession.
- **Pitfall:** “I should never engage charged contact.”
Correction: Engage **wisely**. Sometimes the path is to stay, feel fully, and learn. Sometimes the path is to close. Wisdom is choosing the right medicine.
- **Pitfall:** “If I fail once, the day is ruined.”
Correction: Every contact is a fresh triad. Reset on the next one. The Wheel gives endless chances.

14) Seven-day contact plan

- **Day 1:** Practice the First Spark protocol with the **eye** during a walk.
- **Day 2:** Practice with the **ear** while commuting—tone first, then meaning.
- **Day 3:** Practice with the **tongue** at one meal—first bite only, then pause.
- **Day 4:** Practice with the **body** when sitting—note the first hint of pressure and adjust kindly.
- **Day 5:** Practice with the **mind** at bedtime—name the first image/word and pair it with hands or breath.
- **Day 6:** Pick any **two** doors in one hour and alternate.
- **Day 7:** Three Beeps drill; write your one-line insight.

15) Recap

- *Phassa* is the **triad touch**: base + object + knowing.
- It sits just before **feeling** on the Wheel; catching contact early gives feeling a **clean start** and protects the C2 hinge (feeling→craving).
- Adjust any triad limb—base, object, or quality of knowing—to cool downstream links.
- Tiny protocols (First Spark, Three Beeps), door-specific antidotes, and exit rituals turn seconds into freedom seeds.

16) Practice prompt

Pick one contact you meet dozens of times (phone ping, door handle, first sip of tea). For the next seven days, apply the First Spark protocol **every time** it appears. Notice how a cleaner contact produces cleaner feeling—and how a cleaner feeling rarely recruits craving. That small win scales to the rest of your life.

Chapter 13 — *Vedanā*: Feeling — The Hinge Where Freedom Turns

Chapter aim

To understand *vedanā* (feeling) not as “emotion,” but as the simple tone that colors each moment (pleasant, unpleasant, neutral); to see why this is the **hinge** (C2: feeling → craving) on the Mogok Wheel; and to master practical drills that keep feeling clean so craving has nothing sticky to grab.

Key terms (quick box)

- **Vedanā** — feeling-tone: pleasant (*sukha*), unpleasant (*dukkha*), or neutral (*adukkham-asukha*).
- **Phassa** — contact; the spark that **conditions** feeling.
- **C2 connector** — the teaching handle “*Vedanā* → *Taṇhā*”; the most trainable link.
- **Upekkhā** — equanimity; balanced, vivid steadiness, not indifference.
- **Assāda / Ādīnava / Nissaraṇa** — gratification, danger, and escape: a three-step wisdom lens to read any feeling.

1) What feeling is (and is not)

Feeling is **not** a story, judgment, or identity. It is simply **how** the moment tastes in the nervous system **right now**. After contact (base + object + matching consciousness), there is an immediate upshot: a pulse of **pleasant**, **unpleasant**, or **neutral**. That’s *vedanā*. Emotions like anger, fear, and joy are **constructs** built on top of chains of moments; feeling is the **ingredient** that flavors each moment in that chain.

This distinction is liberating. If you can spot feeling **before** it is recruited into an emotion and then into a narrative, you can save yourself hours of suffering with three seconds of clarity.

2) The six doors and the feeling palette

Feeling arises at **every** door:

- **Eye:** A color, face, or motion lands → a spark of pleasant/unpleasant/neutral.
- **Ear:** A tone or voice lands → pleasant (warm timbre), unpleasant (shrill), neutral (air hum).
- **Nose:** Odor evokes a micro-pulse and often a memory.
- **Tongue:** Taste is a master-class in pleasant peaks, fading, and the chase.
- **Body:** Pressure/heat/motion create comfort or ache; both shift moment by moment.
- **Mind:** Images, words, and plans carry feeling, often subtler but just as trainable.

Practice tip: get curious about **neutral** feeling. We underestimate how often we are bored, gray, or just okay—and how that neutrality drives seeking (scrolling, snacking, fidgeting). Neutral is the stealthy fuel for becoming.

3) Why *vedanā* is the hinge (C2)

The Wheel shows three teaching connectors; **C2 (feeling→craving)** is the most accessible in daily life. Contact you can't always curate; results from past *saṅkhārā* will arrive. But **how you meet the first tone** is alive in your hands. Misread feeling as an **instruction** (“pleasant—grab; unpleasant—flee; neutral—drift”), and *taṇhā* blooms. Meet feeling as **information** (“a tone is present”), and *taṇhā* has no foothold. The whole path condenses here:

“Let feeling be known as feeling; let it complete its life without being conscripted.”

4) The life cycle of a feeling (milliseconds to seconds)

A typical cycle:

1. **Contact:** door + object + knowing.
2. **Feeling:** a tone flashes.
3. **Perception:** naming and patterning jump in (“insult,” “praise,” “danger,” “treat”).
4. **Volition:** a lean forms (reach/resist/drift).

5. **Action:** speech/gesture/scroll/bite.
6. **After-taste:** a residue that **teaches** the system whether to repeat the pattern.

Where's the gentle power? **Step 2.** If you can catch and **name** feeling **right there**, the rest of the steps slow down and become choices rather than compulsions.

5) Reading feeling with the “GDE lens”

Use the Buddha's threefold lens on any strong tone:

- **Gratification (*assāda*)** — What exactly is the good here? Be precise. (“Warmth in chest,” “sweetness at the tongue,” “relief in jaw.”)
- **Danger (*ādinava*)** — If I cling, what pain follows? (“Crash in energy in 10 minutes,” “relationship damage,” “lost focus.”)
- **Escape (*nissaraṇa*)** — What frees me **now**? (“Name tone,” “one breath,” “widen attention,” “choose a clean after-taste.”)

You're not scolding pleasure or worshipping pain. You're practicing **honesty** about causes and results.

6) Five classic misreadings of feeling (and upgrades)

1. **“Feeling is a command.”**
Upgrade: “Feeling is a **temperature reading**—useful, not bossy.”
2. **“Pleasant equals good.”**
Upgrade: “Pleasant is sometimes wholesome, sometimes bait. Check the **after-taste forecast**.”
3. **“Unpleasant equals bad.”**
Upgrade: “Unpleasant can be a **teacher**: boundaries, care, truth-telling.”
4. **“Neutral is nothing.”**
Upgrade: “Neutral is **becoming fuel**. Learn boredom as a real tone.”
5. **“Equanimity is coldness.”**
Upgrade: “Equanimity is warm **evenness**. It protects kindness; it doesn't replace it.”

7) Micro-case studies: three seconds that change outcomes

A. Sweet tooth, 10 p.m.

Mind image of cake → pleasant tone → lean to kitchen. Drill: whisper, “pleasant at the tongue,” hold a glass of water for 30 seconds, forecast the 10-minute after-taste. Often the wave crests and falls—without walking.

B. Difficult email

Eye contact with sharp words → unpleasant tone → view leaps up. Drill: “unpleasant at chest,” two slow exhales, type a draft **without** sending. Return after a walk. You kept feeling *clean*; craving for retaliation didn’t recruit you.

C. Bored meeting

Ear hears monotone → neutral tone → phone reaches. Drill: name “neutral,” widen to whole-body posture, relax shoulders. Ask one clarifying question. The room changes because **you** didn’t chase stimulation.

8) Training equanimity (*upekkhā*) at the hinge

Equanimity isn’t a gray wall; it’s a **balanced brightness** that sees tones rise and pass without flinching or chasing. How to grow it:

- **Short labels, soft voice:** “pleasant... unpleasant... neutral.”
- **Widen by 10%:** include a neutral body area (hands/feet) as you label.
- **Keep company for one breath:** let the tone live its whole life once without interference.
- **Remember the task:** “Dukkha is to be understood; craving is to be abandoned.”

This doesn’t kill joy or amplify pain. It **stabilizes** care.

9) Vedanā across time: peaks, plateaus, fades

Pleasant feelings **peak** and quickly **fade**. Unpleasant often **spikes**, then **settles** if not resisted. Neutral **plateaus** and invites seeking. Become a tone-cartographer:

- Mark the **peak** of pleasure (first bite, first bars of music). Practice letting it fade **without chasing**.
- Mark the **spike** of pain (first twinge, first sharp word). Practice letting it **settle** without adding aversion.
- Mark the **plateau** of neutral. Practice **staying present** two minutes longer than habit.

You're teaching the nervous system that tones are **safe to feel** without grasping.

10) The “Door–Tone–Lean” protocol (expanded for *vedanā*)

Twelve times a day:

1. **Door** — name which base is on.
2. **Tone** — pleasant/unpleasant/neutral.
3. **Lean** — reach/resist/drift.
4. **Choice** — breathe once; pick the action with the **cleanest 10-minute after-taste**.
5. **Note** — mentally stamp the result (“clean,” “muddy”).

This installs equanimity at the exact joint where chains usually launch.

11) Working with pain compassionately

Pain = **raw sensation** + **the mind's fight**. Split them:

- Translate into element-language (pressure/heat/motion).
- Widen attention 10% around the pain.
- Breathe **through** not **against**.
- Add **kindness words** silently: “It’s okay to feel this.”
Often the second arrow (resistance) dissolves, leaving tolerable first-arrow sensation.

12) Handling pleasant without tightening

When delight appears, don't sign a secret contract (“you must stay”). Instead:

- Name the **exact** pleasantness (“warmth at cheeks,” “golden chords”).
- Relax the belly; soften the jaw.
- Let the peak pass openly.
This turns pleasure into **gratitude** rather than hunger.

13) Neutral's secret lesson

Neutral isn't deadness; it is **room**. In neutral, practice **precision**: sip water slowly, feel the cup's weight, count four breaths. When neutral is met precisely, it transforms into ease, not compulsion.

14) Seven-day vedanā plan

- **Day 1**: Label the first three tones after waking.
- **Day 2**: At one meal, find the **peak** and let it fade without chasing.
- **Day 3**: With one ache, do a 90-second element scan instead of fixing.
- **Day 4**: During a boring task, stay two minutes past habit with wide attention.
- **Day 5**: Handle one sharp contact with the “Door–Tone–Lean” protocol.
- **Day 6**: Run the GDE lens on one big pleasant and one big unpleasant episode.
- **Day 7**: Review a notebook line: “Which tones launched craving? Which didn't—and why?”

15) Recap

- Feeling is the **tone**, not the story.
- It arises **after** contact and **before** craving; this is the Wheel's most merciful hinge.
- Short, early labels + widened attention keep tones **clean**.
- Working skillfully with pleasant, unpleasant, and neutral transforms days without drama.

16) Practice prompt

Pick one recurring feeling-trigger this week (a colleague's tone, a food cue, a late-night thought). For seven days, apply **Door–Tone–Lean** within **three seconds** of contact. Each night, write one line: *What changed because I named feeling early?* Watch compulsion give way to choice.

Chapter 14 — *Taṇhā*: Craving — “More,” “Different,” “Gone”

Chapter aim

To recognize *taṇhā* (craving) as the heat that surges **after** feeling; to distinguish its three classic flavors; to see how craving intensifies into clinging and becoming; and to master gentle, reliable methods for letting wanting **be felt** without being obeyed.

Key terms (quick box)

- **Taṇhā** — craving/thirst; three forms: sensual (*kāma-taṇhā*), becoming (*bhava-taṇhā*), and non-becoming (*vibhava-taṇhā*).
- **Upādāna** — clinging; craving's tightened fist (to pleasures, views, rites/rituals, self-doctrine).
- **Bhava** — becoming/existence; the gearing-up of identity and momentum.
- **C2 & C3** — teaching handles: **feeling** → **craving**; **becoming** → **birth**.
- **Chanda vs. taṇhā** — wholesome zeal/aim (chanda) versus heated thirst (taṇhā).

1) What craving feels like from the inside

Craving is a **lean** with heat in it. It's the forward-tilt toward a pleasant thing, the recoil from a painful thing, or the restless urge to **become** someone else (or to **end** a state, fast). In the body, it shows as tightening in jaw, eyes, chest; quick planning; tunnel attention. In language, it speaks in **imperatives**: “must,” “now,” “one more,” “never again.”

Spot this feel, and you're already freer; you're observing craving **as a phenomenon**, not **as yourself**.

2) The three flavors

- **Kāma-taṇhā** — craving for **sense pleasures**: sights, sounds, fragrances, flavors, touches, mind-candy. Signature: “more.”
- **Bhava-taṇhā** — craving to **become**: the perfect role, status, attainment, future me. Signature: “different (and then I'll be safe).”
- **Vibhava-taṇhā** — craving to **not be**: annihilate the mood, delete the task, knock oneself out. Signature: “gone.”

All three can masquerade as virtue: *kāma-taṇhā* as “treat yourself (again),” *bhava-taṇhā* as “self-improvement at any cost,” *vibhava-taṇhā* as “radical detachment” that is really numbing. Training is to **unmask** the flavor kindly.

3) From craving to clinging to becoming (and why that matters)

On the Wheel’s **Present Cause** section, craving ripens into **clinging** (*upādāna*), which then powers **becoming** (*bhava*). Clinging is craving **with a story** and **with ownership**: “my treat,” “my stance,” “my purity,” “my identity.” Becoming is the heavy gearing-up: habits crystallize, and the next “birth” (gross or micro—into a mood or role) is staged. If we cool craving **early**, clinging has nothing to tighten around, and becoming loses fuel.

4) Gratification–danger–escape (applied to craving)

When a surge comes, apply the GDE lens to the **urge itself**:

- **Gratification**: What does this wanting promise, exactly? (Relief? Sweetness? Status? Oblivion?)
- **Danger**: What does it **actually** produce an hour later if I obey? (Fog, regret, damage, debt?)
- **Escape**: What frees me without violence? (Name the urge; breathe; widen attention; substitute a clean action; **schedule** rather than obey.)

You are not demonizing wanting; you are **seeing through** its sales pitch.

5) Chanda ≠ taṇhā

The Dhamma doesn’t ask you to have no aims. It asks you to aim **cleanly**.

- **Chanda** is wholesome zeal directed by wisdom: “I want to study, care, meditate.” It is steady, bright, and willing to wait.
- **Taṇhā** is hot, narrow, and impatient: “I must have the result now; I’ll be someone then.”

In the body, *chanda* feels **open** and breathable; *taṇhā* feels **tight** and urgent. Practice choosing *chanda* repeatedly; it starves *taṇhā* without killing aspiration.

6) Five reliable ways to work with craving (gentle, not grim)

1) Name and normalize

Whisper “wanting... wanting” (or “pushing... pushing”). Let it be a **body event** you can feel, not a command you must obey. This alone drops 40% of the heat.

2) Surf the urge curve

Most urges crest and fall in **60–120 seconds** if not fed. Set a short timer. Breathe low and slow. Feel the wave rise, peak, and pass. The nervous system learns: “This can be ridden.”

3) Substitute clean pleasures

Don't just subtract; **replace**. Water, a walk, a shower, a stretch, a call to a kind friend, a chant. Repeated clean after-tastes retrain reward circuitry.

4) Friction on the cue, grease on the good

Make the old path slightly harder (sign out; move the app; keep snacks out of sight). Make the new path easy (book on desk; cushion in view; kettle filled). You are shaping **conditions**, not wrestling willpower alone.

5) Schedule the treat

Promising a wholesome **later** helps the system release the compulsion **now**. "Tea and two dates after dinner." When later comes, keep the promise—slowly, gratefully. You're proving to your mind that joy is not threatened by wisdom.

7) Micro-case studies: the three flavors at work

A. Kāma-taṇhā — the second scroll

Neutral → bored → reach for phone → pleasant micro-hits → time loss. New move: name "wanting stimulation," set a 90-second timer, stand up, look at a far object, breathe three slow breaths, then **choose**: 10 minutes of deliberate scrolling **or** read one page of a book. Choosing breaks possession.

B. Bhava-taṇhā — the perfect future me

Mind imagines the "disciplined, admired" self. Pleasant hope + restless urgency. New move: bless the image, then take **one clean step** now (one paragraph, one email). Let the rest go. Becoming loses its heaviness when broken into present-moment *chanda*.

C. Vibhava-taṇhā — nuke the mood

Unpleasant loneliness → urge to knock oneself out (doom scroll, drink, binge). New move: name "wanting gone," place a hand on the heart, say, "This is hard," then walk outside for 5 minutes. You met the hurt **without annihilation**. The urge usually softens.

8) Four kinds of clinging (so you can see what's next)

Craving tends to harden into one of four grips:

1. **Sense-pleasure clinging** — "Just one more bite/episode/like."
2. **View clinging** — "My side is the truth; yours is idiocy."
3. **Ritual/means clinging** — mistaking method for goal ("If I keep this routine perfectly, I'll be saved").
4. **Self-doctrine clinging** — "I am this kind of person" (safer if fixed).

When you spot which grip is forming, speak to it directly: “Pleasure is okay; ownership is optional.” “Views are tools, not flags.” “Methods serve release.” “Identity is a story—useful, not ultimate.”

9) The body map of craving (so you can intervene fast)

Where does **wanting** live in you? Jaw, eyes, chest, belly, hands? Build a **map**:

- Tight jaw → drop tongue from palate.
- Narrow eyes → soften gaze, widen peripheral vision.
- Chest buzz → longer exhales.
- Belly knot → put a palm there and breathe.
- Hands fidget → touch a neutral object (mug) and feel its weight.

Changing one body node often downgrades the whole urge.

10) Common pitfalls (and kinder corrections)

- **Pitfall:** “I’ll crush craving.”
Correction: You’ll **learn** craving. Curiosity disarms; violence rebounds.
- **Pitfall:** “If I still want it after two minutes, I’m failing.”
Correction: The point isn’t to erase wanting; it’s to **decouple** wanting from obedience.
- **Pitfall:** “If I let go, life will be joyless.”
Correction: Letting go kills **hunger**, not **joy**. Gratitude grows when contracts end.
- **Pitfall:** “All desire is *taṇhā*.”
Correction: *Chanda* (wise aim) builds the path; *taṇhā* burns it. Different feel, different fruits

11) The “Clean After-taste” test

Before acting on a strong urge, ask: “How will this taste **10 minutes** after I finish?” If the forecast is muddy, adjust the plan until the forecast is **clean**. Train on tiny choices; it scales to big ones.

12) Seven-day craving lab

- **Day 1:** Map your **top three cues** (time/place/mood) for each flavor of craving.
- **Day 2:** Run **urge surfing** once for each flavor; set 90-second timers.
- **Day 3:** Add **friction** to one cue and **grease** to one wholesome alternative.
- **Day 4:** Practice **scheduling**: name one treat for evening; keep it light and slow.
- **Day 5:** Convert one *taṇhā* into **chanda**: one small, value-aligned action now.
- **Day 6:** Spot which **clinging** style follows your craving; speak its antidote sentence.
- **Day 7:** Journal one paragraph: *Where did “naming wanting” alone reduce heat? Where did I need substitution or scheduling?*

13) Bringing compassion to the heat

Craving often covers a **legitimate need**: rest, connection, meaning. When you feel the heat, ask, “What wholesome need is underneath?” Offer that need a **clean** response. Compassion isn’t indulgence; it is accurate care.

14) Recap

- *Taṇhā* is heat **after** feeling; three flavors move us to grab, become, or erase.
- It hardens into clinging, then becoming; cool it early and the heavy gears never engage.
- Five gentle levers—name, surf, substitute, shape conditions, schedule—reliably lower heat.
- Distinguish *chanda* from *taṇhā*: keep aspiration, drop compulsion.
- The “clean after-taste” test, plus a seven-day lab, turns theory into lighter days.

15) Practice prompt

Choose one daily urge that regularly recruits you (second scroll, extra sweet, prestige fantasy). For one week, **name it**, **surf it** for 90 seconds, and then **choose** an action with the **cleanest** 10-minute after-taste. Write one honest sentence each night: *What did wanting promise? What did it actually deliver? Watch the spell weaken.*

Chapter 15 — *Upādāna*: Clinging — When Wanting Tightens into “Mine”

Chapter aim

To recognize *upādāna* (clinging) as craving that has **tightened** around an object, a belief, a method, or an identity; to learn the four classic forms of clinging and how they present in ordinary days; to map clinging to the five aggregates (the *upādāna-khandhā*); and to practice specific loosening moves that return the chain to **choice** instead of compulsion.

Key terms (quick box)

- **Upādāna** — clinging, appropriation, “taking up.” Craving (*taṇhā*) with ownership and story.
- **Four clings** — to sensual pleasure (*kāmuṇupādāna*), to views (*diṭṭhupādāna*), to rites and routines (*sīlabbatupādāna*), to self-doctrine (*attavādupādāna*).
- **Upādāna-khandhā** — the five aggregates **as clung to** (not the aggregates themselves).
- **Letting go** — *paṭinissagga*, relinquishment; hands open, mind wide.
- **Present Cause** — on the Mogok Wheel, *upādāna* sits here: where today’s actions gear up tomorrow.

1) Where clinging sits on the Wheel — and why that matters

On the Mogok Wheel, *upādāna* lies between **craving** (*taṇhā*) and **becoming** (*bhava*). Wanting arises **after feeling**; if wanting is **believed and owned**, it condenses into clinging; once condensed, it **drives** becoming. The difference is texture:

- *Taṇhā* is a **lean** (“more, different, gone”).
- *Upādāna* is a **grip** (“my pleasure, my stance, my method, my self”).

See this correctly and the practical target becomes obvious: if you loosen the **grip**, *bhava* loses fuel, and the chain cannot push into the heavy gears.

2) The four classic forms of clinging (and their everyday faces)

1) Clinging to sense pleasures — *kāmuṇupādāna*

Signature phrase: “Just one more.”

Everyday faces: the extra scroll late at night; the second and third sweet; the podcast that never ends; the compulsion to re-read praise.

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Danger: not the pleasures themselves, but the **ownership** and **compulsion** that follow (“I deserve this; I can’t sleep without this; this is who I am”).

Kind antidotes: name “pleasant,” surf the urge curve 60–120 seconds, substitute clean pleasures (water, air, movement), and **schedule** treats so joy stays bright but unowned.

2) Clinging to views — *diṭṭhupādāna*

Signature phrase: “My side is the truth.”

Everyday faces: political flame-ups; doctrinal fights; family scripts (“a good son always...”); internal verdicts about yourself (“I am always...”).

Danger: views harden into **identity armor**; compassion and curiosity die first.

Kind antidotes: ask, “What result does this view produce when I act from it?” Hold tools lightly. Upgrade to **functional** views (“Do they lessen greed, aversion, delusion?”). When heat rises, try the sentence, “Another mind could be right.”

3) Clinging to rites and routines — *sīlabbatupādāna*

Signature phrase: “The ritual saves me.”

Everyday faces: rigid schedules; spiritual perfectionism; productivity obsession; confusing **means** with **end**.

Danger: when method is worshipped, **wisdom** is sidelined; you keep polishing the cup without tasting the tea.

Kind antidotes: restate the **purpose** before the practice (“This sitting is to know feeling early”), vary the form slightly, and measure success by **freedom from compulsion**, not by ticks on a tracker.

4) Clinging to self-doctrine — *attavādupādāna*

Signature phrase: “I am (always) this kind of person.”

Everyday faces: fixed self-portraits — “the helpful one,” “the victim,” “the tough leader,” “the broken monk/student.”

Danger: identity becomes a **cage**. You will either perform it or defend it.

Kind antidotes: speak in process grammar: “today, anger is present,” not “I am an angry person.” Put identity statements on a **24-hour lease**: they expire nightly unless renewed by fresh evidence.

3) Clinging and the five aggregates: what, exactly, is seized?

We don’t grasp “in general”; we grasp **these** five piles as “mine”:

1. **Form (*rūpa*)** — the body’s look/feel/ability.
2. **Feeling (*vedanā*)** — the tones we love/hate/ignore.

3. **Perception (*saññā*)** — labels and stories we insist on.
4. **Formations (*saṅkhārā*)** — intentions, moods, strategies we co-sign.
5. **Consciousness (*viññāṇa*)** — a subtle “I am the knower” appropriation.

The Buddha speaks of **upādāna-khandhā**—the aggregates **as appropriated**. The aggregates are just processes; clinging turns them into a **self-project**. The practice is not to hate the aggregates, but to meet them so precisely that **the hand cannot find a handle**.

4) How clinging sounds in your head (and how to reply)

- “If I don’t get this, I won’t be okay.” → “May I be okay **either way**.”
- “People like me must/never...” → “Process first: what’s happening **now**?”
- “This method is the path; deviation is failure.” → “Method **serves** freedom; it is not freedom.”
- “I am the kind of person who...” → “Today, this process is strong; it is **not me**.”

What matters is the **felt** release in the body as you answer. If the jaw/eyes/chest soften 5–10%, the sentence worked.

5) Micro-case studies: seeing clinging tighten — and loosening it

A. The second bowl

Pleasant taste; craving leans; story arrives: “Monks/students work hard — I deserve more.” That sentence is already *kāmuṇāpādāna*. Loosening move: name “pleasant,” forecast the 10-minute taste; take tea. Feel the clean after-taste and **memorize** it. Next time, the story loses authority faster.

B. The doctrinal thread

A friend frames Dependent Origination differently. Heat rises; the mind equips a reply to **win**. That is *ditṭhupādāna*. Loosening: ask, “If I act from this view **today**, do greed/aversion/delusion go down?” If not, postpone the debate or reframe it as joint inquiry. Notice the chest widening when the grip drops.

C. The morning routine

Alarm, chanting, sitting — a good container. Then travel breaks it; agitation appears, plus the thought, “Without my exact routine, practice is ruined.” That is *sīlabbatupādāna*. Loosening: state the **purpose** aloud (“to meet feeling early”), do five mindful breaths and one sincere bow. Notice: the heart remembers the point; the routine was **support**, not savior.

D. The helpful identity

You always rescue; people praise your kindness; exhaustion grows; resentment simmers. That is *attavādupādāna* wearing a halo. Loosening: retire the old badge for 24 hours; practice one **no** with kindness. Feel the relief; kindness returns cleaner because it isn’t compelled by identity.

6) The body map of clinging — find and soften the grip

Clinging is **somatic**. Common signatures:

- **Jaw/teeth** clenched (I must). → Place tongue on the floor of the mouth; exhale longer.
- **Eyes** narrowed (I know). → Broaden peripheral vision; blink slowly.
- **Chest** tight (mine!). → Palms open on thighs; breathe into the back ribs.
- **Hands** gripping (hold). → Touch a neutral object (mug/beads); feel weight and temperature.
- **Belly** knotted (fear). → Hand on navel; three slow breaths with kindness words: “Safe to soften.”

Changing one node often drops total grip by 30–50%. Let the body help the mind let go.

7) Ten loosening moves (pick two and practice them hard)

1. **Rename the object**: from “my phone” to “a glass rectangle with pixels” (reduces magic).
2. **Shrink the claim**: from “always/never” to “today, it seems...” (identity loss).
3. **Functional test**: “If I act from this, do greed/aversion/delusion shrink?”
4. **Purpose before method**: speak the aim aloud **before** you practice.
5. **Time box**: end points for tempting doors (10-minute social, one episode).
6. **Exit ritual**: phrase, posture change, device down — signal “complete.”
7. **Gratitude swap**: enjoy the good and say “thank you” **instead** of “mine.”
8. **Borrowed view**: try on a kind opposing view for one minute.
9. **24-hour lease**: identity statements expire nightly unless renewed by fresh evidence.
10. **Give it away (mentally)**: imagine handing the object/role to the community; feel the unclenching.

8) Pitfalls (and kinder corrections)

- **Pitfall**: “If I let go, I’ll lose everything.”
Correction: Letting go loses **tightness**, not care. You can hold things lightly and serve better.
- **Pitfall**: “Clinging shows I’m bad.”
Correction: Clinging shows you’re human. Meet it as **process**; shame is just a stickier grip.

- **Pitfall:** “I must destroy views/rituals/identity.”
Correction: You need to **de-own** them. Keep what helps; drop ownership.
- **Pitfall:** “I’ll loosen once life is calm.”
Correction: Loosening **creates** the calm that life rarely gives.

9) Seven-day clinging lab

- **Day 1:** Track one *kāmapādāna* cue. Use time box + exit ritual once.
- **Day 2:** Catch one *diṭṭhupādāna* flare. Apply the functional test; ask one curious question instead of asserting.
- **Day 3:** Identify one routine you worship. Restate its purpose; do a 50% version joyfully.
- **Day 4:** Suspend one identity badge for 24 hours; practice one kind “no.”
- **Day 5:** Body map: find your top two grip-spots; soften both during a hot moment.
- **Day 6:** Practice “gratitude swap” with one cherished object/role.
- **Day 7:** Journal: *Which loosening move dropped heat fastest? What after-taste followed?* Keep that move for a month.

10) Recap

- *Upādāna* is **owned craving**. Four forms: pleasures, views, methods, self-doctrine.
- We grasp the **aggregates** as “mine”; precision dissolves the handle.
- Loosening is physical and mental; small moves (time boxes, purpose, leases) have big effects.
- When grip softens, *bhava* doesn’t gear up. The Wheel slows exactly where it used to grind.

11) Practice prompt

Choose one recurring grip this week (extra scroll, favorite stance, rigid routine, “helpful me”). Write a one-sentence **antidote** (“Method serves freedom,” “Views are tools,” “Today, not always,” “Gratitude, not ownership”). Put it where you’ll see it. Each time the grip appears, do the **antidote + one body soften**. Count the times you feel the jaw or chest release. That count is the sound of the chain loosening.

Chapter 16 — *Bhava*: Becoming — The Engine Room of “Next”

Chapter aim

To understand *bhava* as the gearing-up of existence — the **engine room** where clung-to momentum turns into the next “birth”; to distinguish **kamma-bhava** (active becoming through choices now) from **upapatti-bhava** (the resultant realm of rebirth); to see “micro-births” within a single day; and to practice practical “un-becoming” moves that keep identity light and the future clean.

Key terms (quick box)

- **Bhava** — becoming/existence; the live gearing that prepares **jāti** (birth).
- **Kamma-bhava** — active becoming by present volition under clinging.
- **Upapatti-bhava** — the mode/realm where one re-arises as a result.
- **Micro-births** — momentary identities that form within a day (The Avenger, The Pleaser, The Achiever).
- **C3 connector** — “*Bhava* → *Jāti*,” the third teaching handle on the Mogok Wheel.

1) Where becoming sits on the Wheel — and the sound it makes

On the Mogok Wheel’s **Present Cause** segment, *bhava* follows **clinging** and precedes **birth**: *taṇhā* → *upādāna* → *bhava* → *jāti* → *jarāmaraṇa*. If craving is the **heat** and clinging the **grip**, *bhava* is the **gearbox**: the mind commits to a track, assembles conditions, and accelerates. You can **hear** it:

- “This is what I am now.”
- “This is the plan.”
- “This is how I’ll feel/act no matter what.”

That certainty can be wholesome (steadying resolve) or unwholesome (identity lock-in). The art is to recognize the **sound** and choose wisely.

2) Two becomings: doing vs. destination

It helps to separate:

- **Kamma-bhava (doing becoming)**: The **current** assembling of intention, speech, and action under the sway of clinging. This is editable **now**.
- **Upapatti-bhava (destination becoming)**: The **resultant** landing place of a life stream (realm/conditions) shaped by accumulated kamma. This is not what you edit in a single Tuesday afternoon — you edit **its causes** by how you live Tuesdays.

In practice you work where you have leverage: **kamma-bhava** in this breath, this email, this choice.

3) Micro-births: how becoming happens 20 times before lunch

We don't need to wait for a new lifetime to see *bhava*. Watch a morning:

- You read a sharp message; clinging to self-respect tightens; you **become** The Avenger (posture, tone, words align).
- A mentor enters; clinging to approval tightens; you **become** The Pleaser (smile widens, opinions evaporate).
- A task dings; clinging to status tightens; you **become** The Achiever (tunnel focus, breath high).

Each is a **birth** into a short-lived identity with its own feelings, views, and actions. See this and "self" becomes **process**; then process becomes **trainable**.

4) The mechanics of gearing up (so you can insert the wedge)

Gearing has three predictable parts:

1. **Script** appears (perception conjures a role).
2. **Claim** forms (clinging says "mine").
3. **Commit** happens (volition locks posture/speech/attention).

Your wedge goes **between claim and commit**. If you can **name the role** and **soften the body** before the commit, *bhava* often deflates by itself.

Try the sentence, "A role is inviting: [name it]." Feel the shoulders drop, the breath lower, the jaw loosen. Then ask, "What is the **cleanest** next step aligned with *chanda* (wise aim), not *taṇhā*?" The gearbox slows.

5) *Bhava* vs. *saṅkhārā*: two momentums, two time scales

Earlier we separated **past** *saṅkhārā* (old builders ripening now) from **present** *bhava* (live gearing). Recall the tidy memory: *saṅkhārā* built the **house** you woke up in; *bhava* is **how you live in it today*. You can change the furniture and habits **today** (*bhava*), and that will influence tomorrow's house (future *saṅkhārā* ripening), but don't blame the current house while refusing to rearrange the furniture.

6) Healthy becoming vs. hungry becoming

Not all becoming is equal.

- **Hungry becoming** (*taṇhā-driven*): tight, impatient, possessive; after-taste is frantic or deflated.
- **Healthy becoming** (*chanda-guided*): steady, breathable, service-oriented; after-taste is clean, even if it was effortful.

You can feel the difference in the **body**. If the chest stays soft and the breath remains low during effort, you are likely in *chanda*. If jaw and eyes tighten and the breath climbs, you are in *taṇhā*. Train your **body meter**; it outsmarts self-justifying thought.

7) Five “un-becoming” moves (to keep identity light)

1) Name the role; un-clutch the body

“A role is inviting: The Avenger.” Open palms, soften gaze, drop shoulders, exhale long. Often the role evaporates because it lost its **armor**.

2) Replace goal with value

From “I must win” to “I will act with clarity/kindness/truth.” Values are **stable** across outcomes; goals are not.

3) Make the next step smaller

Becoming loves grand arcs. Cut the arc into **one clean action** (write one paragraph; take one mindful call). Big identities starve when fed small concrete steps.

4) Switch grammar

“I am X” → “X is present” or “X is being trained.” This keeps doors unlocked; roles become jackets, not skin.

5) Insert pauses at hinges

Three breath-beads in your day: before sending, before eating, before speaking after a criticism. Pause = wedge in the gearbox.

8) Micro-case studies: editing becoming in the wild

A. The public correction

You’re corrected in a group; heat rises; The Defender role knocks. You name it, “A role is inviting: Defender.” Hands open; “Thank you — say more so I can fix it.” The identity that would have been born (Defender) doesn’t get oxygen. A **better** identity (Learner) appears naturally without tightness.

B. The deadline sprint

Pressure, caffeine, tunnel vision — The Achiever gallops. You swap goal for value: “Clarity and service.” You chop the task into a **45-minute focus** with a hard stop. After-taste is clean; you “became” focused without becoming **owned** by the role.

C. The late-night loneliness

The Eraser role (vibhava flavor) promises oblivion. You name it; place a hand on the heart; walk outside; text a friend a kind sentence. You “become” Connected instead of Nullified. Same energy, better channel.

9) Where *bhava* meets the other links (and the exit path)

- From *vedanā* to *taṇhā*: if you meet feeling early, you rarely arrive at heavy becoming.
- From *upādāna* to *bhava*: if you de-own views/pleasures/methods/self, gearing can’t grab.
- From *bhava* to *jāti* (C3): when gearing is light, “births” are light. Roles may appear, but they don’t harden; karmic buildup slows; future outcomes are cleaner.

The **exit arrow** on the Wheel is most visible when you realize, “I don’t have to **become** this role fully. I can do the next right thing without a costume.”

10) The architecture of wholesome resolve (so you can build without binding)

If you need to **build** (study schedule, family duty, community project), design resolve that resists identity-glue:

- **State a value** (“service, clarity”).
- **Set a small, reviewable span** (two weeks).
- **Define success by after-taste** (clean, sane, kind), not by public metrics.
- **Plan a de-role ritual** (walk, chant, bow) at day’s end.
- **Invite correction** early (“Tell me if I’m tightening”).

This is becoming **without** bondage — a chief skill for lay and monastic life alike.

11) Pitfalls (and kinder corrections)

- **Pitfall:** “If all becoming is risky, I should do nothing.”
Correction: Doing **nothing** is a role too (The Avoider). Choose small **value-aligned** acts; watch the after-taste.

- **Pitfall:** “Once I’ve started a role, I must finish it at all costs.”
Correction: You can **revise** mid-stream. Freedom grows when revision is allowed.
- **Pitfall:** “Un-becoming means lack of passion.”
Correction: Passion minus ownership is **devotion**. It burns warm, not hot.
- **Pitfall:** “If I loosen becoming, I’ll lose identity and be unsafe.”
Correction: Safety comes from **wisdom and ethics**, not from thick identities. Thin roles + strong values = resilient life.

12) Seven-day becoming plan

- **Day 1:** List three roles you commonly “become” by noon. For each, write the **value** it tries to serve.
- **Day 2:** Install **three breath-beads** (send/eat/speak). Use them.
- **Day 3:** Practice the **role-naming + body un-clutch** move once in a hot moment.
- **Day 4:** Rewrite one big goal as **one small step**; do it; notice after-taste.
- **Day 5:** Run a **de-role ritual** at day’s end; say aloud, “Roles gone; values remain.”
- **Day 6:** Ask one trusted person to flag your tightening this week; thank them when they do.
- **Day 7:** Journal: *Which move most reduced the sense of being “stuck as X”? What felt safest and most alive?* Keep that move for a month.

13) Recap

- *Bhava* is the **engine** that turns clinging into the next birth — macro (rebirth) and micro (today’s roles).
- Distinguish **doing-becoming** (editable now) from **destination-becoming** (shaped over time).
- Recognize scripts, claims, commits — and insert wedges (role-naming, values, smaller steps, pauses).
- Build what must be built, but bind to **values**, not **roles**. Then the Wheel’s C3 handle loosens and identity breathes.

14) Practice prompt

For one week, carry a small card:

Front: “A role is inviting: _____.”

Back: “Value → Small next step → De-role ritual.”

Fill it three times per day in real situations. Notice how often **naming** the role and **lowering** the body gear is enough to keep becoming light — and how much cleaner the after-taste is when action flows from **value** rather than **identity**.

Chapter 17 — *Jāti*: Birth — When Momentum Becomes a “Somebody”

Chapter aim

To understand *jāti* (birth) as the **appearance** of a new configuration once clung-to momentum has geared up (*bhava*); to see how “birth” functions on two scales—macro (a lifetime) and micro (short-lived identities within a day); to learn how to **midwife wholesome births** and let unnecessary ones **not be born**; and to practice ending births cleanly so the Wheel slows.

Key terms (quick box)

- **Jāti** — birth, appearance: the coming-to-presence of a configuration prepared by *bhava*.
- **Macro-birth** — the start of a life stream in a realm (beyond this chapter’s scope to debate; our focus is conduct now).
- **Micro-birth** — the short-lived “I am...” identities that arise many times a day (Avenger, Pleaser, Achiever, Hermit...).
- **C3 connector** — *Bhava* → *Jāti*: once becoming is mature, a birth follows.
- **De-role** — consciously ending a role so it does not harden into the “next me.”

1) Where *jāti* sits on the Wheel — and what that means for practice

On the Mogok Wheel, *jāti* stands in the **Future Effect** quadrant: *taṇhā* → *upādāna* → *bhava* → *jāti* → *jarāmaraṇa*. By the time *jāti* appears, much has already been decided. You can still handle it **wisely**, but the heavy steering was earlier (at **C2** and **C3**). That’s the sober lesson:

- Before *jāti*: much is **editable**.
- At *jāti*: attend, participate kindly, **complete** what has begun.
- After *jāti*: endings are inevitable; prepare to end **well**.

Rather than lamenting births that have already happened, we train to (a) **avoid unnecessary births**, (b) **midwife necessary ones**, and (c) **close** them without residue.

2) Micro-births: how new “selves” appear all day

You don’t need philosophy to witness *jāti*. Watch your morning:

- A curt message lands; clinging to self-importance tightens; **The Avenger** is born. Posture hardens, jaw sets, voice sharpens.

- A mentor appears; clinging to approval tightens; **The Pleaser** is born. Opinions soften, laugh quickens.
- A checklist pings; clinging to status tightens; **The Achiever** is born. Tunnel vision; breath climbs.

Each is a **short-lived creature** with its own feeling tones, views, choices, and after-taste. Call them “micro-births”: they are the practical field where we train *jāti*.

Signs you just “gave birth” to a role:

1. **Posture lock** (shoulders/jaw/eyes freeze to the role).
2. **Tunnel attention** (other data excluded).
3. **One story** dominates (“They always...”, “I must...”).
4. **Boundary flip** (too porous or too armored).
5. **After-taste forecast** gets ignored.

When you catch those signs **early**, you can parent the newborn wisely—or decide this birth is not needed.

3) The cost of unnecessary births

Every birth consumes **energy**: metabolic (posture, breath), attentional (tunnel), relational (collateral damage), and karmic (habit thickening). Unnecessary births create **identity debt**: you will have to feed and defend that small creature until it dies—often messily. Wisdom asks, “Do I want to raise **this** one?”

4) Not all births are equal: chanda-led vs. taṇhā-led

Two styles of birthing:

- **Taṇhā-led births** (hungry): urgent, tight, image-driven; after-taste is muddy or flat. These are the avatars of clinging.
- **Chanda-led births** (wholesome aim): steady, breathable, value-driven; after-taste is clean even if tiring.

You can feel the difference somatically: if the chest stays soft and the breath is low, you are likely midwifing a good birth. If the jaw and eyes clench, you’re likely spawning a hungry one. Use the **body meter** as a truth-teller.

5) Midwifing a wholesome birth (five steps)

1. **Name the role** before it seizes you. “A role is inviting: Listener/Writer/Caretaker.” Naming prevents possession.

2. **Bind to a value, not image.** “Clarity, care, truth,” not “impress them.” Values stay steady when conditions change.
3. **Make the next step small.** Big births love grand arcs; wholesome births love **one clean action** (one paragraph, one call).
4. **Time-box the life.** “45 minutes of focused work; then close.” Births with natural lifespans create less kamma.
5. **Install a de-role ritual.** Bow, wash hands, walk, one breath with the phrase “role complete.” Rituals ensure the **death** happens on time (more in ch. 18).

When you birth like this, *jāti* becomes **skillful manifestation** rather than identity glue.

6) Allowing non-birth: the gentle art of not launching

Three reliable “non-birth” moves:

- **Half-second honesty at feeling.** If you catch pleasant/unpleasant/neutral and do **nothing** for one breath, many births never start.
- **Rename the script as an option.** “The Avenger script is available.” Options don’t own you.
- **Let the peak pass.** With pleasure, mark the peak and **decline to tighten**. Many *kāma-taṇhā* births rely on missing the moment of peaking.

Non-birth is not repression; it’s merciful triage.

7) The life of a micro-birth: anatomy and intervention points

A micro-birth often follows this arc:

1. **Trigger** (contact + feeling).
2. **Script** appears (“Defend,” “Charm,” “Win”).
3. **Claim** forms (“my stance,” “my worth”).
4. **Commit** (posture/words/actions).
5. **After-taste** teaches the system to repeat or retire.

Intervene at **2–3**: name the script, downgrade claim to “a process is present,” soften posture. If 4 is already in motion, salvage with **value + time-box + de-role**. Always collect **after-taste data**; it rewires future births.

8) Macro-birth: the bigger frame, held lightly

The tradition speaks of *jāti* as the start of a life stream shaped by kamma. We won't settle metaphysics here. The **practical** takeaway is clear: **how** you handle present becoming (*bhava*) shapes **what** is born next—whether that's the next minute's mood, tomorrow's habit, or a longer arc. Ethics and insight **now** are never wasted. They tilt the future of births in directions of lightness.

9) Micro-case studies: editing births in the wild

A. The critique meeting

Trigger: sharp feedback. Script: "Defend." Claim: "my competence." Commit: raising voice. Intervention: name "A role is inviting: Defender," touch both feet, inhale; choose the value "learn." Say: "Thank you—what's one change you'd like first?" Birth shifts from **Defender** to **Learner**. After-taste: clean, relationship intact.

B. The late-night treat

Trigger: mind-image; pleasant tongue-tone. Script: "Reward." Claim: "I deserve." Commit: fridge door. Intervention: name feeling, surf 90 seconds, time-box: "If still wanting in 10 minutes, have half." Often the birth **doesn't** happen; if it does, it's **small** and clean.

C. The praise thread

Trigger: public compliments. Script: "Perform more." Claim: "my image." Commit: over-promising. Intervention: value "truth," small step: "Thank you. I can deliver X by Friday, Y later." Birth: **Reliable Colleague**, not **Performer**. After-taste: steady.

10) Pitfalls (and kinder corrections)

- **Pitfall:** "Births just happen; I'm a victim of my roles."
Correction: Scripts appear, but **claim and commit** are trainable. Name, soften, value, time-box, de-role.
- **Pitfall:** "If I don't become strongly, I'll be mediocre."
Correction: Strong births with **light grip** outperform frantic ones. Measure by **after-taste** and service, not drama.
- **Pitfall:** "Good people never get angry—so I'll prevent the birth of anger forever."
Correction: Anger can be a **teacher**. Let a **small, honest** birth happen ("Protector" under values), then end it on time.
- **Pitfall:** "Once born, a role must persist."
Correction: Roles are **temporary shelters**. Ending well is part of living well.

11) Seven-day birthwork plan

- **Day 1 — Map three frequent births.** Name their triggers, scripts, after-tastes.

- **Day 2 — Midwife one wholesome birth.** Value + small step + time-box + de-role.
- **Day 3 — Practice one non-birth.** Catch a script and let it pass; write the relief you felt.
- **Day 4 — Salvage a late birth.** You committed already—now value + de-role cleanly.
- **Day 5 — Body meter.** Track jaw/eyes/chest during two births; soften one node each time.
- **Day 6 — Praise/critique lab.** Meet one pleasant and one unpleasant trigger; choose roles with **clean after-tastes**.
- **Day 7 — Review.** Which births are worth repeating? Which should retire? Decide one retirement.

12) Recap

- *Jāti* is the **appearance** of a configuration prepared by *bhava*—macro (life) and micro (roles).
- Unnecessary births cost energy and thicken identity.
- Midwife wholesome births with **values, small steps, time-boxes, and de-role rituals**.
- Practice **non-birth** by catching scripts at feeling.
- Measure by **after-taste**: that's the voice of the Wheel telling you whether to make this creature again.

13) Practice prompt

Carry a small card for three days. Each time you feel a role forming, write: **Trigger → Script → Claim → (choose) Value + Small step + Time-box + De-role**. Review at night. Which births gave clean after-taste? Keep those. Which births left residue? Plan a **non-birth** or alternative role for the next trigger.

Chapter 18 — *Jarāmaraṇa*: Aging & Death — Ending Well, Moment by Moment

Chapter aim

To meet *jarā* (aging) and *marāṇa* (death) as the natural **end** of configurations; to recognize “little endings” all day (breath, sounds, moods, roles) so big endings are less frightening; to practice **ending well** with equanimity and kindness; and to understand how seeing endings clearly loosens craving, clinging, and identity throughout the Wheel.

Key terms (quick box)

- **Jarā** — aging, wearing-down: the gradual change of form and function.
- **Maraṇa** — death: termination of a configuration.
- **Maraṇassati** — recollection of death; remembering that endings are certain and their timing uncertain.
- **Second arrow** — extra suffering added by resistance, fear, or identity stories about endings.
- **Completion** — a conscious closure move that lets a configuration end cleanly.

1) Where aging & death sit on the Wheel — sober and merciful

Jarāmaraṇa closes the **Future Effect** segment: the fruition of momentum that began with craving, tightened into clinging, geared into becoming, and appeared as birth. The Wheel's honesty is bracing: **everything born ends**. The mercy is just as clear: when we learn to **end well**, we stop seeding extra suffering at the very place where many lives get tangled.

Endings are not only at funerals. They happen **thousands of times** today: a sound stops, a breath finishes, a thought dissolves, a role is over, a day closes. Train here, and the larger ending is no longer alien.

2) Anatomy of an ending (and where suffering sneaks in)

1. **Signal**: fading energy, slowing speech, quieting music, project nearing completion.
2. **Feeling**: often unpleasant (loss) or neutral (drift); sometimes pleasant (relief).
3. **Craving**: “more,” “different,” or “gone now.”
4. **Clinging**: “my youth/my status/my method/my person.”
5. **Becoming**: frantic replacing (new project, new identity) or numbing.
6. **Death**: the configuration ends anyway.
7. **After-taste**: clean (if accepted) or muddy (if fought).

The **second arrow** lands at steps 3–5. If we meet **feeling** at the signal and **decline** to tighten, endings are often poignant and clean.

3) Little deaths: the friendly dojo for big truths

Consider three everyday endings:

- **The breath ends.** Every exhale is a soft death. If you relax the belly at the end of exhale and **do not rush** the inhale, the body learns trust in endings.
- **A sound ends.** Hear a bell or car horn **all the way to silence**. Notice the instant **after** it's gone. Mind loves that quiet if you let it.
- **A thought ends.** Notice the flick when a sentence in your head **stops**. For a split second, there is **knowing without content**. That gap is not scary; it is homey.

Make these your teachers. They whisper, "Endings are safe when not owned."

4) Aging: meeting change without insult

Aging is not a problem to solve; it is an invitation to **accuracy** and **care**. The body's elements shift—strength, temperature regulation, sleep, memory. Meeting this with element-language (pressure/heat/motion) and functional choices (posture, pace, rest) keeps dignity intact. The insult comes not from the change but from the **story**: "This shouldn't be happening to me." When you catch that sentence, breathe and replace it with: "This is what bodies do; let me care for this one well."

5) Grief: love's shadow, held with the Dhamma

Grief is natural when things end—people, roles, dreams. The training is to **let grief move** without conscripting it into identity or punishment.

A simple protocol:

1. **Name** the primary feeling (sorrow, ache, numb).
2. **Locate** it in the body and translate into elements (pressure/heat/motion).
3. **Breathe** low and slow; hand on heart or belly.
4. **Phrase** (quiet, kind): "This is love's weight." / "It's okay to feel this."
5. **Time**: let it flow for a few minutes; then touch one small wholesome act (water, walk, call).

This does not fix loss. It prevents extra cords of **shame** or **self-blame** from knotting around grief.

6) Ending well: completion rituals for ordinary life

Endings sour when we ghost them. Build **completion** into your day:

- **Task completion**: say "complete," close the document, one exhale, glance away.
- **Conversation completion**: "Are we complete for now?"; a sincere thank-you; leave silence for one breath.

- **Role completion:** bow, change posture, wash hands, change rooms.
- **Day completion:** list three good things, one regret released, one kind wish; turn off the light deliberately.

Completion rituals train the nervous system to **let go** without panic. They also reduce the urge to instantly replace endings with the next birth.

7) Recollection of death (maraṇassati) without morbidity

A gentle daily recollection keeps priorities straight:

- “I am of the nature to age; I have not gone beyond aging.”
- “I am of the nature to sicken...”
- “I am of the nature to die...”
- “All that is mine, beloved and pleasing, will become otherwise, will become separated from me.”
- “I am the owner of my actions...”

Speak one line a day, **softly**. The point is not fear; it is **precision**. Values clarify. Small quarrels shrink. Kindness feels urgent in the best way.

8) Cessation as path: the Wheel in reverse

Dependent Origination is two-directional. When ignorance thins and craving is not fed, clinging weakens; becoming slackens; **birth** of that state is prevented; therefore **aging-and-death** of that state **do not arise**. In the micro-scale, you can feel this: a would-be role never forms; therefore its end never has to hurt. The exit arrow on the Mogok Wheel is not abstraction; it is your felt experience when a would-have-been drama never starts.

9) Micro-case studies: ending well in the wild

A. The project wraps

Signal: last email sent. Feeling: mixed relief/sadness. Habit: immediately start a new one. Training: stand up, say “complete,” three breaths, send two gratitude notes, take a walk before touching new tasks. After-taste: clean, warming; less frantic becoming.

B. The argument stops

Signal: both quiet. Feeling: unpleasant residue + pride. Habit: reopen the case. Training: hand to heart, “hurt is present,” one apology for **your** part, propose a pause. You let **this fight** die; the relationship lives.

C. The day closes

Signal: lights off. Feeling: neutral or restless. Habit: phone re-opens the door. Training: three-line day completion; place phone away; feel three exhales to the end. Sleep arrives quicker because the day actually ended.

10) Safety and preparation for big endings

Without doing medical or legal instruction here, note the **spirit** of preparation: clarity is kindness. Tell loved ones your values; write simple instructions about the kind of care you prefer; put passwords and key documents in order; apologize where needed; forgive where possible. These are not morbid; they are gifts. The mind practices **letting go** by making it **safe to let go** for others.

11) Pitfalls (and kinder corrections)

- **Pitfall:** “Thinking about death will make me gloomy.”
Correction: Morbid rumination is not the practice. Brief, kind recollection rights priorities and brightens gratitude.
- **Pitfall:** “If endings are inevitable, why care?”
Correction: Because caring is how the heart lives **now**. Impermanence makes kindness precious, not pointless.
- **Pitfall:** “I must be stoic when someone dies.”
Correction: Tears are not failure. Let grief move **without** adding identity or blame.
- **Pitfall:** “If I end a role, I’ll be nobody.”
Correction: Values remain when roles drop. Being “nobody” in a moment is often deep peace.

12) Seven-day endings plan

- **Day 1 — Breath endings.** Feel the last half-second of ten exhales. Do not rush the next inhale.
- **Day 2 — Sound endings.** Follow three sounds to silence; enjoy the quiet **after**.
- **Day 3 — Task completion.** Say “complete,” close, exhale; do this for three tasks.
- **Day 4 — Role completion.** End one role with a bow/wash/change posture.
- **Day 5 — Grief kindness.** Give five minutes to an old loss using the protocol (name, locate, breathe, phrase, time).

- **Day 6 — Death recollection.** Speak one line gently; do one kind act you've delayed.
- **Day 7 — Day completion.** Three good things, one regret released, one wish; lights out with three slow exhales.

13) Recap

- *Jarāmarāṇa* is built into everything born; endings are not errors.
- Train with **little deaths** (breath, sound, thought, role) to meet big ones with steadiness.
- Suffering piles up at endings when craving and clinging refuse to yield; completion rituals and grief-kindness interrupt that pile-up.
- Recollection of death clarifies values and lightens identity.
- Ending well is not passive; it is an **active kindness** to yourself and others—and it shortens the Wheel's heaviest arc.

14) Practice prompt

Tonight, close your day on purpose. Before lights out, put a hand on your heart and say, “**This day is complete.**” Feel three slow exhales to the end. In the morning, notice the after-taste. Repeat for seven nights. Watch how this one gentle ritual softens craving, cleans up residue, and makes room for a **fresh** birth that is lighter, kinder, and easier to end when its time comes.



Dependent Origination: The Path to Liberation

This document explores the Dependent Origination (D.A.) process, a fundamental teaching in Buddhism that explains the cycle of existence and the path to liberation. By understanding and practicing these teachings, one can achieve freedom from suffering (dukkha) and realize Nibbāna.

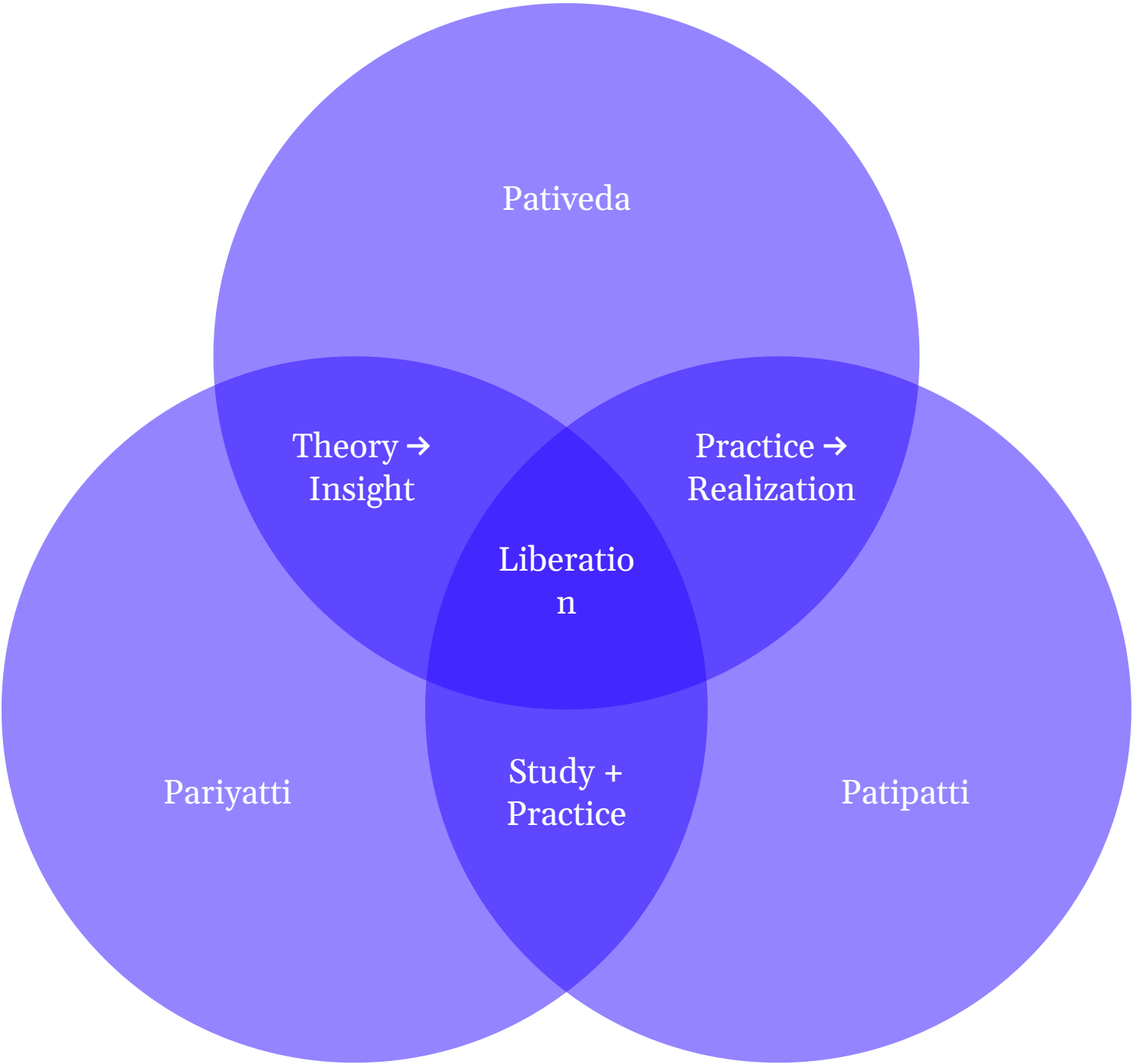


Eight Essential Points of Study

1	2 Roots The fundamental causes that initiate the cycle of existence.
2	2 Truths The essential realities that must be understood.
3	4 Groups of Layers The categorization of the twelve factors into four distinct groups.
4	12 Factors The twelve interconnected links in the chain of Dependent Origination.
5	3 Connections The three ways the factors are connected to each other.
6	3 Rounds of Existence The three cycles that perpetuate suffering.
7	3 Periods of Time The past, present, and future aspects of the cycle.
8	20 Factors of Cause and Effect The detailed analysis of causal relationships within the cycle.



The Three Stages of Learning



Pariyatti

Learning and studying the Dependent Origination process with its chart. This involves memorizing the teachings so they can be recalled when needed.

Patipatti

Direct knowledge through practice. This is understanding the teachings through personal experience and meditation.

Pativeda

Realization of Nibbāna, which is the ending of dukkha (suffering). This is the ultimate goal of the practice.



Three Levels of Understanding (Pariññā)

Ñāta Pariññā

Full understanding by study. This is the intellectual comprehension of the teachings through learning and memorization.

Tīraṇa Pariññā

Full understanding by contemplation. This involves reflecting deeply on the teachings and seeing how they apply to one's own experience.

Pahāna Pariññā

Full understanding with abandoning of kilesa (defilements). This is the complete realization that leads to the elimination of mental impurities.

These three levels represent the progressive deepening of understanding that occurs as one moves from theoretical knowledge to direct experience and finally to complete liberation.



Three Types of Knowledge (Ñāṇa)

Sacca Ñāṇa

Knowledge of truth that comes by listening to talks. This is the initial understanding gained through hearing the teachings.

Kicca Ñāṇa

Functional knowledge of the truth that comes by contemplation, in accordance with the truth. This is understanding how to apply the teachings in practice.

Kata Ñāṇa

The knowledge of the ending of the practice. This is the realization that the work is done and liberation has been achieved.

The Three Aspects of Buddha's Teachings (Sāsana)

Pariyatti
The theoretical aspect of the teachings, involving study and memorization.



Patipatti

The practical aspect of the teachings, involving meditation and direct experience.

Pativeda

The realization aspect of the teachings, involving the attainment of Nibbāna.

These three aspects correspond to the three levels of understanding (pariññā) and the three types of knowledge (ñāṇa) discussed earlier.



The Division of Duties

Teacher's Duty

For learning by heart, it is the teacher's duty to teach and talk. The teacher provides the theoretical knowledge (pariyatti) that forms the foundation of practice.

Student's Duty

Practice is the yogi's or student's duty. The student must apply the teachings through meditation and direct experience (patipatti).

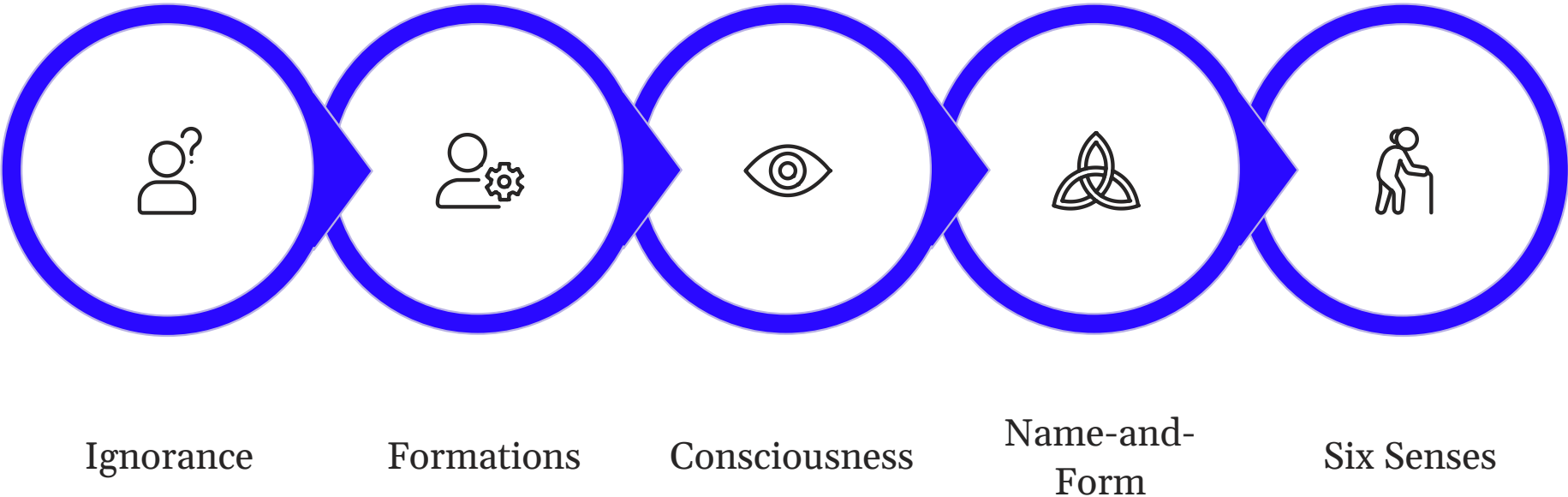
Dhamma's Duty

Realization is the Dhamma's duty and it comes by itself with the practice. When the practice is correct, the realization of Nibbāna (pativeda) occurs naturally.



Introduction to the 12 Factors of Dependent Origination

The Dependent Origination process consists of twelve interconnected factors that explain how suffering arises and how it can be ended. Understanding these factors is essential for liberation from the cycle of rebirth.



These twelve factors operate in a continuous cycle, with each factor conditioning the arising of the next. By understanding this process, one can break the cycle and achieve liberation.



The Two Roots of Dependent Origination

Avijjā (Ignorance)

The first of the two roots is ignorance, which is the failure to see things as they truly are. This ignorance leads to the formation of karma and perpetuates the cycle of rebirth.

- Not understanding the Four Noble Truths
- Not seeing the impermanent nature of all phenomena
- Believing in a permanent self or soul

These two roots are the primary causes of suffering and the continuation of the cycle of rebirth. By eliminating these roots through wisdom and practice, one can achieve liberation.

Taṇhā (Craving)

The second root is craving, which is the desire for sensual pleasures, existence, or non-existence. This craving leads to clinging and further perpetuates the cycle.

- Desire for pleasant sensations
- Attachment to continued existence
- Desire for annihilation



The Two Truths in Dependent Origination

Conventional Truth (Sammuti-sacca)

This refers to the everyday understanding of reality, where we perceive distinct individuals, objects, and phenomena. It is the level of truth that operates in ordinary discourse and conventional understanding.

- Recognizes the apparent reality of separate entities
- Uses conventional language and concepts
- Necessary for everyday functioning

Ultimate Truth (Paramattha-sacca)

This refers to the deeper reality that transcends conventional understanding, where all phenomena are seen as impermanent, unsatisfactory, and without inherent self.

- Recognizes the ultimate nature of all phenomena
- Sees beyond conventional designations
- Leads to liberation when fully realized

Understanding both levels of truth is essential for comprehending Dependent Origination. While conventional truth allows us to discuss the process, ultimate truth reveals its deeper significance.

The Four Groups of Layers in Dependent Origination



Past Causes

This group includes the factors that originated in past lives and condition the present:

- Avijjā (Ignorance)
- Saṅkhāra (Formations)



Present Effects

This group includes the factors that manifest as results in the present life:

- Viññāṇa (Consciousness)
- Nāma-rūpa (Name-and-Form)
- Saḷāyatana (Six Sense Bases)
- Phassa (Contact)
- Vedanā (Feeling)



Present Causes

This group includes the factors that arise in the present and condition the future:

- Taṇhā (Craving)
- Upādāna (Clinging)
- Bhava (Becoming)



Future Effects

This group includes the factors that will manifest as results in future lives:

- Jāti (Birth)
- Jarā-maraṇa (Aging and Death)

The Twelve Factors of Dependent Origination



1. Avijjā (Ignorance)

Not understanding the Four Noble Truths and the true nature of reality.



2. Saṅkhāra (Formations)

Volitional activities that generate karma, conditioning future consciousness.



3. Viññāṇa (Consciousness)

The awareness that arises with rebirth and continues through life.



4. Nāma-rūpa (Name-and-Form)

The mental and physical aspects of a being.

These are the first four factors in the chain of Dependent Origination, showing how ignorance leads to the formation of a new being.

The Twelve Factors of Dependent Origination (Continued)



5. Saḷāyatana (Six Sense Bases)

The six faculties of eye, ear, nose, tongue, body, and mind.



6. Phassa (Contact)

The meeting of sense organ, object, and consciousness.



7. Vedanā (Feeling)

The pleasant, unpleasant, or neutral sensations that arise from contact.



8. Taṇhā (Craving)

The desire for pleasant feelings to continue and unpleasant feelings to cease.

These middle factors show how sensory experience leads to the arising of craving, which is one of the two roots of suffering.

The Twelve Factors of Dependent Origination (Completed)



9. Upādāna (Clinging)

The intensified form of craving that leads to attachment.



10. Bhava (Becoming)

The process of coming into existence in a particular realm.



11. Jāti (Birth)

The manifestation of the five aggregates at the beginning of a new life.



12. Jarā-maraṇa (Aging and Death)

The inevitable processes of decay and dissolution that end in death.

These final factors complete the cycle, showing how clinging leads to rebirth and ultimately to suffering through aging and death.

The Three Connections in Dependent Origination



Past to Present Connection

This connection links the past causes (Avijjā and Saṅkhāra) to the present effects (Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, and Vedanā).

It shows how our past ignorance and volitional actions have conditioned our present existence.

Present Internal Connection

This connection links the present effects to the present causes (Taṇhā, Upādāna, and Bhava).

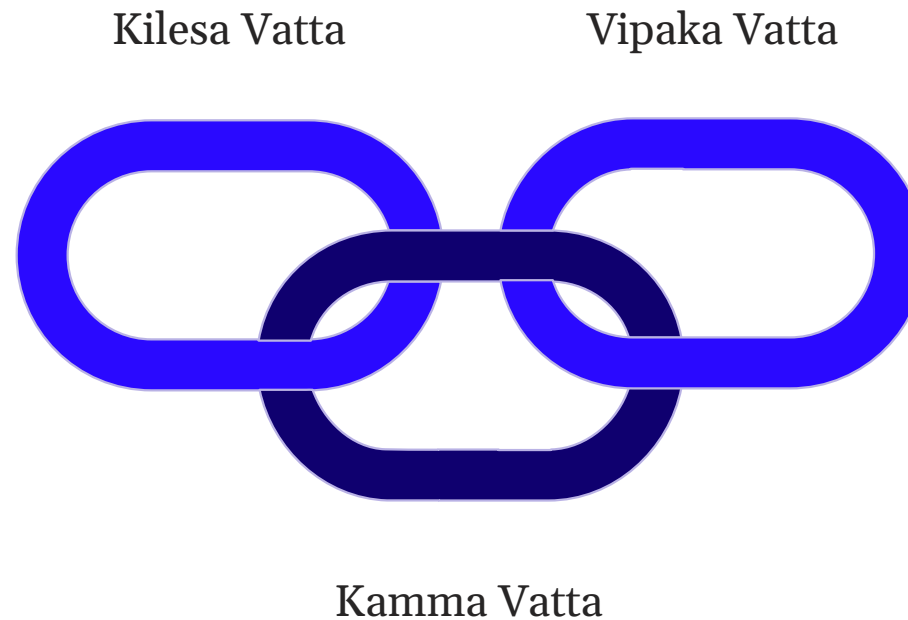
It shows how our current experiences give rise to craving, clinging, and the process of becoming.

Present to Future Connection

This connection links the present causes to the future effects (Jāti and Jarā-maraṇa).

It shows how our current craving and clinging will lead to future rebirth, aging, and death.

The Three Rounds of Existence



Kilesa Vatta

The Round of Defilements includes Avijjā (Ignorance), Taṇhā (Craving), and Upādāna (Clinging). These mental impurities drive the cycle of rebirth.

Kamma Vatta

The Round of Actions includes Saṅkhāra (Formations) and the active aspect of Bhava (Becoming). These are the volitional actions that generate karma.

Vipaka Vatta

The Round of Results includes Viññāṇa (Consciousness), Nāma-rūpa (Name-and-Form), Saḷāyatana (Six Sense Bases), Phassa (Contact), Vedanā (Feeling), the passive aspect of Bhava (Becoming), Jāti (Birth), and Jarā-maraṇa (Aging and Death). These are the results of past actions.



The Three Periods of Time in Dependent Origination

Past

This period includes the factors that originated in past lives:

- Avijjā (Ignorance)
- Saṅkhāra (Formations)

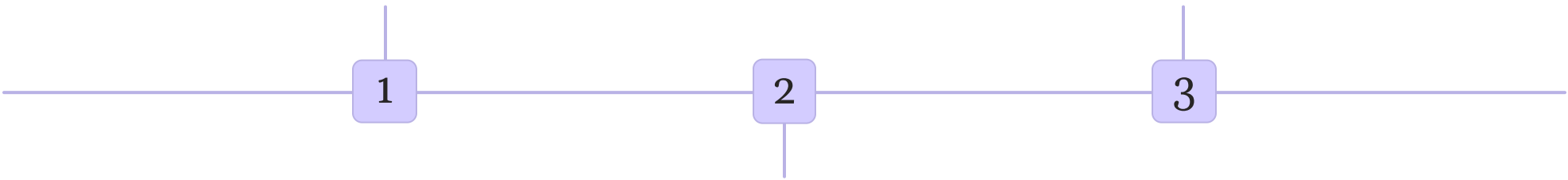
These past causes have conditioned our present existence.

Future

This period includes the factors that will manifest in future lives:

- Jāti (Birth)
- Jarā-maraṇa (Aging and Death)

These future effects are conditioned by our present causes.



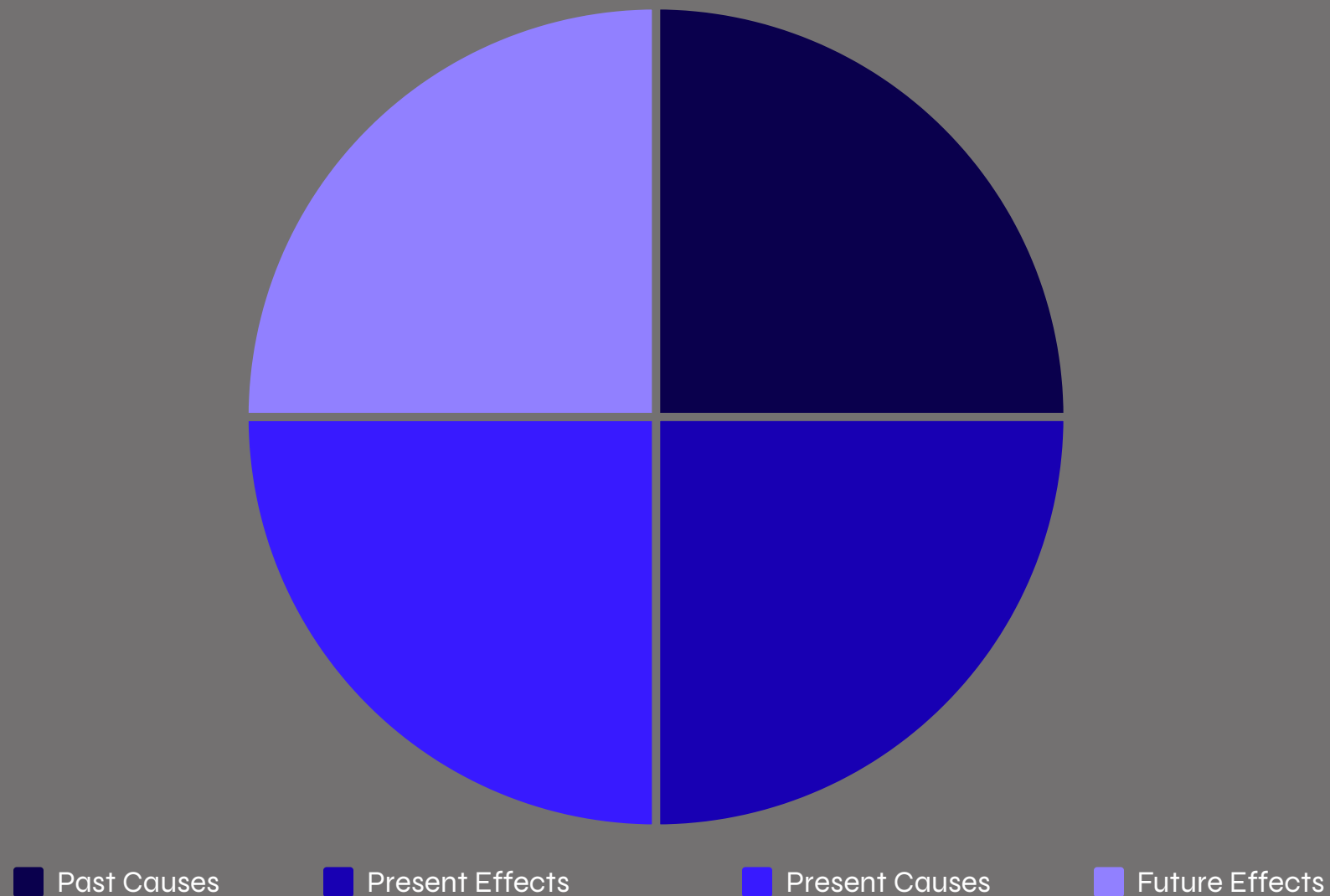
Present

This period includes both the effects of past causes and the causes of future effects:

- Viññāṇa (Consciousness)
- Nāma-rūpa (Name-and-Form)
- Saḷāyatana (Six Sense Bases)
- Phassa (Contact)
- Vedanā (Feeling)
- Taṇhā (Craving)
- Upādāna (Clinging)
- Bhava (Becoming)

The 20 Factors of Cause and Effect

The 20 factors of cause and effect provide a detailed analysis of the causal relationships within the cycle of Dependent Origination. They are derived from the 12 factors but analyzed in terms of their causal connections across the three periods of time.



The 20 factors provide a more detailed understanding of how the cycle of rebirth operates across multiple lifetimes, showing the intricate web of causes and effects that perpetuate suffering.



The 5 Past Causes

Avijjā (Ignorance)

The fundamental delusion that prevents us from seeing things as they truly are.

Saṅkhāra (Formations)

The volitional activities that generate karma and condition future consciousness.

Taṇhā (Craving)

The desire for sensual pleasures, existence, or non-existence from past lives.

Upādāna (Clinging)

The intensified form of craving that leads to attachment from past lives.

Bhava (Becoming)

The process of coming into existence from past lives.

These five factors from past lives have conditioned our present existence, creating the foundation for our current experiences of suffering.



The 5 Present Effects

Viññāṇa (Consciousness)

The awareness that arises with rebirth and continues through life, conditioned by past formations.

Nāma-rūpa (Name-and-Form)

The mental and physical aspects of a being, conditioned by consciousness.

Salāyatana (Six Sense Bases)

The six faculties of eye, ear, nose, tongue, body, and mind, conditioned by name-and-form.

Phassa (Contact)

The meeting of sense organ, object, and consciousness, conditioned by the six sense bases.

Vedanā (Feeling)

The pleasant, unpleasant, or neutral sensations that arise from contact.



The 5 Present Causes

Avijjā (Ignorance)

The continued delusion that prevents us from seeing things as they truly are in the present life.

Saṅkhāra (Formations)

The current volitional activities that generate karma and will condition future consciousness.

Taṇhā (Craving)

The present desire for sensual pleasures, existence, or non-existence.

Upādāna (Clinging)

The current intensified form of craving that leads to attachment.

Bhava (Becoming)

The present process of coming into existence that will condition future birth.

These five factors in the present life will condition our future existence, creating the foundation for future experiences of suffering unless the cycle is broken.



The 5 Future Effects

Viññāṇa (Consciousness)

The awareness that will arise with future rebirth, conditioned by present formations.

Nāma-rūpa (Name-and-Form)

The mental and physical aspects of a future being, conditioned by future consciousness.

Salāyatana (Six Sense Bases)

The six faculties in a future life, conditioned by future name-and-form.

Phassa (Contact)

The meeting of sense organ, object, and consciousness in a future life.

Vedanā (Feeling)

The pleasant, unpleasant, or neutral sensations that will arise from contact in a future life.

These five factors will manifest in future lives as a result of our present causes, continuing the cycle of rebirth unless the cycle is broken through practice and realization.



Breaking the Cycle: The Path to Liberation

The cycle of Dependent Origination can be broken by eliminating the two roots: ignorance (avijjā) and craving (taṇhā). This is achieved through the practice of the Noble Eightfold Path, which leads to the development of wisdom and the cessation of suffering.



Wisdom (Paññā)

Developing right understanding and right intention to eliminate ignorance.



Ethics (Sīla)

Cultivating right speech, right action, and right livelihood to create the conditions for meditation.



Meditation (Samādhi)

Practicing right effort, right mindfulness, and right concentration to develop insight.



Liberation (Vimutti)

Achieving freedom from the cycle of rebirth through the complete elimination of ignorance and craving.



The Importance of Practice

Theoretical Understanding

While theoretical understanding (pariyatti) is important as a foundation, it is not sufficient for liberation. One must move beyond mere intellectual comprehension to direct experience.

"To learn by heart is the teacher's duty to teach and talk."

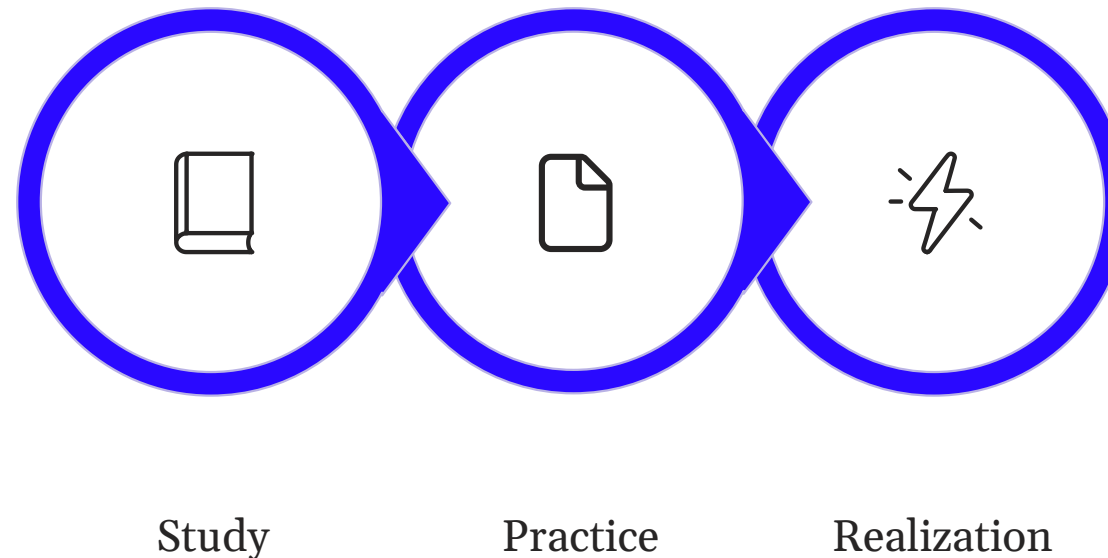
Direct Experience

Practice (patipatti) is essential for developing direct knowledge of the Dependent Origination process. Through meditation and mindfulness, one can observe the arising and passing away of phenomena in one's own experience.

"Practice is the yogi's or student's duty."

The ultimate goal is realization (pativeda), which "comes by itself with the practice." When the practice is correct and diligent, the realization of Nibbāna occurs naturally as the culmination of the path.

Summary: The Path to Liberation



The study of Dependent Origination reveals the intricate web of causes and conditions that perpetuate suffering and rebirth. By understanding the eight essential points—2 roots, 2 truths, 4 groups of layers, 12 factors, 3 connections, 3 rounds of existence, 3 periods of time, and 20 factors of cause and effect—one gains a comprehensive view of the cycle of existence.

However, mere intellectual understanding is not enough. One must progress from learning by heart (*ñāta pariññā*) to contemplation (*tīraṇa pariññā*) and finally to the abandoning of defilements (*pahāna pariññā*). Similarly, one must move from knowledge of truth (*sacca ñāṇa*) to functional knowledge (*kiicca ñāṇa*) and ultimately to the knowledge of completion (*kata ñāṇa*).

Through this progression of study, practice, and realization, one can break the cycle of Dependent Origination and achieve liberation from suffering—the ultimate goal of the Buddha's teachings.

2025

Breaking the
Wheel –Part-2

Bhikkhu Indasoma
Sriridantamahapal
aka

[BREAKING THE WHEEL: A PRACTICAL HANDBOOK ON DEPENDENT ORIGINATION PART-2]

Dedicated to all meditation teachers and practitioners who strive to see reality clearly, to cut through ignorance and craving ,and to walk the path toward liberation.

Chapter 9 — Avijjā (Ignorance)

1) Executive Summary

- *Avijjā* (ignorance, delusion) = not knowing the Four Noble Truths in the moment; its “feel” is imprecision and wrong orientation at the doors. It is a root (kilesa) that colors the whole wheel and stands at Link 1 in the standard order.
- Location on the Mogok Wheel: **Past Cause (①)** together with *saṅkhārā* (2). From **avijjā** → **saṅkhārā** the short connector **C1** runs to **viññāṇa** (3), seeding present experience.
- Practical reading: don’t treat ignorance as a metaphysical fog to be argued about; teach it as a *live mis-knowing* that shows up as careless taking of feeling as instruction (and as “owner-language”). Your leverage today is **C2** (feeling → craving), but weakening *avijjā* gives global clarity across the map.
- Doctrinal anchor lines (for legend & callouts): “Ignorance = not knowing suffering, origin, cessation, path.” Add prevention note: “no first cause / no maker / no experiencer.”
- Teacher aim this chapter: give a precise, teachable feel for *avijjā* at the six doors, align it to **Past Cause (①)**, and keep practice levers on screen (feeling → craving; door-wise noting; wrong-view prevention bullets).

2) Main Narrative

2.1 Definition and scope

Avijjā is ignorance—not knowing the Four Noble Truths: dukkha, its origin, its cessation, and the way to cessation. This isn’t a one-time deficit; it is an *operational* mis-knowing that can be present or absent from moment to moment. When it is present, perception and intention lean the wrong way, and the rest of the links unfold with heat. Keep the phrasing tight for students: “Ignorance = not-knowing the four tasks here-and-now.”

The Abhidhamma/Commentarial stream elaborates aspects and characteristics of *avijjā*: it functions as delusion (*moha*), covers up truth (*āvaraṇa*), produces wrong knowing (*micchā-ñāṇa*), and is listed among the great taints and defilements. You'll use only what is needed for classroom clarity; park deeper lists in the Teacher Pack.

2.2 Wheel placement and implications (Mogok orientation)

On the Mogok Wheel, *avijjā* sits at **Link 1**, upper-right quadrant header “① Past Cause,” paired with **Link 2: *saṅkhārā***. The clocked order around the rim is standardized: *Avijjā* → *Saṅkhārā* → *Viññāṇa* → *Nāma-rūpa* → *Salāyatana* → *Phassa* → *Vedanā* → *Taṇhā* → *Upādāna* → (Kamma-)Bhava → *Jāti* → *Jarā-maraṇa*. Use labels outside the rim; keep the hub clean.

Remember the four segments overlay students will see on your teaching wheel: ① **Past Cause (1–2)**, ② **Present Effect (3–7)**, ③ **Present Cause (8–10)**, ④ **Future Effect (11–12)**. *Avijjā* lives in ①; what learners can *directly verify now* is in ② (door → contact → feeling). This alternation de-fatalizes the map: “fruit” is respected, “cause” is editable.

Mogok pedagogy highlights three short connections; for this chapter, tag **C1: *saṅkhārā* → *viññāṇa***. The point is not to theorize a past-life pipeline in class; it is to show how prior formations condition the quality of present knowing. “I woke foggy; I’ll work kindly within that weather”—this is how *avijjā*’s legacy is handled practically.

2.3 Function (as-to-function) and prevention (as-to-prevention)

When you introduce each DO link, pair a short “function line” with a “prevention note.” For *avijjā*, the prevention note is: **No first cause; no maker; no experiencer**. We explicitly guard against wrong views by keeping “as condition = provides necessary help,” not “controls/makes.” This semantic discipline is part of the diagram canon.

Function-wise, *avijjā* is a root kilesa that biases attention and intention. In lived terms, it makes feeling get mis-taken as instruction rather than information; this is why **C2 (*vedanā*→*taṇhā*)** is the chief “cut” in present practice. Weakening *avijjā* globally makes that cut easier and more frequent.

2.4 What *avijjā* feels like at the six doors

In practice, *avijjā* is not a philosophy—it is a texture: vagueness, owner-language, hurry, and the reflex to obey hedonic tone. Teach the **Live-Frame Protocol**: enter by a door, catch the feeling pivot, hold the three marks, and prevent craving. Have learners name door → contact → feeling in paramattha language (“eye, visible, eye-consciousness, eye-contact, contact-born feeling”) to cut identity and clarify functions.

Because *avijjā* “covers,” the first honest light is often the clean naming of feeling: pleasant/unpleasant/neutral. Once tone is seen as *information*, its grip loosens, and *avijjā* is already thinning. “All feelings are impermanent... unsatisfactory... non-self”—have students whisper these lines while noting; they are antidotes to ignorance in situ.

2.5 Two truths overlay (source mapping)

On the wheel’s inner ring, we keep the **two truths** overlay: **Samudaya-sacca** (origin/sourcing) across segments ① + ③, **Dukkha-sacca** (fruit) across segments ② + ④. This lets a teacher classify answers quickly: *avijjā* sources *saṅkhārā* (Samudaya-sourced), while consciousness → feeling (3–7) are dukkha-side fruit to be known. Label the ring, but keep wedges clear.

2.6 Common confusions & repairs

- **Over-historicizing**: debates about first moment or past lives derail class. Repair: keep the four periods operational—“past” = momentum not being formed now; “present cause” = editable now.
- **Illegal arrows**: learners may jump phassa→taṇhā. Repair: reinsert vedanā; show “contact touches; feeling experiences; craving would lust if fed.”
- **Owner-language**: “I made consciousness happen.” Repair: prevention notes—no maker/experiencer; use functional labels.

2.7 Integrations across lineages (for your Teacher Notes)

- **Mogok:** keep present-flow panel visible (door→phassa→vedanā); tag **C2 cut** visually.
- **Mahāsi:** rapid noting compresses *avijjā* by enforcing process-language; watch mis-taken feeling tones.
- **Pa-Auk:** nāma-rūpa and condition analysis clarifies functions and drains vagueness (*avijjā*).

2.8 Micro-cases (to keep *avijjā* concrete)

- **Pleasant ping:** ear + sound + knowing → pleasant → “check now.” Teach: door/feeling labeling → one breath → schedule. The “owner” story dissolves; *avijjā*’s instruction loses force.
- **Bodily ache:** pressure at knee → unpleasant → “fix now / complain.” Teach element talk and widen attention 10%. Suffering drops though pain may remain—wisdom instead of ignorance.

3) Callouts

H4 Key Insight

Ignorance is not abstract; it is *mis-taking* feeling as instruction and identities as owners. When tone is known as tone, *avijjā* thins.

H4 Pitfall

Arguing “first causes” or skipping vedanā. Fix by returning to segments overlay and the legal functions; reinsert the feeling link and state what can be edited now.

H4 Teacher Tip

Under every arrow add a 4–6 word function phrase. For 6 → 7 use “contact touches; feeling experiences”; for 7 → 8 “feeling → craving: lusts after the pleasant.” It keeps students close to text and prevents illegal jumps.

H4 Practice Box

Live-Frame (2 minutes): name the door; state “contact”; name tone exactly; hold one mark (impermanence) for 10 breaths; *do nothing*. Notice the absence of surge. Repeat three times today.

4) Diagram Cross-Refs & Captions (proposed)

- **Fig. 9.1 — *Wheel Overview with Four Periods***
Caption: “Link 1—*Avijjā* sits in ① Past Cause; Present Effect (3–7) is what you can verify now.” (Use outer rim time arcs; no wedge fills.)
- **Fig. 9.2 — *Two Truths Inner Ring***
Caption: “Samudaya-sacca spans ① & ③; Dukkha-sacca spans ② & ④. Keep ring thin.”
- **Fig. 9.3 — *C1 highlight (saṅkhārā→viññāṇa)***
Caption: “C1 bridges past cause to present effect; prior formations seed today’s knowing.” (Dashed chord; label outside rim.)
- **Fig. 9.4 — *Avijjā Prevention Notes***
Caption: “No maker / no experiencer / no first beginning; ‘as condition’ = provides necessary help.” Place as neutral frame notes.

Export/Style (all figs): SVG master; PNG 300 dpi for print; colors & line styles per book-wide spec; do **not** mix time arcs with vaṭṭa wedge fills on the same slide.

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *avijjā* precisely; place it on the wheel in **Past Cause (①)**.
- Describe C1 and explain how prior formations flavor current knowing.
- Demonstrate one live cut at C2 by treating feeling as information.

Materials

Big wheel poster with overlays; marker set; timer; handout with Live-Frame protocol & function phrases.

Flow (75 minutes)

1. **Warm start (10')**: Three micro-cases; class identifies segment & hinge. (Teacher annotates on the wheel.)
2. **Teach piece (15')**: Definition of *avijjā*; two-truths ring; prevention notes; C1/C2/C3 orientation.
3. **Guided practice (15')**: Live-Frame at one door; whisper the function lines. Debrief what changed at C2.
4. **Board drill (15')**: Reverse-order back-trace from *jarā-maraṇa* to *avijjā* to locate the first feasible cut. (Answer: C2 for beginners.)
5. **QA & errors (10')**: Illegal arrows; owner-language; over-historicizing—fixes shown on wheel per canon.
6. **Exit ticket (10')**: Learners write one sentence: “Ignorance looked like ____ at the ____ door; I prevented craving by ____.”

Assessment

- A-level: places episode into segment; names function correctly; performs one live C2 cut.

6) SOP / Checklist (Avijjā Diagnostic & Antidotes)

SOP-A: Door-wise Avijjā Check (2–3 minutes)

- ☐ Name the **door** and **object** (eye/visible...mind/dhamma).
- ☐ State **contact** explicitly.
- ☐ Name **feeling tone** precisely; hold one mark (impermanence) for 3 breaths.
- ☐ Ask: “Did craving launch?” If yes, return to tone; if no, proceed.

SOP-B: Prevention Notes Audit (teacher)

- ☐ “No first cause / no maker / no experiencer” margin present.
- ☐ “As condition = provides help” legend present.
- ☐ C1/C2/C3 chords correctly tagged; no illegal arrows.

7) End-of-Chapter Review

Glossary (new in this chapter)

- *Avijjā* — ignorance: not knowing the Four Noble Truths; functions as delusion, covers truth.
- “As condition” (*paccayā*) — provides necessary help (teacher note: Paṭṭhāna modes optional).

- **C1** — *saṅkhārā* → *viññāṇa*: prior formations seed present knowing.

5 Quiz Questions + Answers

1. Q: Define *avijjā* in one line.
A: Not knowing the Four Noble Truths.
2. Q: In which segment does *avijjā* sit on the four-period overlay?
A: ① Past Cause.
3. Q: What is **C1** and why is it important?
A: *saṅkhārā*→*viññāṇa*; shows how prior formations condition present knowing.
4. Q: State the prevention note attached to *avijjā*.
A: “No first cause / no maker / no experiencer.”
5. Q: Which present-time cut most directly cools *avijjā*’s effect?
A: Catching *vedanā* as information to prevent craving at **C2**.

Homework Prompts

- Keep a **door-tone log** (10 entries/day). Mark whether craving launched or not; note one moment where naming tone prevented the surge.
- Draw the wheel from memory; color only **Past Cause (①)** and label *avijjā* and *saṅkhārā*; add **C1** chord. (Use our color system; no wedge fills.)

8) Figure List to Create (production-ready spec)

- **Fig. 9.1** (DO_Book_Fig-2-9-1.svg)

Title: Wheel with Four Periods — Avijjā Highlight

Purpose: Place *avijjā* in ① Past Cause; orient students to what's fruit now vs. editable later.

Components: 12 wedges; outer time arcs (① yellow; ② green; ③ blue; ④ pink); labels outside rim; *avijjā* wedge annotated; legend tag “① Past Cause.”

Arrows/Styles: Resultant rim arrows #0D47A1; cause arrows #1B5E20; no vaṭṭa fills here.

Legend: time arcs; two-truths not shown on this slide.

Placement: early in §2.2.

Teaching script (90s): “Notice *avijjā* sits in ①; fruit 3–7 is what we can verify now; causes 8–10 are what we can edit.”

- **Fig. 9.2** (DO_Book_Fig-2-9-2.svg)

Title: Two Truths Inner Ring

Purpose: Map links to dukkha vs. samudaya sources.

Components: Thin inner ring split into two sectors; labels “Dukkha-sacca (②+④)” and “Samudaya-sacca (①+③)”.

Styles: Neutral frame #455A64; text small caps; no wedge fill.

Placement: §2.5.

Script (60–90s): “We classify answers quickly using the inner ring—this is a QA shortcut.”

- **Fig. 9.3** (DO_Book_Fig-2-9-3.svg)

Title: C1 — From Saṅkhāra to Viññāṇa

Purpose: Show the bridge from Past Cause to Present Effect.

Components: Dashed chord C1; label outside rim; arrowheads minimal.

Styles: Conditions arrows #1B5E20 (solid); chord accent #C62828 thickened outline; neutral frame #455A64.

Placement: §2.2/§2.3.

Script (60s): “Prior formations flavor today’s knowing; respect weather, work kindly.”

- **Fig. 9.4** (DO_Book_Fig-2-9-4.svg)

Title: Avijjā Prevention Notes

Purpose: Guard against wrong views on every slide.

Components: Margin box listing “No maker / No experienter / No first beginning” and the “As condition = provides help” legend.

Styles: Neutral frame #455A64; text only; iconography optional.

Placement: end of §2.3 & in teacher slides.

Script (60s): “We teach conditional support, not controllers.”

Accessibility & Export: SVG master; PNG 300 dpi; alt-text per caption; high-contrast labels; minimum 10 pt print size; do not overlay vaṭṭa fills with time/truth rings on the same figure.

9) References (files + anchor passages)

- “law of dependent origination 12 links detail with references (1).pdf” — Avijjā definitions & four truths framing.
- **Part-1.pdf** — Twelve links list; four segments overview for Past/Present layout.
- **Part-III.pdf** — Live-Frame protocol; vedanā cut method.
- **Part-IV.pdf** — Diagram canon, prevention notes, legal arrows & classroom QA.
- **Full Data about DO with cycles diagrams (1).pdf** — Wheel order, overlays, export QA.

Notes on alignment with your latest geometry updates

IMR ProgramBhikkhu Indasoma Siridantamahapalakawww.siridantamahapalaka.com

- Labels remain outside the rim. Clock orientation retained. Per your spec, we keep **Present Effect (3–7)** (viññāṇa through vedanā) as the lower-right arc, **Present Cause (8–10)** (taṇhā, upādāna, bhava) as lower-left, etc. This chapter doesn't require minute-level label placement, but the wheel master we're using already locks positions and gutters to avoid collisions; C-legend remains in the left gutter.

Chapter 10 — Saṅkhārā (Formations)

1) Executive Summary (one page)

- *Saṅkhārā* = volitional formations: the “builders” that shape and propel experience. In DO they are Link 2 and sit in ① **Past Cause** with *avijjā* (1). In the vaṭṭa overlay they belong to **Kamma-vaṭṭa** (the kamma round).
- Mogok emphasis: **C1 bridge**—*saṅkhāra* → *viññāṇa*—ties ① Past Cause to ② Present Effect, i.e., prior formations seed the quality of present knowing. Show this as a short dashed chord across the wheel, label outside the rim.
- Three classes (for teacher notes & handouts): **puññābhisāṅkhāra** (wholesome), **āpuññābhisāṅkhāra** (unwholesome), **āneñjābhisāṅkhāra** (imperturbable/for arūpa-jhāna). Use gently; keep the classroom focus on function (“intending intends”).
- Prevention line (anti-diṭṭhi): “volitional formations, **not** a self-doer.” Keep “as condition = provides the necessary help” language near the legend.
- Practice angle today: learners can't edit ① directly; they **can** (a) know ② (present effect) at the doors and (b) intercept **new** kamma in ③ (taṇhā→upādāna→bhava). C1 is explained; **C2 is where we cut**.

2) Main Narrative (≈2,200 words)

2.1 What *saṅkhārā* means (scope & classroom definition)

The plain classroom definition: *saṅkhārā* are **volitional formations**—intentional activities that build momentum. They are the “builders” in our short list: “saṅkhārā — the builders (wholesome, unwholesome, imperturbable).” Keep the gloss tight and action-oriented.

For teacher notes (not for slide clutter): the tradition lists **three classes**—puññābhisaṅkhāra, āpuññābhisaṅkhāra, āneñjābhisaṅkhāra—mapping to wholesome, unwholesome, and imperturbable (arūpa) lines of kamma. These condition the arising of aggregates (mind-body profiles) and are used to explain destinies (31 planes). Use sparingly; the pedagogy stays with present function first.

2.2 Wheel placement (Mogok orientation) and the C1 “hinge”

On the Mogok Wheel, *saṅkhārā* (2) sit with *avijjā* (1) in ① **Past Cause**. We keep our standard clockwise order: Avijjā → **Saṅkhāra** → Viññāṇa → Nāma-rūpa → Saḷāyatana → Phassa → Vedanā → Taṇhā → Upādāna → (Kamma-)Bhava → Jāti → Jarā-maraṇa, labels outside the rim, hub clean.

C1 (saṅkhāra→viññāṇa) is the short connection that “bridges” ① to ②. Draw it as a short dashed chord; put the “C1 Saṅkhāra→Viññāṇa” tag in the left gutter. Its teaching point is simple: prior formations provide the **help** (paccaya) for the current stream of knowing to arise with a given flavor. We don’t reify a past-self pushing a present-self; we speak in condition language.

2.3 The three rounds (vaṭṭa) and why *saṅkhārā* = Kamma-vaṭṭa

In the vaṭṭa overlay, *saṅkhārā* are colored as **Kamma-vaṭṭa** (together with **bhava**). This keeps “where to intervene” legible: at **Kamma** you intercept intention before enactment; at **Kilesa** you cut craving; at **Vipāka** you **know** fruit. Use wedge fills only when teaching vaṭṭa; don’t mix with time/truth rings on the same slide.

2.4 Function and prevention (how to speak about *saṅkhārā*)

Function line (for legend whispers): “formations **intend / construct**.” Keep micro-prompts consistent with your canon (“Consciousness → Nāma-rūpa: establishes/recognizes”; “Bases → Contact: fields impinge”; “Contact → Feeling: feels the blow”; “Feeling → Craving: lusts after the pleasant”). The *saṅkhārā* prompt is short and active so students can hear **intending** as loud as **wanting**.

Prevention note at this node: write in the margin—“volitional formations, **not** a self-doer.” Pair with the global legend “as condition = provides the necessary help.” These two lines prevent agency reification and wrong-view debates.

2.5 The four periods overlay: what’s editable today

Show the periodic overlay often: ① **Past Cause (1–2)**, ② **Present Effect (3–7)**, ③ **Present Cause (8–10)**, ④ **Future Effect (11–12)**. *Saṅkhārā* are ①—already baked for “today’s stream”; we **respect** their weather. We coach edits mainly in ③ (don’t feed craving → clinging → becoming) while **knowing** ② (door→phassa→vedanā) cleanly. The distinction de-fatalizes DO and keeps students practical.

2.6 Mogok affordances & similes (why the wheel looks this way)

Mogok’s wheel marks “four pillars,” “double-headed connectors,” two curves (exit vs cyclic), outer chain (binding), inner circle (container). In that iconography *saṅkhārā* are literally one of the **pillars**—a helpful memory hook when learners recap the map. Keep these as labeled features in the legend for teacher boards.

2.7 C1 in practice: how prior formations show up

How do learners actually meet C1? Two simple ways:

1. **Morning weather:** dull/edgy/bright knowing appears at the first door—this is ② (present effect) informed by ① (old formations). We **don’t** fix the fruit; we **know** it and then work the day’s **C2 cut**.
2. **Reflex intentions:** you can hear micro-intentions forming (jaw set, email fire, scroll). Teaching phrase: “hear *intending* as loud as *wanting*.” This reframes the day as catching kamma **before** it hardens.

2.8 Canonical directionality: forward & reverse readings

Forward, we teach the **with-the-grain** (anuloma) order and the three short connections. Optionally, show a thin counter-clockwise paṭiloma arrow to illustrate cessation: “with the cessation of ignorance, formations cease...” Use sparingly to avoid clutter and keep labels legible.

2.9 Illegal arrows & corrections

Never draw phassa→taṇhā (skips vedanā) or viññāṇa→saḷāyatana (skips nāma-rūpa). If asked “why,” point to the **function** passages: each factor provides its **specific** help to the next. This protects clarity and prevents short-circuit stories.

2.10 Cross-lineage notes (for Teacher Pack tabs)

- **Mahāsi:** use brisk noting so “intending” (saṅkhāra) becomes unmistakable in the stream; pair it with vedanā cuts.
- **Pa-Auk / Vism:** explain **kamma-process becoming** vs **rebirth-process** to justify why intercepting intention today saves futures.

3) Callouts

H4 Key Insight

Saṅkhārā are not a hidden “doer”—they are **intentions doing their lawful thing**. We hear them, name them, and choose not to escalate them into clinging and becoming.

H4 Pitfall

Treating ② fruit as if it were ③ cause. Fix: re-label the period; **know** present effect, **abandon** present cause.

H4 Teacher Tip

Run a “Function Whisper” drill: point to a link; class recites the 4–6 word function line. It makes illegal arrows self-correcting.

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H4 Practice Box

C1/C2 Ladder (3 minutes):

(1) Name door; (2) Name **contact**; (3) Name **feeling**; (4) Listen for **intending** (jaw/typing/scroll); (5) Don't feed it. Log whether craving launched.

4) Diagram Cross-Refs & Captions (proposed)

- **Fig. 10.1 — Wheel with Four Periods (Saṅkhāra flagged)**

Caption: “*Saṅkhārā* (2) sit in ① Past Cause; respect the weather, work at ② and ③.” (Outer time arcs only.)

- **Fig. 10.2 — C1 Bridge: Saṅkhāra→Viññāṇa**

Caption: “Prior formations condition present knowing (① → ②). Dashed chord; label outside rim.”

- **Fig. 10.3 — Vaṭṭa Wedge Fills (Kamma-vaṭṭa highlight)**

Caption: “Color *saṅkhārā* and *bhava* as Kamma-vaṭṭa; don't mix with time/truth rings.”

- **Fig. 10.4 — Prevention & Function Panel (Node 2)**

Caption: “Function: ‘formations intend/construct.’ Prevention: ‘not a self-doer’; ‘as condition = provides help’.”

Export & QA: SVG masters; PNG 300 dpi; labels outside rim; C1/C2/C3 list in left gutter; high contrast; min 10 pt when printed. Never co-display vaṭṭa fills with time/truth rings.

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *saṅkhārā* precisely; place them as ① **Past Cause** and **Kamma-vaṭṭa**.

- Explain and draw **C1** (*saṅkhāra*→*viññāṇa*) accurately.
- Run the **Function Whisper** and a **C1/C2 Ladder** drill.

Materials

Wheel poster (periods + C1 overlay), marker set, “Function & Prevention” handout.

Flow (75–90 min)

1. **Orient (10’)**: Four periods; where *saṅkhārā* live (①); why that matters for practice.
2. **Teach (15’)**: Definition + three classes (brief); Kamma-vaṭṭa coloring; prevention notes.
3. **Board work (10’)**: Draw **C1**; annotate “as condition = provides help.”
4. **Drill (15’)**: **Function Whisper** round-robin; correct illegal arrows live.
5. **Practice (15’)**: **C1/C2 Ladder** (door → contact → feeling → intending → don’t feed). Debrief where C2 was caught.
6. **Exit ticket (5’)**: “I heard intending at ____ door; I stopped escalation by ____.”

Assessment

- Learner can: draw C1 correctly; state *saṅkhārā* function line; label period correctly; avoid illegal arrows.

6) SOP / Checklist (Saṅkhāra Intercept)

SOP-S1: Five-Beat Intercept (in life, 20–40s)

- Name **door** → □ confirm **contact** → □ name **feeling** → □ listen for **intending** (saṅkhāra) → □ if craving rises, return to feeling and **don't feed**.

SOP-S2: Diagram QA (teacher)

- 12 nodes + standard forward arrows; faint reverse chevrons available.
- C1/C2/C3 present and labeled; no illegal skips.
- Vaṭṭa colors correct; two truths + four periods aligned; prevention notes visible.

7) End-of-Chapter Review

Glossary

- *Saṅkhārā* — volitional formations; intentional builders shaping momentum; Link 2, **Kamma-vaṭṭa, Past Cause**.
- **C1** — *saṅkhāra* → *viññāṇa*, the Past-to-Present bridge; dashed chord across the wheel.
- “As condition” — provides necessary help (not a maker/controller).

5 Quiz Questions + Answers

1. Q: Where do *saṅkhārā* sit on the four-period overlay?

A: ① **Past Cause** with *avijjā*.

2. Q: What is **C1** and what does it teach?

A: The bridge *saṅkhāra*→*viññāṇa* showing how prior formations condition present knowing.

3. Q: Which *vaṭṭa* includes *saṅkhārā*?

A: **Kamma-vaṭṭa** (with *bhava*).

4. Q: State the prevention line at this node.

A: “Volitional formations, **not** a self-doer” (+ “as condition = provides help”).

5. Q: Name the three classes (for teacher notes).

A: **Puññābhisāṅkhāra**, **āpuññābhisāṅkhāra**, **āneñjābhisāṅkhāra**.

Homework

- **Door-Tone-Intent Log** (10 entries): for each episode, record door/contact/feeling/intending; mark if C2 launched.
- **Wheel redraw**: outline time arcs; color Kamma-vaṭṭa wedges for *saṅkhārā* & *bhava*; add C1 chord; keep labels outside the rim.

8) Figure List to Create (production-spec)

- **Fig. 10.1** — DO_Book_Fig-2-10-1.svg

Title: Four Periods Overlay — *Saṅkhārā* in ①

Purpose: Place Link 2 in Past Cause; align practice expectations.

Components: 12 wedges; outer rim time arcs (①–④ with tiny tags outside); labels outside rim.

Styles: Resultant rim arrows #0D47A1; cause arrows #1B5E20; no *vaṭṭa* fills.

Placement: §2.2.

Script (60–90s): “Respect the weather of ①; work at ② knowing and ③ abandoning.”

- **Fig. 10.2** — DO_Book_Fig-2-10-2.svg

Title: C1 — *Saṅkhāra* → *Viññāṇa*

Purpose: Show the Past → Present hinge.

Components: Dashed chord (short); label in left gutter “C1 Saṅkhāra→Viññāṇa.”

Styles: Conditions chords per canon; neutral frame #455A64.

Placement: §2.2/§2.7.

Script (60s): “Prior formations help condition present knowing—no doer.”

- **Fig. 10.3** — DO_Book_Fig-2-10-3.svg

Title: Vaṭṭa Membership — Kamma Highlight

Purpose: Color *saṅkhārā* & *bhava* as Kamma-vaṭṭa for intervention teaching.

Components: Wedge fills only on 2 and 10; legend “Kamma-vaṭṭa.”

Styles: Use vaṭṭa palette; **do not** show time/truth rings here.

Placement: §2.3.

Script (60s): “Kamma = intercept intention before enactment.”

- **Fig. 10.4** — DO_Book_Fig-2-10-4.svg

Title: Node-2 Panel — Function & Prevention

Purpose: Give teachers the exact on-board whispers and the anti-diṭṭhi line.

Components: Two columns: Function (“formations intend/construct”), Prevention (“not a self-doer”; “as condition = help”).

Styles: Neutral frame #455A64.

Placement: §2.4 & slides.

Script (60s): “Speak function; guard view.”

Export notes (all figs): SVG master; PNG 300 dpi; labels outside rim; C1/C2/C3 list left gutter; high-contrast; min 10 pt for print; never co-display ring overlays with vaṭṭa fills.

9) References (files + anchor passages)

- **Full Data about DO with cycles diagrams.pdf** — Twelve-link order; C1/C2/C3 chords; vaṭṭa coloring rules; overlay QA.
- **Full Data about DO with cycles diagrams (1).pdf** — Build guide (labels outside, gutters, layer stack); doctrine anchors.
- **law of dependent origination 12 links detail with references (1).pdf** — Saṅkhāra classes and conditioning notes.
- **Part-IV.pdf** — Diagram canon (legal/illegal arrows, function whispers, prevention lines, QA audits).
- **Part-III.pdf** — Present-flow emphasis (door→phassa→vedanā), practice angle for C2.

Chapter 11 — Viññāṇa (Consciousness)

1) Executive Summary

- *Viññāṇa* = “knowing at a door,” momentary and sixfold (eye, ear, nose, tongue, body, mind). In the Wheel it is Link 3 and belongs to ② **Present Effect** (3–7). Teach it as effect-now, not as a doer.
- Its **function line** (for under-arrow prompts): “Consciousness → *Nāma-rūpa*: establishes and recognizes.” Use this to keep illegal skips off the board.
- **Mutual support with *nāma-rūpa***: “It leans on *viññāṇa*, and *viññāṇa* leans on it”—a trainable loop (explain without past-life debates in class).

- **Vaṭṭa overlay:** *Viññāṇa* is **Vipāka-vaṭṭa** (result). Read as fruit of prior causes; don't try to “edit” it—know it cleanly.
- **Diagram guardrails:** No arrow from *viññāṇa* straight to *saḷāyatana* (must pass through *nāma-rūpa*); labels outside the rim; C-legend in left gutter.
- Classroom image: consciousness “like magic” (Phena Sutta simile set) — appearing continuous, made of flashes; helpful to de-personalize.

2) Main Narrative

2.1 What *viññāṇa* means (teacher-safe definition)

In our course: *viññāṇa* = **knowing at a door**—brief, specific, conditional. Keep it sixfold and simple (eye-, ear-, nose-, tongue-, body-, mind-consciousness). This “door + class” framing is explicit in your Part III practice chapter and SN 12.2 summary box therein.

Pedagogy tip: define by **function & scope**, not identity: “knowing that lights up when a base and object meet (with help).” That phrasing aligns with our “as condition = provides the necessary help” legend and prevents reifying a knower.

2.2 Wheel placement, time, and the geometry you approved

On the approved Mogok wheel: place *Viññāṇa* as Link 3, **label outside the rim**, around ~3:12–3:30 o'clock (inside your tolerance band). It sits in ② **Present Effect** (3–7). The rim still carries the standard forward arrows; keep the hub clean.

Overlay reminders for this chapter's figures: outer time-arcs (thin bands), inner two-truths ring (two sectors), no wedge fill when those are on. We only wedge-fill for **vaṭṭa** lessons.

2.3 The *viññāṇa* ↔ *nāma-rūpa* “mutual support”

Your Part-II outlines explicitly coach the mutuality: “It leans on *viññāṇa*, and *viññāṇa* leans on it.” Teach this as **co-support in the lived present**: when there is knowing, the “software+body” configuration (*nāma-rūpa*) is simultaneously configured; that configuration, in turn, supports the very mode of knowing that appears. This gives the **function line** we print under the arrow: “Consciousness → *Nāma-rūpa*: establishes & recognizes.”

Guardrail: never draw *viññāṇa* → *saḷāyatana* directly—*nāma-rūpa* mediates that passage (illegal-arrow overlay in the teacher copy).

2.4 Six classes, one at a time (reading by doors)

A clean, door-wise reading stabilizes attention and makes *viññāṇa* empirically obvious. Use the list: **eye/visible/eye-consciousness** → **eye-contact** → **contact-born feeling**, and analogously for ear, nose, tongue, body, mind. This is exactly the “items to be directly known” frame in your practice section.

2.5 Why *viññāṇa* is effect (*Vipāka-vaṭṭa*) and how to teach it

In the *vaṭṭa* overlay, *viññāṇa* belongs to **Vipāka-vaṭṭa** (results). In the four-period overlay, it sits in ② **Present Effect**. The combined message: **respect fruit, don’t fight fruit**—our skill is to **know** the present stream cleanly and cut escalation later at C2 (*vedanā*→*taṇhā*).

2.6 Similes and de-personalizing the stream

From your simile set used throughout Part III: *viññāṇa* is “like magic”—a continuity-illusion made of momentary tricks. Invite learners to glance **at cognizing itself** for a second; the simile helps dissolve owner-language. Pair it with feeling as “water bubble,” formations as “plantain trunk.”

2.7 Micro-lab: the “Door → Feeling → Lean” circuit

Run your Live-Frame Protocol: pick a door; name contact; name feeling; **watch for the lean** (reach/resist/drift). The aim is to **catch C2** if it tries to launch; the chapter keeps *viññāṇa* in view as the moment’s knowing, not the controller.

2.8 Common confusions (and your cleaner replacements)

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- “Consciousness = Self.” Fix with the Anattā set for the five aggregates and with the “no maker/experiencer” prevention notes in the legend.
- “Consciousness is continuous stuff.” Replace with “six classes, one at a time,” and the magic-show simile.
- “We can push it around.” Reframe with **result-first**: present knowing is fruit; skill is seeing it precisely, then **not** letting C2 light up.

3) Callouts

H4 Key Insight

Viññāṇa is **door-specific knowing**—effect of conditions; it co-supports *nāma-rūpa*. When taught this way, students stop looking for a knower and start seeing a lawful show.

H4 Pitfall

Drawing *viññāṇa* → *saḷāyatana* (skipping *nāma-rūpa*). Fix with the function line and the “illegal arrows” overlay.

H4 Teacher Tip

Keep **Function Whisper** under the arrow: “Consciousness → *Nāma-rūpa*: establishes & recognizes.” Short, repeatable, self-correcting.

H4 Practice Box

Flicker-watch (2 minutes): choose one door; notice the cognizing itself for a few pulses; close with tone-label (pleasant/unpleasant/neutral) and confirm no C2 launched.

4) Diagram Cross-References & Captions

- **Fig. 11.1 — Wheel (Four Periods on) with *Viññāṇa* flagged (② Present Effect)**

Caption: “*Viññāṇa* (Link 3) is Present Effect and Vipāka-vaṭṭa—know fruit cleanly.”

Spec: label at ~3:12–3:30; labels outside rim; outer time-band only.

- **Fig. 11.2 — *Viññāṇa* ↔ *Nāma-rūpa* Mutual Support (inner ring chord-pair)**

Caption: “Mutual support: ‘leans on each other’—trainable in the present.”

Spec: curved double-chevrons between 3 ↔ 4 inside the hub zone (thin, dotted), with the function whisper under 3 → 4.

- **Fig. 11.3 — Illegal Arrow Overlay (Teacher Copy)**

Caption: “Do not skip *nāma-rūpa*: *viññāṇa* → *saḷāyatana* is illegal.”

Spec: faint red cross on the illegal chord; QA check box in legend.

- **Fig. 11.4 — Vaṭṭa Membership: Vipāka highlight**

Caption: “Shade *viññāṇa* ... *vedanā* wedges as Vipāka-vaṭṭa; do not mix with time/truth rings.”

Spec: wedge fills on 3–7 only; no outer/inner rings visible.

Export notes: SVG masters; PNG 300 dpi; all labels outside rim; C-legend in left gutter (C1/C2/C3); min 10 pt for print; never co-display ring overlays with vaṭṭa fills.

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *viññāṇa* as sixfold, door-specific knowing (no “knower”).
- Place it correctly as ② **Present Effect** and **Vipāka-vaṭṭa**.
- Demonstrate the *viññāṇa* ↔ *nāma-rūpa* support and prevent illegal skips.

Materials

Wheel poster with time bands; “Function & Prevention” handout; illegal-arrow teacher overlay.

Flow (75–90 min)

1. **Orient (10’)**: show the four periods; point at 3–7 as Present Effect; highlight Link 3.
2. **Teach (15’)**: six classes; function whisper; mutual support with *nāma-rūpa*.
3. **Board work (10’)**: draw the 3 → 4 arrow, add the whisper; overlay the illegal-arrow cross for 3 → 5.
4. **Drill (15’)**: “One door, one frame” sets (x6). Learners run eye → feeling and report the tone before any lean.
5. **Practice (15’)**: Flicker-watch + tone; confirm C2 didn’t launch.
6. **Exit ticket (5’)**: write the function whisper from memory; mark Link 3’s segment/vaṭṭa.

Assessment rubric (snap-in with CH31 QA)

A-level correctly places Link 3, states the function, and avoids illegal skips. B/C bands per the Part-IV rubric.

6) SOP / Checklist (Viññāṇa-clean Teaching & Practice)

SOP-V1: Door-Frame Routine (teacher prompt)

☐ Name the **door**; ☐ say “knowing at a door”; ☐ trace 3 → 4 → 5 → 6 (no skips); ☐ print the function whisper; ☐ finish with tone-label.

SOP-V2: Diagram QA

☐ Labels outside rim; ☐ *viññāṇa* flagged in ②; ☐ vaṭṭa fill only when teaching vaṭṭa; ☐ illegal-arrow overlay available.

7) End-of-Chapter Review

Glossary

- *Viññāṇa* — sixfold, door-specific knowing; Link 3; Present Effect; Vipāka-vaṭṭa.
- *Nāma-rūpa* — “software + body” of the moment; mutually supporting with *viññāṇa*.
- **Function whisper** — “Consciousness → *Nāma-rūpa*: establishes & recognizes.”

5 Quiz Questions + Answers

1. Q: Which segment and round does *viññāṇa* belong to?
A: ② **Present Effect** and **Vipāka-vaṭṭa**.

2. Q: State the function whisper under 3 → 4.
A: “Consciousness → *Nāma-rūpa*: establishes & recognizes.”
3. Q: What’s illegal to draw from Link 3?
A: *Viññāṇa* → *saḷāyatana* (skips *nāma-rūpa*).
4. Q: How many classes of *viññāṇa* are there?
A: Six—one per door.
5. Q: What simile helps de-personalize *viññāṇa*?
A: “Like magic”—momentary tricks seeming continuous.

Homework

- **One-Door Log (10 entries):** run eye/ear/body doors; record door, contact, tone; verify no C2 launch.
- **Redraw 3 ↔ 4** with the mutual-support indicator and the illegal-arrow overlay (teacher copy).

8) Figure List to Create (production-spec)

- **Fig. 11.1 — DO_Book_Fig-2-11-1.svg**
Title: *Viññāṇa* in the Four Periods
Purpose: Fix Link-3 as Present Effect; set practice expectations.
Components: 12 wedges; outer time arcs (①–④ tagged outside); label *Viññāṇa* at ~3:12–3:30; labels outside rim; hub clean.
Styles: Rim arrows (effects) #0D47A1 small arrowheads; conditions arrows #1B5E20; neutral frame #455A64.
Placement: §2.2.
Teaching script (60–90 s): “Know fruit cleanly; don’t try to edit ②. Save effort for C2.”

- **Fig. 11.2 — DO_Book_Fig-2-11-2.svg**

Title: *Viññāṇa* ↔ *Nāma-rūpa* (Mutual Support)

Purpose: Make the co-support explicit and non-metaphysical.

Components: Thin dotted double-chevrons between 3 and 4; under-arrow text “establishes & recognizes.”

Styles: Dotted #F57F17 for reversible reading aid; neutral captions #455A64.

Placement: §2.3.

Script: “Each leans on the other—present-tense support, not a soul theory.”

- **Fig. 11.3 — DO_Book_Fig-2-11-3.svg**

Title: Illegal Skip Overlay (Teacher)

Purpose: Prevent *viññāṇa* → *saḷāyatana* drawings in class.

Components: Faint red “X” across 3 → 5 chord; QA checkboxes per CH31.

Styles: Teacher-only layer; not printed on student handout.

Placement: §2.3/§5.

Script: “Never skip *nāma-rūpa*; use the whisper to self-correct.”

- **Fig. 11.4 — DO_Book_Fig-2-11-4.svg**

Title: Vaṭṭa View — Vipāka Highlight (3–7)

Purpose: Clarify that 3–7 are resultants; keep overlays separate.

Components: Wedge fills on 3–7 only; legend “Vipāka-vaṭṭa.”

Styles: Vaṭṭa palette; **no** time/truth rings active.

Placement: §2.5.

Script: “Respect fruit; train at C2 later.”

Export & QA for all figs: SVG master + PNG 300 dpi; labels outside rim; Mogok clock; C-legend in left gutter; high-contrast; ≥10 pt print; never co-display ring overlays with vaṭṭa fills.

9) References (files + anchors)

- **Part-I / II scaffolds** — Map & segment lists; one-liners for Link 3 (“knowing at a door”).
- **Part-III** — Live-Frame Protocol; six-door lab; simile set; C2 prevention drills.
- **Part-IV CH31** — Diagram canon; illegal arrows; function whispers; QA audits.
- **Full Data about DO with cycles diagrams** — Time/truth rings; vaṭṭa memberships; geometry.

Chapter 13 — *Saḷāyatana* (Six Bases)

1) Executive Summary

- *Saḷāyatana* = the **six sense-bases** (eye, ear, nose, tongue, body, mind). The manuals explain *āyatana* as that which “extends” the round of saṃsāra—so the six bases are where samsaric traffic flows in and out. On the Wheel it is **Link 5**, squarely in ② **Present Effect** (3–7). Teach it as **fruit** appearing now, not a controller.
- Geometry (Mogok clock): place the label outside the rim around **~4:30–5:00**; *phassa* ≈ near **6:00**, *vedanā* ≈ **~5:30–5:45** per your tolerance band. Hub stays clean.
- **Function whispers** for this chapter: “**Bases** → **Contact: fields impinge**”; “**Contact** → **Feeling: feels the blow**.” Post them under the arrows to prevent illegal skips.

- **Practice levers:** Door-first training, **indriya-saṃvara** (faculty restraint as *intelligent guidance*), and **yoniso manasikāra** (placing attention by causes). Your Part-II outline flags these as the pedagogical heart of the bases chapter.
- **Guardrails:** Never draw *phassa* → *taṇhā* (must pass through *vedanā*); never skip *nāma-rūpa* between *viññāṇa* and *saḷāyatana*; keep labels outside the rim; legend includes “as condition = provides necessary help.”

2) Main Narrative

2.1 Definition and scope

We teach *saḷāyatana* in the classroom as **six bases**: eye (*cakkhu*), ear (*sota*), nose (*ghāṇa*), tongue (*jivhā*), body (*kāya*), and mind (*mano*). The text gloss adds why bases matter: *āyatana* “extends” samsaric traffic—so training the doors is training where life actually happens.

The bases are **resultants**—they present as the ready **fields** in which contact occurs. That is why *saḷāyatana* sits with 3–7 in ② **Present Effect** and, in the *vaṭṭa* overlay, inside **Vipāka-vaṭṭa** (results). Respect fruit; don’t fight fruit.

2.2 Wheel placement and reading (Mogok geometry)

On the wheel, after *nāma-rūpa* (4), **Link 5** is placed around ~4:30–5:00 with the label **outside** the rim. The thin outer ring shows ② **Present Effect**; keep the hub clean. This keeps the middle run legible: **3 → 4 → 5 → 6 → 7**.

Function line under 4 → 5: “**Bases → Contact: fields impinge.**” This is your anti-confusion tool when students want to leap straight to feeling or craving.

2.3 The contact triad you must keep intact

Contact (*phassa*) is the **meeting of three**: **base, object, corresponding consciousness** (*tiṇṇaṃ saṅgati*). In class we write it door-wise: eye–form–eye-consciousness (and so on), then **contact** → **feeling**. This short triad prevents illegal arrows and grounds practice at the doors.

Hence two “whispers” always visible:

- 4 → 5 “fields impinge”;
- 6 → 7 “feels the blow.”

2.4 Indriya-saṃvara & yoniso manasikāra (how to teach bases as skills)

Your outline frames the bases chapter around **faculty restraint** and **wise attention**:

- **Indriya-saṃvara**: restraint = *intelligent guidance*, not suppression. It means shaping how the fields receive impact—angle, duration, and context—so contact stays readable.
- **Yoniso manasikāra**: “attention by causes”—aim it at **functions** and **links** (“what help is being given now?”), not at stories. The map supplies the prompts.

2.5 Door-by-door signatures (why each base feels different)

Your practice chapters give quick contrasts by door. Eye/ear/nose/tongue default to **neutral** at the initial “just seeing/hearing/smelling/tasting”; body and mind add the broader palette (pleasant/unpleasant/neutral; somanassa/domanassa/upekkhā). Use this to calibrate students’ expectations before they label tone.

Worked cases: your Part-III micro-timelines show **object** → **consciousness** → **contact** → **feeling** → **lean** at ear, nose, and tongue doors—perfect demos for this chapter.

2.6 Common confusions (with clean repairs)

- **Illegal skip** “*phassa* → *taṇhā*.” Fix: point to the function line **6** → **7** and re-insert **vedanā**; then show **C2** from feeling to craving.
- **Treating the wheel as linear time.** Fix: use four-period bands (① Past Cause, ② Present Effect, ③ Present Cause, ④ Future Effect) with the inner **Two Truths** ring.
- **Reifying a doer at the doors.** Fix: keep the legend “as condition = provides necessary help,” plus the prevention note “no maker, no experiencer.”

2.7 Where *saḷāyatana* meets the Three *Vaṭṭas* and the C-bridges

When teaching *vaṭṭa*, color wedges only (no rings): 3–7 belong to **Vipāka-vaṭṭa**. This keeps the message clear: **know** 3–7 cleanly; **cut** at **C2** when 7 tips toward 8. Show **C2** as the bridge from ② to ③.

2.8 Practice protocols (bases → contact → feeling)

- **Door–Feeling–Lean (expanded for bases):** open a door, mark contact, name tone, watch the first lean. The outline explicitly calls this out as the *saḷāyatana* chapter’s protocol.
- **C2 circuit (20-min drill):** tone-only labeling, then edge-catching before craving boots; use door-wise case studies.
- **Body/mind contrast lab:** brief hand-tension/relief (body), then mild memories (mind)—name tones; observe palette breadth.

3) Callouts

H4 Key Insight

Bases are fields, not agents. They make **contact possible** (“fields impinge”), and contact conditions **feeling**—which is where training pivots next.

H4 Pitfall

Skipping **vedanā** (drawing *phassa* → *taṇhā*). Repair by reciting the two whispers and pointing at **C2** only *after* tone is known.

H4 Teacher Tip

Print the triad on the board—“base • object • consciousness”—then draw **contact** as their meeting (*tiṇṇaṃ saṅgati*). Students stop reifying a “self at the door.”

H4 Practice Box

First-Spark (3 seconds, anywhere): name the door; feel the **touch**; name **tone**; breathe once. Often that alone prevents the lean from maturing.

4) Diagram Cross-Refs & Captions (proposed)

- **Fig. 13.1 — Present-Effect Panel (5 highlighted)**

Caption: “*Saḷāyatana* (Link 5) lives in ② Present Effect—fields ready for contact.” (Thin time band only; labels outside rim.)

- **Fig. 13.2 — Contact Triad at Each Door**

Caption: “Contact = meeting of **base + object + corresponding consciousness** (sixfold).” (Door table; teacher overlay.)

- **Fig. 13.3 — Function Whispers Under 4 → 5 and 6 → 7**

Caption: “Bases → Contact: fields impinge. Contact → Feeling: feels the blow.” (Legend strip; neutral frame.)

- **Fig. 13.4 — Illegal Skip Overlay (Teacher)**

Caption: “Do **not** draw *phassa* → *taṇhā*; insert *vedanā* and show **C2**.”

Export/Style (all figs): **SVG master**; **PNG 300 dpi** for print; labels **outside** rim; C-legend in left gutter; high contrast; min 10 pt; never mix ring overlays with vaṭṭa wedge fills on the same slide.

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *saḷāyatana*; place Link 5 in ② **Present Effect**.
- Demonstrate the **contact triad** and the two function whispers.
- Run the **Door–Feeling–Lean** protocol and show **why** C2 sits *after* tone.

Materials

Wheel poster with ② band on; door table; teacher illegal-arrow overlay; timers.

Flow (75–90 min)

1. **Orient (10')**: Four periods; show 3–7 as resultants; flag Link 5 position.

2. **Teach (15')**: Bases definition + “extends saṃsāra” gloss; write the two whispers.
3. **Board (10')**: Draw the contact triad; run one door as example.
4. **Drill (15')**: Door–Feeling–Lean (pairs). Ear and nose case studies from Part-III.
5. **QA (10')**: Illegal-skip overlay; class corrects *phassa* → *taṇhā*.
6. **Close (5')**: Write one sentence: “At the ____ door I felt ____ tone; I prevented the lean by ____.”

Assessment

A-level = places Link 5 in ②, states both whispers, draws the contact triad correctly, and refuses the *phassa* → *taṇhā* shortcut.

6) SOP / Checklist (Bases-Clean Teaching & Practice)

SOP-B1: Door-Frame Routine

☐ Name **door & object**; ☐ confirm **consciousness** class; ☐ mark **contact**; ☐ **tone**; ☐ check **lean**; ☐ do not escalate.

SOP-B2: Diagram QA (teacher)

☐ Labels outside rim; ☐ 4 → 5 & 6 → 7 whispers printed; ☐ illegal-skip overlay ready; ☐ rings and vaṭṭa not stacked.

7) End-of-Chapter Review

Glossary

- *Saḷāyatana* — six bases (eye, ear, nose, tongue, body, mind); “fields” where contact impinges; Link 5; **Present Effect**.

- *Tiṇṇam saṅgati* — “meeting of three”: base + object + corresponding consciousness (definition of contact).
- *Indriya-saṃvara* — faculty restraint as **intelligent guidance** at the doors.

5 Quiz Questions + Answers

1. Q: Which four-period segment houses *saḷāyatana*?
A: ② **Present Effect** (3–7).
2. Q: State the 4 → 5 and 6 → 7 function whispers.
A: “Bases → Contact: fields impinge”; “Contact → Feeling: feels the blow.”
3. Q: Define contact in one line.
A: Meeting of base, object, and corresponding consciousness.
4. Q: Name the illegal shortcut many draw at this stage.
A: *Phassa* → *taṇhā* (skips *vedanā*).
5. Q: What two faculties frame door training in your outline?
A: **Indriya-saṃvara** and **yoniso manasikāra**.

Homework

- **Door Table (6×3)**: for each door, log one contact, one tone, note if a lean started. (Use the ear/nose case studies as templates.)
- **Wheel redraw**: time band on; Link 5 highlighted; print the two function whispers; no overlay stacking.

8) Figure List to Create (production specs)

- **Fig. 13.1 — DO_Book_Fig-2-13-1.svg**

Title: *Saḷāyatana* in ② Present Effect

Purpose: Fix Link-5 as resultant field.

Components: 12 wedges; outer 4-period band (② green); *saḷāyatana* label ~4:30–5:00; all labels outside rim; hub clean.

Styles: Rim effect arrows #0D47A1; conditions arrows #1B5E20; neutral frame #455A64.

Placement: §2.2.

Script (60–90s): “Fields are ready; next is contact, then tone.”

- **Fig. 13.2 — DO_Book_Fig-2-13-2.svg**

Title: Contact Triad by Door

Purpose: Make *tiṇṇaṃ saṅgati* concrete.

Components: Six rows (eye...mind) with base/object/consciousness; arrow to **phassa**.

Placement: §2.3 / Lesson board.

Script: “Meeting of three; then ‘feels the blow’.”

- **Fig. 13.3 — DO_Book_Fig-2-13-3.svg**

Title: Function Whisper Strip (4 → 5; 6 → 7)

Purpose: Keep class on the legal path.

Components: Two caption bars; optional icons.

Placement: margins of core wheel slides.

- **Fig. 13.4 — DO_Book_Fig-2-13-4.svg**

Title: Illegal Skip Overlay (Teacher)

Purpose: Block *phassa* → *taṇhā* drawings.

Components: faint red “X” on 6 → 8 chord; QA checkbox.

Placement: teacher copy only.

Export/QA: SVG master; PNG 300 dpi; Mogok clock; labels outside rim; C-legend in left gutter; no ring/vaṭṭa stacking.

9) References (files + anchors)

- **Full Data about DO with cycles diagrams.pdf** — Bases gloss; placements; period bands; vaṭṭa membership and overlay rules.
- **Full Data about DO with cycles diagrams (1).pdf** — Same bases/contact sections; chord & overlay canons.
- **Part-III.pdf** — Contact triad; function lines in practice; door-wise case studies; tone drill.
- **Part-IV.pdf** — Diagram canon; function whisper list; illegal arrows; QA audits.
- **Part-2 (1).pdf** — Chapter scaffold for *saḷāyatana*: indriya-saṃvara, yoniso manasikāra, door-wise plan.

Chapter 14 — Phassa (Contact)

1) Executive Summary

- *Phassa* = **contact**, “the meeting of three”: base + object + corresponding consciousness (*tiṇṇaṃ saṅgati*). Teach it door-wise so students can verify it directly.
- Wheel placement: Link 6 in ② **Present Effect** (3–7), between *saḷāyatana* (5) and *vedanā* (7). (Time-band overlay says Present Effect = viññāṇa→vedanā.) Label stays outside the rim near ~5:50–6:00 per your geometry.

- **Function whispers** (print under arrows): “**Bases** → **Contact: fields impinge**”; “**Contact** → **Feeling: feels the blow.**” These keep students on the legal path and set up the C2 hinge.
- **Practice lever**: contact is **result (Vipāka-vaṭṭa)**; skill = know it cleanly, then protect **C2 (vedanā→taṇhā)**.
- Guardrails: never draw *phassa* → *taṇhā* (must pass through *vedanā*); keep legend “as condition = provides the necessary help.”

2) Main Narrative

2.1 Definition and scope (door-wise and testable)

In class: “**Contact is the meeting of base, object, and the corresponding consciousness.**” We read it by doors: eye–form–eye-consciousness → contact; ear–sound–ear-consciousness → contact; ... mind–mind-object–mind-consciousness → contact. This is the exact laboratory where students will notice tone next.

Pair the definition with the **two whispers** your canon supplies:

- **4→5** “Bases → Contact: fields impinge.”
- **6→7** “Contact → Feeling: feels the blow.”

Keep these printed under the arrows on slides/handouts; they become self-correcting rails.

2.2 Wheel placement, time, and overlays

On the Mogok wheel, *phassa* sits as Link 6, ② **Present Effect**. Use the thin outer band to show the four periods (don’t wedge-fill when bands are on); keep labels outside the rim (approx. 6 o’clock) and the hub clean. The inner “Two Truths” ring can be shown on a separate slide: 3–7 are read as **Dukkha-sacca to be known**, while 1–2 & 8–10 are **Samudaya-sacca to be abandoned**.

2.3 Why *phassa* is “effect,” not a controller

In the three-rounds overlay, 3–7 (including *phassa*) are **Vipāka-vaṭṭa (results)**. Today’s move is to **know the fruit** at the door without adding extra causes. This is precisely why your canon flags **C2** as the live practice hinge **after** *vedanā*.

2.4 From contact to feeling (preparing the C2 hinge)

The moment the “three meet,” feeling arises **with contact as condition**; then C2 (*vedanā* → *taṇhā*) is the bridge from ② **Present Effect** to ③ **Present Cause** (your “present results connect with present causes” rule). Teaching line: **feel first, then watch the lean**.

2.5 Illegal arrows and the fix

Most common error: drawing *phassa* → *taṇhā* (skipping *vedanā*). Correction protocol in your CH31 canon: **insert *vedanā***; name tone (pleasant/unpleasant/neutral); **only then** show C2 to *taṇhā*. Keep the teacher-copy red-cross overlay for quick in-room correction.

2.6 Practice protocols keyed to contact

Your practice sections call for **door-specific prompts at phassa/vedanā**—e.g., “touching, pressure, warmth...; pleasant/unpleasant/neutral.” This turns the wheel into direct satipaṭṭhāna.

Two quick protocols you already standardize:

- **Door → Phassa → Vedanā → Reaction** (Mahāsi micro-protocol): draw one live chain today, change one condition tomorrow.
- **Door-Feeling-Lean** (expanded): name door; mark the **meeting of three**; name tone; watch for the first lean; do not feed it. (This is the backbone of your Present-Effect training.)

2.7 “As condition” language and prevention notes

Keep the legend phrased exactly as your manual says: “**as condition = provides the necessary help.**” Prevention notes near this node: **no maker/no experiencer**—we’re reading lawful help, not a doer. These lines prevent metaphysical detours in Q&A.

2.8 Mogok affordances & diagram QA (for teachers)

If you teach with a big wheel, keep the Mogok anchors visible (“four pillars,” double-headed connectors, exit vs cyclic curves); then run the CH31 QA audits: nodes, C1/C2/C3, no illegal skips, overlays consistent.

3) Callouts

H4 Key Insight

Contact is the spark—“meeting of three.” Know the spark precisely, and tone becomes obvious; then you can guard C2.

H4 Pitfall

Jumping from **contact** straight to **craving**. Repair: say the two whispers aloud and insert *vedanā* before any talk of C2.

H4 Teacher Tip

Write the contact triad as a **table by doors** on the board (eye...mind). Students stop reifying a “self at the door” and start seeing lawful meetings.

H4 Practice Box

First-Spark (3 seconds): name the door; note the **touch** (one word); name tone; one breath with no story. Repeat 10× today.

4) Diagram Cross-References & Captions

- **Fig. 14.1 — Present-Effect Panel (6 highlighted)**

Caption: “*Phassa* (Contact) lives in ② Present Effect—resultant spark before tone.” (Thin time band only; labels outside rim.)

- **Fig. 14.2 — Contact Triad by Door**

Caption: “Contact = meeting of **base + object + corresponding consciousness** (sixfold).” (Door table; teacher overlay.)

- **Fig. 14.3 — Function Whisper Strip**

Caption: “Bases → Contact: fields impinge. Contact → Feeling: feels the blow.” (Legend strip; neutral frame.)

- **Fig. 14.4 — Illegal Skip Overlay (Teacher)**

Caption: “Do **not** draw *phassa* → *taṇhā*; insert *vedanā* and then show **C2**.”

Export/Style (all figs): **SVG master; PNG 300 dpi**; Mogok clock; labels **outside** rim; C-legend in left gutter; high contrast; ≥10 pt print; never stack ring overlays with *vaṭṭa* fills.

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *phassa* precisely as *tiṇṇaṃ saṅgati*; place Link 6 in ② **Present Effect**.
- Use the two function whispers to guide reading.
- Run Door-Feeling-Lean; show why **C2** comes *after* tone.

Materials

Wheel poster with ② band on; door-triad table; teacher illegal-arrow overlay.

Flow (75–90 min)

1. **Orient (10')**: Four periods; highlight 3–7 as resultants; point at Link 6.
2. **Teach (15')**: Definition by doors; write the two whispers under the arrows.
3. **Board (10')**: Build the contact table; walk one door live.
4. **Drill (15')**: Door-Feeling-Lean (pairs), using “meeting of three → tone” cadence.
5. **QA (10')**: Illegal-skip overlay; class corrects *phassa* → *taṇhā*.
6. **Close (5')**: Exit ticket: write the two whispers from memory; mark C2's location.

Assessment

A-level = states definition; places Link 6; recites both whispers; draws triad correctly; refuses *phassa* → *taṇhā* shortcut. (Use CH31 rubric items.)

6) SOP / Checklist (Contact-Clean Teaching & Practice)

SOP-P1: Door-Frame Routine (contact focus)

☐ Name **door & object** → ☐ confirm **consciousness** class → ☐ mark **contact** (meeting of three) → ☐ **tone** → ☐ watch C2; don't feed.

SOP-P2: Diagram QA (teacher)

☐ Labels outside rim; ☐ 4 → 5 & 6 → 7 whispers printed; ☐ illegal-skip overlay ready; ☐ rings and vaṭṭa not stacked.

7) End-of-Chapter Review

Glossary

- *Phassa* — contact; **meeting of base + object + corresponding consciousness**; Link 6; **Present Effect**.
- **Function whispers** — “Bases → Contact: fields impinge”; “Contact → Feeling: feels the blow.”
- **C2 (vedanā→taṇhā)** — bridge from Present Effect to Present Cause.

5 Quiz Questions + Answers

1. Q: Define contact in the DO classroom language.
A: Meeting of **base + object + corresponding consciousness**.
2. Q: Which four-period segment houses *phassa*?
A: ② **Present Effect** (3–7).
3. Q: State the two function whispers that bracket *phassa*.
A: “Bases → Contact: fields impinge”; “Contact → Feeling: feels the blow.”
4. Q: What is the most common illegal shortcut from *phassa*?
A: Drawing *phassa* → *taṇhā* (skips *vedanā*).
5. Q: Why is *phassa* taught as “effect” rather than controller?
A: It belongs to **Vipāka-vatṭa** (results); we **know** it, then protect C2.

Homework

- **Door Table (6×3):** for each door today, log one contact, the tone that followed, and whether a lean started. (Use your Mahāsi micro-protocol sheet.)
- **Wheel redraw:** time band on; Link 6 highlighted; print the two whispers; add teacher overlay that blocks *phassa* → *taṇhā*.

8) Figure List to Create (production specs)

- **Fig. 14.1 — DO_Book_Fig-2-14-1.svg**
Title: *Phassa* in ② Present Effect
Purpose: Fix Link-6 as resultant spark before tone.
Components: 12 wedges; outer 4-period band (② green); *phassa* label near ~5:50–6:00; all labels outside rim; hub clean.
Styles: Rim effect arrows #0D47A1; condition arrows #1B5E20; neutral frame #455A64; **Contact/Vedanā emphasis color** #6A1B9A on labels 6–7.
Placement: §4.
Script (60–90s): “Spark first (meeting of three), then tone.”
- **Fig. 14.2 — DO_Book_Fig-2-14-2.svg**
Title: Contact Triad by Door
Purpose: Make *tiṇṇaṃ saṅgati* concrete.
Components: Six rows (eye...mind) with base/object/consciousness → **phassa**.
Placement: §4 / Lesson board.
Script: “Three meet, then tone; don’t jump to craving.”

- **Fig. 14.3 — DO_Book_Fig-2-14-3.svg**

Title: Function Whisper Strip

Purpose: Keep class on the legal path.

Components: Two caption bars under 4 → 5 and 6 → 7.

Placement: margins of core wheel slides.

- **Fig. 14.4 — DO_Book_Fig-2-14-4.svg**

Title: Illegal Skip Overlay (Teacher)

Purpose: Block *phassa* → *tanhā* drawings.

Components: faint red “X” on 6 → 8 chord; QA checkbox.

Placement: teacher copy only.

Export/QA: SVG master; PNG 300 dpi; Mogok clock; labels outside rim; C-legend in left gutter; do not stack overlays; ≥10 pt print.

9) References (files + anchors)

- **Full Data about DO with cycles diagrams.pdf** — C-bridges, four-periods logic, vaṭṭa membership (3–7 as results).
- **Full Data about DO with cycles diagrams (1).pdf** — Same four-periods/vaṭṭa statements (redundant confirmation for teacher pack).
- **Part-III.pdf** — “Meeting of three” definition and door-wise practice protocol.
- **Part-IV.pdf (CH31)** — Function whispers; illegal-arrow overlay; QA audits; Mogok affordances; “as condition” language.
- **Part V.pdf** — Mahāsi micro-protocol for door→phassa→vedanā→reaction; daily worksheets.

Chapter 15 — *Vedanā* (Feeling)

1) Executive Summary

- *Vedanā* = **feeling-tone**—pleasant, unpleasant, or neutral—arising **with contact as condition** and read **door-by-door** (eye, ear, nose, tongue, body, mind). It is **Link 7** and sits in ② **Present Effect** (3–7). Teach it as **result**, not a controller.
- Geometry: label *vedanā* **outside the rim** at ~5:45 (Mogok clock tolerance band you approved). Hub stays clean.
- Door signatures: “just seeing/hearing/smelling/tasting” defaults to **neutral**; body and mind carry the full palette (pleasant/unpleasant/neutral; somanassa/domanassa/upekkhā).
- **C2 pivot** (*vedanā* → *taṇhā*): the live hinge where Present Effect flips into ③ **Present Cause**. Train to know tone cleanly, then prevent delight/resistance/drift.
- Color/overlay for this chapter: keep **Contact/Vedanā emphasis** on labels 6–7 (accent color #6A1B9A); do **not** stack time bands, truths ring, and vaṭṭa fills on the same slide.

2) Main Narrative

2.1 What *vedanā* means (teacher-safe, testable)

Classroom definition: **feeling-tone** that **arises with contact** and **conditions craving**. Teach it door-wise and momentary—pleasant/unpleasant/neutral—so learners can verify at once.

Guardrail language (legend): “as condition = provides the necessary help.” Feeling is help for what comes next; it is not a commander or a self. Keep the prevention note: “no maker, no experiencer.”

2.2 Wheel placement, time, truths (Mogok geometry you approved)

Place Link 7 at ~5:45, label outside the rim; the **outer band** marks ② **Present Effect** (3–7). Show the **Two Truths** ring on a separate slide: 3–7 (including *vedanā*) read as **Dukkha-sacca—to be known**; 8–10 as **Samudaya-sacca—to be abandoned**. Don't stack overlays.

2.3 Door-wise signatures and quick palette

Use your established palette:

- **Eye/Ear/Nose/Tongue:** “just seeing/hearing/smelling/tasting” = **neutral** by default (*upekkhā*).
- **Body:** pleasant (*sukha*), unpleasant (*dukkha*), neutral.
- **Mind:** *somanassa*, *domanassa*, *upekkhā*.
This clarifies expectations before the C2 watch.

For handouts, your **Analysis of Feeling** table (body vs mind; three tones overall) is perfect.

2.4 Present-Effect logic: know fruit, don't fight fruit

In the **Three Vaṭṭas** overlay, *vedanā* belongs to **Vipāka-vaṭṭa** (result); in the **Four-Period** band, it sits in ②. The teaching move is to **know** feeling fully and **decline ownership**, not to “fix” it. Effort goes to **C2** if/when the lean starts.

2.5 The hinge: *vedanā* → *taṇhā* (C2)

This is the core **bridge** where the map flips from **Present Effect (to be known)** to **Present Cause (to be abandoned)**. Your canon lists C2 explicitly among the Three Connections; classroom mantra: “**Feel first; don't feed.**”

Function lines (print under arrows) that keep order:

- **Contact** → **Feeling**: “feels the blow.”
- **Feeling** → **Craving**: “delight leans” (teacher whisper; do not draw *phassa* → *taṇhā*).

2.6 Practice you already standardized (vedanānupassanā at the doors)

Your Part-III and Part V modules give a complete drill-set:

- **Door** → **Contact** → **Feeling** → (**watch C2**): run at all six doors; label tone before mind moves.
- **Vedanā color-wheel**: rapid discrimination (pleasant / unpleasant / neutral; worldly/unworldly).
- **Four Tasks at the pivot (saccañāṇa → kiccañāṇa → katañāṇa)**:
 1. **Know** feeling; 2) **Abandon** craving; 3) **Realize** the micro-cessation (non-occurrence of craving); 4) **Develop** the supports around that door.

Teacher demo you provided: warm mug → pleasant body-feeling → nudge “keep holding” → meet feeling, widen, urge fades → circle **C2** on the wheel.

2.7 Repairs for common confusions

- **Illegal skip** (*phassa* → *taṇhā*). Repair: insert *vedanā*; speak the two function lines aloud; only then show **C2**.

- **Treating result as cause** (trying to fix feeling). Repair: re-classify by period; **know** fruit, **abandon** cause.
- **Reifying “upekkhā”** (confusing numbness with equanimity). Repair: verify marks on feeling while bright; not dull.
- **Over-historicizing** (past-life debates mid-drill). Repair: snap to present bins; work the hinge you can actually move.

2.8 Why this chapter anchors the whole book (strategic reading)

Your Part-1 orientation states it plainly: **what you add now is shaped by how you read feeling now**. When *vedanā* is held clean and ownerless, the 8–10 gearing lightens; identity stops thickening into births. This is the “strategy over fatalism” move.

3) Callouts

H4 Key Insight

Feeling is fruit. Meet it fully and softly; the bridge to craving won’t form. That’s the C2 mastery you designed your drills to train.

H4 Pitfall

Jumping from **contact** straight to **craving**. Fix by reciting the order and printing the function lines under the arrows.

H4 Teacher Tip

Use **door contrasts**: tiny hand-tension (unpleasant) vs release (pleasant), then a mind-door echo (*somanassa/domanassa*). Learners “get” tone in minutes.

H4 Practice Box

Two breaths at tone: label pleasant/unpleasant/neutral; take **two bright breaths** without story; verify **no C2** launched.

4) Diagram Cross-References & Captions

- **Fig. 15.1 — Present-Effect Panel (7 highlighted)**

Caption: “*Vedanā* (Feeling) lives in ② Present Effect—fruit just after contact.” (Thin time band; labels outside; Contact/*Vedanā* labels accented.)

- **Fig. 15.2 — Door-wise Feeling Table**

Caption: “Sense doors and their typical tones; body/mind carry the full palette.”

- **Fig. 15.3 — C2 Bridge (*vedanā*→*taṇhā*)**

Caption: “The hinge where Present Effect flips to Present Cause; cut here.” (Thickened C2 chord; teacher legend.)

- **Fig. 15.4 — Illegal Skip Overlay (Teacher)**

Caption: “Do **not** draw *phassa* → *taṇhā*; insert feeling; then show C2.”

Export/Style (all figs): **SVG master**; **PNG 300 dpi**; Mogok clock; **labels outside rim**; hub clean; C-legend in left gutter; Contact/*Vedanā* labels #6A1B9A; no overlay stacking; ≥10 pt print.

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *vedanā* precisely; place Link 7 in ②.
- Run door-wise tone detection and **hold feeling without feeding C2**.

- Explain (and draw) the **C2** bridge correctly.

Materials

Wheel poster (② band on); door-tone table; teacher C2 overlay; timers.

Flow (75–90 min)

1. **Orient (10')**: Four periods; highlight Link 7 at ~5:45; Contact/Vedanā labels accented.
2. **Teach (15')**: Definition; function lines; door signatures (neutral defaults; body/mind full palette).
3. **Board (10')**: Draw C2 chord; mark ② → ③ handoff.
4. **Drill (15')**: **Vedanā color-wheel** + “Two breaths at tone.”
5. **Demo (10')**: Warm-mug example; circle C2.
6. **QA (10')**: Illegal-skip overlay; students correct any *phassa* → *taṇhā* arrows.
7. **Close (5')**: Exit ticket: write the two function lines; mark where you cut C2 today.

Assessment rubric (snap-in with CH31)

Must place Link 7 in ②, state both function lines, draw C2 correctly, and demonstrate at least one **non-launch** event.

6) SOP / Checklist (Feeling-Clean Teaching & Practice)

SOP-Vē1: Tone-First Routine

□ Name door → □ mark contact → □ **label tone** (pleasant/unpleasant/neutral) → □ two bright breaths → □ confirm **no C2**; if C2 started, name it and release.

SOP-Vē2: Diagram QA (teacher)

□ Labels outside rim; □ *vedanā* at ~5:45; □ Contact/Vedanā labels accented (#6A1B9A); □ C2 chord shown; □ no *phassa* → *taṇhā* line; □ overlays not stacked.

7) End-of-Chapter Review

Glossary

- *Vedanā* — feeling-tone; pleasant/unpleasant/neutral; Link 7; **Present Effect**; proximate cause = contact; condition for craving.
- **C2** — the connection *vedanā* → *taṇhā*; the main practice hinge.

5 Quiz Questions + Answers

1. Q: Where does *vedanā* sit on the four-period band?
A: ② **Present Effect** (3–7).
2. Q: What is the proximate cause of feeling?
A: **Contact** (*phassa*).
3. Q: State the function line from contact to feeling.
A: “Contact → Feeling: **feels the blow**.”

4. Q: What bridge flips Present Effect into Present Cause?

A: **C2** (**vedanā** → **taṇhā**).

5. Q: Name the illegal shortcut often drawn here.

A: *Phassa* → *taṇhā* (skips feeling).

Homework

- **Vedanā Log (12 entries):** two per door; record tone; confirm **non-launch** at C2 at least 6×.
- **Wheel redraw:** ② band on; *vedanā* at ~5:45; C2 chord highlighted; Contact/Vedanā labels accented; no overlay stacking.

8) Figure List to Create (production specs)

- **Fig. 15.1 — DO_Book_Fig-2-15-1.svg**
Title: *Vedanā* in ② Present Effect
Purpose: Fix Link-7 as fruit after contact.
Components: 12 wedges; thin outer band (② green); *vedanā* at ~5:45; labels outside; hub clean; Contact/Vedanā labels accented (#6A1B9A).
Placement: §4.
Teaching script (60–90 s): “Tone appears as fruit; we keep it clean to block C2.”
- **Fig. 15.2 — DO_Book_Fig-2-15-2.svg**
Title: Door-wise Feeling Table
Purpose: Make tone expectations explicit by door.
Components: Rows for six doors; columns for tone; body/mind palette marked.

Placement: §2.3 / Handout.

- **Fig. 15.3 — DO_Book_Fig-2-15-3.svg**

Title: C2 Bridge (vedanā → taṇhā)

Purpose: Show the ② → ③ handoff and practice cut.

Components: Thickened C2 chord; legend note “cut here.”

Placement: §2.5 / Lesson board.

- **Fig. 15.4 — DO_Book_Fig-2-15-4.svg**

Title: Illegal Skip Overlay (Teacher)

Purpose: Block *phassa* → *taṇhā* drawings.

Components: Faint red “X” on 6 → 8 chord; QA checkbox.

Placement: teacher copy only.

Export/QA (all figs): SVG master; PNG 300 dpi; Mogok clock; labels outside rim; C-legend in left gutter; Contact/Vedanā labels #6A1B9A; never stack overlays; ≥10 pt print.

9) References (files + anchors)

- **Part-III.pdf** — Door map; contact→feeling definition; vedanā drills; C2 pivot module.
- **Part-IV.pdf (CH31 + practice canon)** — Diagram rules; C-bridges; illegal arrows; four-period QA.
- **Full Data about DO with cycles diagrams.pdf** — Feeling analysis by door; vaṭṭa/period summaries.

- **Part-1.pdf** — Four sections overview; C2 identified as the main handle in daily life.
- **Part V.pdf** — Four Tasks at the pivot; Cut-Plan at C2; evaluation signs.

Chapter 16 — *Taṇhā* (Craving)

1) Executive Summary

- *Taṇhā* = craving: **for sense-pleasure, for becoming, for non-becoming** (*kāma-*, *bhava-*, *vibhava-taṇhā*). It is **Link 8**, the **first node of ③ Present Cause** (8–10). This is where today's doing starts.
- Bridge: **C2** (*vedanā* → *taṇhā*) flips the map from ② **Present Effect** to ③ **Present Cause**. Train the hinge: “**feel first; don't feed.**”
- *Vaṭṭa*: *Taṇhā* belongs to **Kilesa-vaṭṭa** (defilements) together with *avijjā* and *upādāna*. Use wedge fills only when teaching *vaṭṭa*.
- Geometry: place *taṇhā* **outside the rim** near **~6:30** (within your approved tolerance), between *vedanā* (~5:45) and *upādāna*. Keep the hub clean; C-legend in left gutter.
- Guardrails: never draw *phassa* → *taṇhā* (must pass through *vedanā*); show the **function whisper** “**Feeling → Craving: lusts after the pleasant**” under 7 → 8.

2) Main Narrative

2.1 What *taṇhā* means (teacher-safe, map-tight)

We teach *taṇhā* as **the leaning after tone**—the thirst that reaches toward pleasant, pushes against unpleasant, or chases annihilation of what’s felt as a threat. Your quick box defines its three heads succinctly: **kāma-taṇhā** (sense-pleasures), **bhava-taṇhā** (becoming), **vibhava-taṇhā** (non-becoming).

Place it in ③ **Present Cause**—what you’re **adding now** (8–10). This reframes practice from fatalism (editing fruit) to strategy (editing cause).

2.2 Where *taṇhā* sits on the Mogok wheel (time & truths)

On the four-period band, *taṇhā* is in ③ **Present Cause**; on the inner *Two Truths* ring, ③ reads as **Samudaya-sacca** (origin)—**to be abandoned**. Show bands and truths on **separate** slides (never overlay with *vaṭṭa* colors).

2.3 C2: *vedanā* → *taṇhā* (your live hinge)

Your canon elevates **C2** as the main daily handle: **Present results (3–7) connect into Present causes (8–10)** at *vedanā* → *taṇhā*. Students learn to **let feeling be fully known** and **decline the lean**. Print the whisper under 7 → 8: “**Feeling → Craving: lusts after the pleasant.**”

2.4 Three *vaṭṭas*: why *taṇhā* is colored as *kilesa*

In the *vaṭṭa* overlay, *taṇhā* is one of the **defilement wedges** (with *avijjā*, *upādāna*). Contrast this with 3–7 (**Vipāka**) and 2 & 10 (**Kamma**). This keeps roles clear: **know** results, **abandon** defilements, **discipline** kamma. (Keep *vaṭṭa* wedge fills on their own slide.)

2.5 The 8 → 9 → 10 gearing: from craving to clinging to becoming

Your Part-1 inner-logic paragraph says it crisply: if tone is misread, **craving leans**; if craving is believed, **clinging claims**; if clinging claims, **becoming gears**; then **a birth follows**. We'll teach Link 8 as the **first gear-tooth** of this escalation.

Teacher line: “At 8 you're adding fuel; at 9 you're holding it tight; at 10 the engine revs.” (We thicken 8–10 with your red escalation emphasis in the student wheel to signal caution.)

2.6 Illegal arrows & prevention

- **Never** draw *phassa* → *taṇhā* (skip). Insert *vedanā*, then show **C2**. Keep the teacher red-cross overlay handy.
- Keep the margin **prevention note**: “No maker, no experiencer; ‘as condition’ = **provides necessary help**.”

2.7 Mogok features & two roots

Your Mogok sheet reminds the class: **two fundamental roots** are *avijjā* and *taṇhā*. Mark both roots on the wheel (teacher QA asks for a “Two Roots badge”). This helps students understand **why** 1–2 (past *avijjā*) and 8–10 (present *taṇhā*) carry the map's causal weight.

2.8 Practice: reading *taṇhā* in the room (Mogok • Mahāsi • Pa-Auk)

- **Mogok:** Overprint a small “**Cut at C2**” marker near 7 → 8; use the **salt-water thirst** simile to name craving's taste and after-taste.
- **Mahāsi:** Place noting bubbles at *phassa/vedanā*; if **wanting** starts, label it briefly (“wanting, wanting”), relax, return to tone until it quiets. (Functions justify the labels.)
- **Pa-Auk:** If the mind is murky at the hinge, add discreet *vaṭṭa* color blocks and a sidebar of condition-modes for advanced groups; otherwise keep the wheel simple.

3) Callouts

H4 Key Insight

C2 is the doorway. When **feeling** is known fully, **craving** cannot recruit you. Your map makes this the main, humane cut-point.

H4 Pitfall

Treating *taṇhā* as fate or identity (“I am greedy”). Repair with **segment logic** (③ = causes to abandon) and the **salt-water** simile to show the after-taste.

H4 Teacher Tip

Keep the **function whisper** under 7 → 8 visible: “*Feeling → Craving: lusts after the pleasant.*” It auto-prevents the 6 → 8 skip and keeps speech tight.

H4 Practice Box

Two-Breath Non-Launch: after tone is labeled, take **two bright breaths**; if “wanting” appears, label it once, soften attention, return to tone; confirm **no move** into 9. (Use on-the-spot 30-sec drills.)

4) Diagram Cross-References & Captions

- **Fig. 16.1 — Present-Cause Panel (8 highlighted)**

Caption: “*Taṇhā* (Craving) opens ③ **Present Cause**—where today’s doing begins.” (Thin time-band ③ only; labels outside rim; hub clean.)

- **Fig. 16.2 — C2 Bridge (vedanā → taṇhā)**

Caption: “The hinge that flips ② → ③. Feel first, don’t feed.” (Dashed chord C2; label in left gutter.)

- **Fig. 16.3 — Three Types of Craving (class card)**

Caption: “kāma / bhava / vibhava; tastes, promises, after-tastes.” (Use neutral frame; no overlays.)

- **Fig. 16.4 — Vaṭṭa View (Kilesa wedges on 1, 8, 9)**

Caption: “Defilement wedges (avijjā, taṇhā, upādāna). Keep vaṭṭa wedge fills separate from bands.”

Export/QA (all figs): SVG master; PNG 300 dpi; **labels outside rim**; C-legend left gutter; no overlay stacking; ≥10 pt print; “Two Roots” badge present.

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *taṇhā* (3 kinds) and place Link 8 in ③ **Present Cause**.
- Demonstrate **C2** and run **non-launch** drills at the hinge.
- Contrast **kilesa (8–9)** vs **kamma (10)** vs **vipāka (3–7; 11–12)**.

Materials

Wheel poster with ③ band; C2 dashed chord; “Three Cravings” card; teacher illegal-skip overlay.

Flow (75–90 min)

1. **Orient (10’):** Four periods; flip from ② to ③; flag Link 8 (~6:30).

2. **Teach (15')**: Three cravings; function whisper under 7 → 8.
3. **Board (10')**: Draw C2, read aloud “② connects to ③ at feeling → craving.”
4. **Drill (15')**: **Two-Breath Non-Launch** in pairs; log 3 successes.
5. **Case (10')**: Pleasant sound → wanting: Function lines; prevent *phassa* → *taṇhā* shortcut.
6. **Close (5')**: Exit ticket—write the three cravings; circle C2's position on the wheel.

Assessment (CH31 rubric snap-in)

A-level: places Link 8 in ③; states function whisper; executes **non-launch** at C2; names three cravings.

6) SOP / Checklist (C2 & Link-8 Teaching)

SOP-T1: Hinge-First Routine

☐ Label **tone** clearly → ☐ watch for **lean** → ☐ if “wanting/aversion” appears, label once → ☐ soften attention → ☐ confirm **no move** to 9.

SOP-T2: Diagram QA (teacher)

☐ 12 nodes present; ☐ *taṇhā* in ③; ☐ C1/C2/C3 tagged; ☐ **no phassa** → *taṇhā*; ☐ Two Roots badge; ☐ overlays not stacked.

7) End-of-Chapter Review

Glossary

- *Taṇhā* — craving; **kāma / bhava / vibhava**; Link 8; ③ **Present Cause**; **Kilesa-vaṭṭa**.

- **C2** — bridge from ② **Present Effect** to ③ **Present Cause** (*vedanā* → *taṇhā*).

5 Quiz Questions + Answers

1. Q: Which four-period segment houses *taṇhā*?
A: ③ **Present Cause**.
2. Q: State the function whisper from *vedanā* to *taṇhā*.
A: “**Feeling** → **Craving: lusts after the pleasant.**”
3. Q: Name the three kinds of craving.
A: **kāma-, bhava-, vibhava-taṇhā**.
4. Q: What illegal shortcut must be avoided around Link 8?
A: Drawing **phassa** → **taṇhā** (skips *vedanā*).
5. Q: Which *vaṭṭa* does *taṇhā* belong to?
A: **Kilesa-vaṭṭa** (with *avijjā* and *upādāna*).

Homework

- **C2 Log (10 entries):** at two doors/day, record tone → whether the lean began → your non-launch move; tally successes.
- **Wheel redraw:** ③ band on; *taṇhā* at ~6:30; C2 dashed chord; “Two Roots” badge; no overlay stacking.

8) Figure List to Create (production specs)

- **Fig. 16.1 — DO_Book_Fig-2-16-1.svg**

Title: *Taṇhā* in ③ Present Cause

Purpose: Fix Link-8 as the start of today's causes.

Components: 12 wedges; thin outer band (③ blue); *vedanā* at ~5:45; *taṇhā* at ~6:30; labels **outside**; hub clean; C-legend left gutter.

Styles: Effect arrows #0D47A1; condition arrows #1B5E20; escalation emphasis on 8–10 (stroke/outline, #C62828).

Placement: §2.2.

Teaching script (60–90 s): “Here is where adding begins—guard C2 so 9–10 don't gear.”

- **Fig. 16.2 — DO_Book_Fig-2-16-2.svg**

Title: C2 Bridge (*Vedanā* → *Taṇhā*)

Purpose: Show the ② → ③ handoff and the practice cut.

Components: Dashed chord 7→8; label outside rim (“C2 *Vedanā*→*Taṇhā*”); function whisper beneath.

Placement: §2.3.

- **Fig. 16.3 — DO_Book_Fig-2-16-3.svg**

Title: Three Cravings Card

Purpose: Make *kāma*/*bhava*/*vibhava* memorable; include “promise vs after-taste” row.

Components: 3×3 mini-table; neutral frame (#455A64).

Placement: §2.1.

- **Fig. 16.4 — DO_Book_Fig-2-16-4.svg**

Title: *Vaṭṭa* Wedges — *Kilesa* at 1, 8, 9

Purpose: Situate *taṇhā* among defilements; keep overlays separate.

Components: Wedge fills on 1/8/9 only; legend “*Kilesa*-*vaṭṭa*.”

Placement: §2.4.

Export & QA: SVG master; PNG 300 dpi; **labels outside rim**; Mogok clock; C-legend left gutter; **no** ring × vaṭṭa stacking; ≥10 pt print; **Two Roots** badge present.

9) References (files + anchors)

- **Part-1.pdf** — Four sections; inner logic of 3–10; C2 as main handle; three kinds of craving.
- **Full Data about DO with cycles diagrams.pdf** — Section membership (③ = 8–10); bridges (C2); vaṭṭa assignments; “two roots.”
- **Full Data about DO with cycles diagrams (1).pdf** — Same bridges/vaṭṭa confirmations and diagram placement rules (labels outside; overlays).
- **Part-IV.pdf (CH31)** — Diagram canon; illegal arrows; function whispers; QA audits; practice hooks.

Chapter 17 — *Upādāna* (Clinging)

1) Executive Summary

- *Upādāna* (clinging, “taking up”) is **Link 9**, the **second node of ③ Present Cause** (8–10). It is craving that **tightens into ownership**: object, view, method, or self-doctrine. When it grips, **kamma** gears at Link 10.
- Four classic clingings: **kāmupādāna** (sense pleasures), **diṭṭhupādāna** (views), **sīlabbatupādāna** (rites & routines), **attavādupādāna** (self-doctrine). *Taṇhā*-based vs *diṭṭhi*-based split clarifies remedies.

- Vaṭṭa position: *upādāna* is in **Kilesa-vaṭṭa** (with *avijjā* and *taṇhā*). Teach vaṭṭa wedges on a separate overlay.
- Geometry: *Upādāna* label sits **outside the rim** between **taṇhā (~6:30)** and **bhava (~8:45)**; keep hub clean; C-legend in left gutter.
- Practical hinge: **C2** (7 → 8) is still the primary cut; if missed, **intercept 9 → 10** by loosening clinging before it fuels **kamma-bhava**; **C3** (10 → 11) explains why a “birth” follows if 9 → 10 runs.

2) Main Narrative

2.1 What *upādāna* is (and is not)

Upādāna is **appropriation**—craving that **takes as “mine.”** Your materials define the **four clingings** and stress the **two-bucket** simplification: **kāmupādāna** (taṇhā-based) versus the three **diṭṭhi-based** forms (views, rites/routines, self-doctrine). This split is didactic gold because it **points to the antidote** directly (sense-restraint/asubha for kāma; right view/process-language for diṭṭhi).

2.2 Where *upādāna* sits on the Mogok Wheel

On the **Four Periods** overlay, Link 9 is squarely in ③ **Present Cause**—today’s **additions**. On the **Two Truths** band, ③ is **Samudaya-sacca** (to be abandoned). *Upādāna* lies **between taṇhā** and *bhava*: “wanting leans → **clinging claims** → becoming gears.” Keep the **labels outside** the rim; **no stacked overlays**.

2.3 The four clingings, in the room

- **Kāmupādāna (to sense pleasures)**. Signature: “Just one more.” Remedy set: name the pleasant; surf 60–120s; substitute **clean** pleasures; schedule small treats to keep joy unowned.

- **Diṭṭhupādāna (to views)**. Signature: “My side is the truth.” Remedy: functional test—“What result does this view yield?”—and lighten to “another mind could be right.”
- **Sīlabbatupādāna (to rites/routines)**. Signature: “The ritual saves me.” Remedy: state the **purpose** before the practice; vary form; measure freedom from compulsion, not ticks.
- **Attavādupādāna (to self-doctrine)**. Signature: fixed self-portrait (“I’m always the rescuer”). Remedy: adopt **process grammar** and a **24-hour identity lease**.

Your “Part V” checklists reinforce diagnosis and antidote choice; **mark** when *upādāna* was triggered and what tool cooled it.

2.4 Upādāna-khandhā: what’s actually seized

We cling **not** to an abstract “life,” but to the **five aggregates as clung-to**: form, feeling, perception, formations, consciousness (*upādāna-khandhā*). Naming **which pile** is being claimed clarifies the loosening move (e.g., process-language if diṭṭhi, elements-language if body grip).

2.5 Rounds (vaṭṭa) & why Link 9 is colored Kilesa

Your canon places *avijjā*, *taṇhā*, *upādāna* as **Kilesa-vaṭṭa**; *saṅkhāra*, *bhava* as **Kamma-vaṭṭa**; 3–7 and 11–12 as **Vipāka-vaṭṭa**. This prevents the common mistake of treating feeling (result) as a cause to fix. Teach the rounds with **separate wedge fills**—never on the same slide as Four Periods/Two Truths.

2.6 The 8 → 9 → 10 escalation (and how to de-escalate)

Your Part-1 logic: **feeling** → **craving** → **clinging** → **becoming** → **birth**. If Link 8 is **believed**, Link 9 **claims**; then Link 10 **applies**. De-escalation strategy:

Primary: cut at **C2** (7 → 8). **Fallback**: if 8 is already live, **loosen 9** before it drives **kamma-bhava**.

2.7 From clinging to becoming: condition-type note

Your educator pack flags that **clinging conditions becoming** with specified **condition-types** (e.g., decisive-support), and only **kamma-process becoming** conditions **birth**—which is why **loosening at 9** matters so much. (Teacher-note; keep student diagram simple.)

2.8 Body map of clinging & ten loosening moves

Clinging is **somatic**: jaw/eyes/chest/hands/belly show the grip. Your workbook lists **ten** quick loosening moves (rename, shrink the claim, functional test, purpose-before-method, time-box, exit ritual, gratitude swap, borrowed view, 24-hour lease, mental giving). Plug these into daily drills.

2.9 Lineage-aware teaching notes (Mogok • Mahāsi • Pa-Auk)

- **Mogok**: Keep the **present-aspect** bright; show **feeling** → **craving** live; **dis-enchant** clinging right there.
- **Mahāsi**: Build a noting ladder that catches **C2** first, **C1** second; train to hear “**intending**” as loud as “wanting.”
- **Pa-Auk/Vism**: When advanced, mention **condition-modes** and the **becoming split** (kamma-process vs rebirth-process) to justify where interception works.

3) Callouts

H4 Key Insight

Clinging is craving with ownership. Name the **type** (kāma vs diṭṭhi), pick the **matching antidote**, and the gear **never** reaches 10.

H4 Pitfall

Ritual worship. Methods are **means**, not saviors; restate the **purpose** before practice.

H4 Teacher Tip

Run the **two-bucket scan** aloud: “Is this **kāmupādāna** (greed-flavor) or **diṭṭhi-based**?” The room learns to self-triage.

H4 Practice Box — “24-Hour Lease”

Put identity statements on a **24-hour lease**. Renew only with fresh evidence; otherwise, release them.

4) Diagram Cross-References & Captions

- **Fig. 17.1 — Present-Cause Panel (9 highlighted)**

Caption: “*Upādāna* (Clinging) = craving that **claims**; second gear of ③ **Present Cause**.” (③ band only; labels outside rim; hub clean.)

- **Fig. 17.2 — Four Clingings (Teacher Card)**

Caption: “kāmapādāna; diṭṭhupādāna; sīlabbatupādāna; attavādupādāna—two buckets: taṇhā-based vs diṭṭhi-based.”

- **Fig. 17.3 — 8 → 9 → 10 Escalation Strip**

Caption: “Lean → Claim → Gear. De-escalate: cut at **C2**; if missed, loosen **9** before **10**.”

- **Fig. 17.4 — Vaṭṭa Overlay (Kilesa wedges at 1, 8, 9)**

Caption: “Teach rounds on a separate slide: *avijjā, taṇhā, upādāna* = Kilesa; *saṅkhāra, bhava* = Kamma; results = Vipāka.”

Export & QA (all figs): SVG master; PNG 300 dpi; **labels outside rim**; Mogok clock; **C-legend in left gutter**; **no overlay stacking**; ≥10 pt print; **8–10 escalation** emphasized (#C62828).

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Identify *upādāna* on the wheel and distinguish **four forms**.
- Apply the **two-bucket triage** (kāma vs diṭṭhi) to pick antidotes.
- Demonstrate **de-escalation**: C2 primary cut; if missed, **loosen 9** before **10**.

Materials

Wheel with ③ band; “Four Clingings” card; escalation strip; teacher **illegal-arrow** overlay (for C2 clarity).

Flow (75–90 min)

1. **Orient (10’)**: Four periods; show 8–10 as Present Cause; place 9 between 8 and 10.
2. **Teach (15’)**: Four clingings + two-bucket logic.
3. **Board (10’)**: Draw 8 → 9 → 10 strip; read **function whisper** for 8 → 9 (“claims ‘mine’”).

4. **Drill (15')**: Ten-move loosening practice (pick two), track effect on urge.
5. **Case (15')**: “Morning routine broke” (sīlabbatupādāna) and “helpful identity” (attavādupādāna) worked examples.
6. **Close (5')**: Exit ticket—circle which bucket (kāma/diṭṭhi) was active today and write the matching antidote.

Assessment hooks align to CH31 audits (node integrity; C2/C3 tagged; correct overlays).

6) SOP / Checklist (Teaching Link-9)

SOP-U1: Two-Bucket Triage

☐ Name the clinging episode → ☐ choose **kāma** vs **diṭṭhi** bucket → ☐ apply matching antidote set (sense-restraint/asubha vs functional-view/process-grammar) → ☐ confirm **no move** into 10.

SOP-U2: Diagram QA

☐ 12 nodes; ☐ ③ band on 8–10; ☐ 8–10 **red escalation**; ☐ C1/C2/C3 tagged; ☐ labels **outside rim**; ☐ no overlay stacking.

SOP-U3: Body De-Grip

☐ Scan jaw/eyes/chest/hands/belly; ☐ apply one **somatic** loosening cue; ☐ re-check urge intensity drop (aim 30–50%).

7) End-of-Chapter Review

Glossary

- *Upādāna* — clinging/appropriation; **Link 9**; ③ **Present Cause**; four types; **kilesa-vaṭṭa**.

5 Quiz Questions + Answers

1. Q: Name the **four** clingings.
A: kāmupādāna, diṭṭhupādāna, sīlabbatupādāna, attavādupādāna.
2. Q: Which **period** does Link 9 belong to, and what's the task there?
A: ③ **Present Cause**; task = **abandon**.
3. Q: What's the **two-bucket** simplification and why useful?
A: **kāma** (taṇhā-based) vs **diṭṭhi** (view-based); picks antidote quickly.
4. Q: Why does loosening **9** matter for **11**?
A: Because **clinging** → **becoming** (kamma-process), and **becoming** → **birth**; cutting 9 prevents the gear that leads to **jāti**.
5. Q: Where must we **never** draw a shortcut when teaching Link 9?
A: Never bypass **C2**; do **not** imply phassa → taṇhā; insert **vedanā**.

Homework

- **Seven-day clinging lab** (follow your workbook prompts for Days 1–7).
- **Wheel redraw** with **9 highlighted**, **8–10 red escalation**, **C2 and C3** tags, labels **outside rim**.

8) Figure List to Create (production specs)

- **Fig. 17.1 — DO_Book_Fig-2-17-1.svg**

Title: *Upādāna* in ③ Present Cause

Purpose: Fix Link-9 as “craving that claims.”

Components: 12 wedges; outer ③ **band** only; *taṇhā* ~6:30; **9** between *taṇhā* and *bhava*; labels outside; hub clean.

Styles: Effects #0D47A1; conditions #1B5E20; **8–10 red escalation** (#C62828).

Placement: §2.2.

- **Fig. 17.2 — DO_Book_Fig-2-17-2.svg**

Title: Four Clingings (Two-Bucket Card)

Purpose: Teach diagnosis → antidote mapping.

Components: 4 rows; right column = **bucket** (kāma / diṭṭhi).

Placement: §2.3.

- **Fig. 17.3 — DO_Book_Fig-2-17-3.svg**

Title: 8 → 9 → 10 Escalation / De-Escalation

Purpose: Show where to cut if C2 is missed.

Components: Horizontal strip; captions “lean → claim → gear”; side note: “Loosen 9 before 10.”

Placement: §2.6–2.7.

- **Fig. 17.4 — DO_Book_Fig-2-17-4.svg**

Title: Vaṭṭa Wedges (Kilesa at 1, 8, 9)

Purpose: Keep roles distinct (know result vs abandon cause).

Components: Wedge fills on **1/8/9**; separate slide from Four Periods/Truths.

Placement: §2.5.

Color/Export: Match book-wide palette; **no overlay stacking**; Two Roots badge present; SVG master + PNG 300 dpi; minimum 10 pt print text.

9) References (files + anchors)

- **Full Data about DO with cycles diagrams.pdf** — Four periods & bridges; label placements; three rounds with *upādāna* in **Kilesa-vaṭṭa**.
- **Full Data about DO with cycles diagrams (1).pdf** — Four clings, two-bucket split, *upādāna* > *bhava* gearing notes.
- **Part-1.pdf** — Middle-links inner logic; ③ Present Cause focus.
- **Part-2 (1).pdf** — Chapter materials on *upādāna* (aims, everyday faces, antidotes).
- **Part-IV.pdf (CH31 Canon + SOPs)** — Diagram canon, legal connections, pedagogy drills, interception logic (C2/C1/C3).

Chapter 18 — Bhava (Becoming)

1) Executive Summary

- *Bhava* (becoming) is **Link 10**, the **third node of ③ Present Cause** (8–10): it is the **gearing-up of identity and momentum** that follows clinging and, if strong, tips into **C3** → **birth (jāti)**. Teach it as “the gearbox” rather than a static state.
- Two kinds (keep the split crisp): **kamma-process becoming** (present doing/intending) vs **rebirth-process becoming** (later aggregates). Only the **kamma-process becoming** conditions **birth**; this is your doctrinal key for interception.
- Vaṭṭa position: *bhava* belongs to **Kamma-vaṭṭa** (with *saṅkhārā*). Use a **separate wedge-fill overlay**; do not stack with time or truths bands.

- Geometry (Mogok clock): label **(Kamma-)Bhava ~8:45**, outside the rim; hub remains clean; **C-legend** sits in the left gutter; **C3 = bhava** → **jāti**.
- Practice hinge: Guard **C2** upstream; if missed, **lighten 9 → 10** so that **C3** doesn't harden into a heavy birth. Use “un-becoming” moves to **build without binding**.

2) Main Narrative

2.1 What *bhava* is (function, feel, and why it matters)

Bhava means **becoming**—the **active gearing** by which a clung-to aim or image starts to **apply itself** as speech, action, mental doing. In classroom English: “**gearing that makes the role real**.” Your curriculum’s quick list calls it “the gearbox that gears up identity and momentum.” Keep that metaphor; it is pedagogically exact.

Location on the map. In the **Four Periods** overlay, *bhava* sits in ③ **Present Cause** (with *taṇhā*, *upādāna*): today’s causes you can still **abandon**. The **Two Truths** inner ring thus tags it under **Samudaya-sacca** (origin to be abandoned). (Show truths on a separate inner band; don’t fill wedges.)

Why it matters. If *upādāna* is “claiming,” *bhava* is “**gearing**.” Once geared, the chain is primed for **C3: bhava** → **jāti**. The more heat and identification at 10, the more inevitable the “birth” (micro-identity crystallizing now; macro in long arc).

2.2 Two kinds of becoming (teach the split without jargon fatigue)

- **Kamma-process becoming**: present intending/doing (mental, verbal, bodily)—the **engine you can see and steer**. This is the one that conditions **birth**.

- **Rebirth-process becoming (upapatti-bhava):** later aggregates arising as **future fruit**; not the lever to pull in the moment.

Give students the **one-line test**: “If I can watch it as intention forming now, that’s **kamma-bhava**.” (Teacher margin: cite the commentary line “only kamma-process becoming conditions birth.”)

2.3 Distinguishing *saṅkhārā* (Link 2) from *bhava* (Link 10)

Learners often ask: “If *saṅkhārā* are builders, what is *bhava* now?” Use your stock answer: **saṅkhārā** (Link 2) = **old builders ripening now**; **bhava** (Link 10) = **live gearing you’re adding now**. That contrast prevents fatalism and focuses effort in ③ **Present Cause**.

2.4 Rounds (vaṭṭa): why Link 10 is colored Kamma

In the **Three Rounds** overlay, *bhava* pairs with *saṅkhārā* as **Kamma-vaṭṭa**; *avijjā/taṇhā/upādāna* are **Kilesa-vaṭṭa**; the resultants (3–7, 11–12) are **Vipāka-vaṭṭa**. Show these as **wedge fills** only—never at the same time as time/truth rings.

2.5 The lawful ties: *upādāna* → *bhava* → *jāti* (and condition-types)

Your educator SOP states it succinctly: **clinging conditions becoming (decisive-support); becoming conditions birth**. Keep condition-types in teacher notes (not on student diagrams). This disciplines language and stops moralized “doer” talk.

Classical anchor (for confidence): Visuddhimagga clarifies **which becoming conditions birth** and **how**: “Only **kamma-process becoming** is intended here... a condition in two ways, as **kamma-condition** and **decisive-support**.” Quote sparingly; teach it as **practice logic**.

2.6 C3 in daily life: see “small births” before they become big

Mogok-style present-aspect emphasizes how **upādāna**→**bhava** manufactures a role; **moments later you are ‘born’ into it** (voice, posture, tone change). Train students to catch **C3** as micro-births (“the Offended,” “the Expert”) and **let them end** quickly.

Mahāsi note: After labeling **C2** (“pleasant / wanting”), watch the **next construction**: “becoming the chooser/critic,” then soften attention to dissolve the newborn role.

Pa-Auk frame: Continually distinguish **kamma-bhava vs upapatti-bhava**; you are intercepting the former **now** so the latter appears **cleaner** later.

2.7 Building without binding: the “un-becoming” toolkit

Your playbook offers five **un-becoming moves**: (1) name the role & **un-clutch the body**, (2) swap **goal** → **value**, (3) **shrink the next step**, (4) **switch grammar** (“I am X” → “X is present”), (5) **insert timed pauses** at hinges. These let you **do** without **becoming owned**.

Micro-cases (use on the board): “public correction,” “deadline sprint,” “late-night loneliness”—each shows how **light gearing** leads to **light births** (and easy endings).

2.8 Where to cut (and why it works)

- **Primary cut: C2 (7 → 8)**, before *bhava* spins up. Mogok/Mahāsi both center this hinge.
- **Fallback**: If you miss C2 and **9 claims**, intervene **before 10 commits**: soften identity speech, pick **values over image**, slice task to one step, time-box, and plan a **de-role**. This **lightens C3** (*bhava*→*jāti*).

2.9 Diagram integrity: what you must (and must not) draw

- **Mandatory chain** (rim arrows) and **three short connections** (C1/C2/C3).
- **Illegal arrows**: never skip *vedanā* (no *phassa*→*taṇhā*), never skip *nāma-rūpa* (no *viññāṇa*→*saḷāyatana*).

- **Overlays:** four periods band; two-truths inner ring; **vaṭṭa wedge fills**—shown on **separate slides**. Run QA audits every time.

3) Callouts

H4 Key Insight

Becoming is “**doing that makes a somebody**.” Keep it **light and value-guided**, and births stay light and end easily.

H4 Pitfall

Moralizing kamma. Replace “I’m a bad doer” with **condition-language**; specify **kamma-process becoming** and its condition-type instead.

H4 Teacher Tip

Two-kinds card on your desk: “kamma-bhava (now, steerable) / upapatti-bhava (later fruit).” Point to it whenever C3 comes up.

H4 Practice Box — “Value, then one step”

State a **value** (“clarity/service”), take **one small step**, set a **stop**. You just built **without binding**.

4) Diagram Cross-References & Captions

- **Fig. 18.1 — Present-Cause Panel (10 highlighted)**

Caption: “*Bhava* (Becoming) = the **gearing** that follows clinging; ③ **Present Cause**; watch **C3** ahead.”

- **Fig. 18.2 — Two Becomings (Teacher Card)**

Caption: “**Kamma-process becoming** (present intending → conditions birth); **Rebirth-process becoming** (later aggregates).”

- **Fig. 18.3 — C3 Strip (10 → 11)**

Caption: “When gearing is light, **births** are light and end easily; when heavy, roles harden.”

- **Fig. 18.4 — Vaṭṭa Wedges (Kamma at 2 & 10)**

Caption: “*Saṅkhārā + bhava = Kamma-vaṭṭa*; show as wedge fills only.”

Export & QA (all figs): SVG master; PNG 300 dpi; **labels outside rim**; Mogok clock; **C-legend in left gutter**; **no overlay stacking**; arrows/colors per canon; min 10 pt print.

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *bhava* and distinguish **kamma-bhava vs upapatti-bhava**.
- Place 10 correctly in ③ **Present Cause** and **Kamma-vaṭṭa**.
- Demonstrate **C3 de-escalation** (lighten gearing so births are light).

Materials

Wheel (with ③ **band**), “Two Becomings” teacher card, **C3 strip**, “un-becoming” checklist.

Flow (75–90 min)

1. **Orient (10’):** Four periods; 8–10 as **Present Cause**; Two-Truths reminder.

2. **Teach (15')**: Two kinds of becoming; the commentary's key line (teacher notes only).
3. **Board (10')**: Draw 9 → 10 → 11 strip; add function whisper "claim → **gear** → appear."
4. **Drill (15')**: "Value, then one step" + de-role ritual; run two scenarios.
5. **Case (15')**: "Phone re-check urge" → define **bhava** as **kamma-process becoming**; show the intercept.
6. **Close (5')**: Exit ticket—circle which **un-becoming** move you used today.

Assessment hooks: segment placement; two-kinds split; correct statement "only **kamma-process becoming** conditions birth."

6) SOP / Checklist (Teaching Link-10)

SOP-B1: Two-Kinds Drill

- ☐ Name the becoming: **kamma** (now) or **rebirth** (later). → ☐ If **kamma**, identify the **intention**; lighten it (value + one step + stop).

SOP-B2: Diagram QA

- ☐ 12 nodes; ☐ C1/C2/C3 tagged; ☐ 8–10 marked **Present Cause**; ☐ vaṭṭa overlay shows **Kamma** at 2 & 10; ☐ no illegal arrows.

SOP-B3: C3 De-escalation

- ☐ Shrink step; ☐ swap goal → value; ☐ time-box; ☐ plan **de-role**; ☐ confirm "light birth" (easy to end).

7) End-of-Chapter Review

Glossary

- *Bhava* — **becoming**; Link 10; ③ **Present Cause**; **Kamma-vaṭṭa**; split into **kamma-process** (now, conditions birth) and **rebirth-process** (later aggregates).

5 Quiz Questions + Answers

1. Q: Which **round** does *bhava* belong to?
A: **Kamma-vaṭṭa** (with *saṅkhārā*).
2. Q: Which kind of becoming conditions **birth**?
A: **Kamma-process becoming**.
3. Q: Give one everyday sign that *bhava* is spinning up.
A: “Role gearing” (voice/posture tightening around an image).
4. Q: State one **un-becoming** move.
A: Swap **goal** → **value** (then one small step + stop).
5. Q: Why keep **condition-types** in teacher notes?
A: They discipline language (no “doer”), but can clutter student diagrams.

Homework

- **C3 Log (7 days):** Record one “small birth” per day and which **un-becoming** move ended it.
- **Wheel redraw:** highlight 10; label **C3**, mark **Kamma-vaṭṭa** wedges (2 & 10), keep labels **outside rim**; run QA checklist.

8) Figure List to Create (production specs)

- **Fig. 18.1 — DO_Book_Fig-2-18-1.svg**
Title: *Bhava* in ③ Present Cause
Purpose: Fix Link-10 as **gearing**; prep for **C3**.
Components: 12 wedges; ③ **band** only; *bhava* label at ~8:45 **outside rim**; hub clean; **C-legend** in left gutter.
Styles: Rim effects #0D47A1; cause arrows #1B5E20; **8–10 escalation outline** #C62828.
Placement: §2.1–2.2.
- **Fig. 18.2 — DO_Book_Fig-2-18-2.svg**
Title: Two Becomings: Kamma vs Rebirth
Purpose: Keep the lever clear (only kamma-process → birth).
Components: Split card; left column definitions; right column **practice lever**.
Placement: §2.2.
- **Fig. 18.3 — DO_Book_Fig-2-18-3.svg**
Title: C3 Strip (10 → 11): Gear → Birth
Purpose: Visualize light vs heavy gearing and consequence.
Components: Horizontal strip; captions “claim → **gear** → appear”; note “light gear → light birth.”

Placement: §2.6.

- **Fig. 18.4 — DO_Book_Fig-2-18-4.svg**

Title: Vaṭṭa Overlay (Kamma wedges at 2 & 10)

Purpose: Distinguish **doing** from **defilement** and **result**; guide effort.

Components: Wedge fills on 2 & 10; separate slide (no time/truths).

Placement: §2.4.

Color/Export (all figs)

Causes/Conditions: #1B5E20 (solid) • Resultant rim: #0D47A1 (solid, small arrowheads) • Feedback/cessation: #F57F17 (thin, CCW, dotted) • Vedanā emphasis: #6A1B9A (labels 6–7 underline) • Escalations (8–10): #C62828 (thickened) • Neutral frames: #455A64.

SVG master; PNG 300 dpi; CMYK notes at pre-press; **no overlay stacking**; ≥10 pt print text.

9) References (files used)

- **Part-1.pdf** — Link list with “bhava = gearbox”; Four Periods alternation.
- **Part-III.pdf** — C3 pedagogy: micro-births, lineage drills.
- **Part-IV.pdf** — Diagram canon (C3, illegal arrows), SOP-26/27 on rounds & condition-types, teacher audits.
- **Part-2 (1).pdf** — “Un-becoming” moves; saṅkhārā vs bhava clarification; practice micro-cases.
- **Full Data about DO with cycles diagrams.pdf** — Vaṭṭa mapping (Kamma-vaṭṭa includes *kamma-bhava*).

- **Path of Purification (Vism) 2011.pdf** — Condition-types and the point that only **kamma-process becoming** conditions birth.

Chapter 19 — *Jāti* (Birth)

1) Executive Summary

- *Jāti* = birth: the **appearance of a configuration**—the “somebody/role” that shows up once clung-to becoming has geared up. It is **Link 11** and sits in ④ **Future Effect** with **jarā-maraṇa** (12). Teach it as **result** (vipāka), not as a controller.
- Geometry: label **jāti** ~9:30 (outside rim); **jarā-maraṇa** ~11:30. **C3** is the connection **bhava** → **jāti**; show it as a bold dashed chord; keep the hub clean.
- Four-period overlay: ④ **Future Effect** = **birth** → **aging-and-death**. Two Truths ring: ② & ④ read as **Dukkha-sacca (effect)**; ① & ③ as **Samudaya-sacca (cause)**.
- Practice stance: by the time *jāti* appears, most steering happened earlier (C2, C3). Your triad: **avoid unnecessary births, midwife necessary ones, end them cleanly**.

2) Main Narrative

2.1 What *jāti* means (teacher-safe, testable)

Classroom definition (handout-ready): “**Birth is the appearance of a configuration prepared by becoming.**” In micro-terms, it’s the short-lived “I am...” that arrives with posture, voice, and story; in macro-terms it’s the start of a life-stream (kept out of debate here; our focus is conduct now).

Map integrity: keep *jāti* explicitly **after** *bhava* and **before** *jarā-maraṇa*; this positions “appearance” before “ending” and preserves the Wheel’s grammar: **lean** → **claim** → **gear** → **appear** → **end**.

2.2 Where *jāti* sits (time & truths)

On your **Four Periods overlay**, *jāti* stands in ④ **Future Effect (11–12)**; it’s **result**, to be **understood and completed**, not a place to “install a self.” On the **Two Truths** ring, ④ belongs to **Dukkha-sacca** (effect). Teach bands and truths as **separate overlays**, never stacked with *vaṭṭa* fills.

2.3 Geometry you approved (Mogok clock)

Use your placement tolerances: **jāti ~9:30**; **jarā-maraṇa ~11:30**; labels outside the rim; C-legend in the left gutter; hub stays clean. This keeps the ② → ③ → ④ narrative legible at a glance.

2.4 C3: *bhava* → *jāti* (what flips cause into fruit)

C3 bridges ③ **Present Cause** to ④ **Future Effect**: when becoming gears, a birth follows. Draw **C3** as a bold dashed chord; name it in the gutter legend. This is the **consequence hinge** students must feel in their day: light gearing → **light birth** (easy to end); heavy gearing → **heavy birth** (hard to end).

2.5 Micro-births: where we train *jāti*

Your materials give vivid examples: “The Avenger,” “The Pleaser,” “The Achiever.” Each is a newborn “somebody” with a posture lock, tunnel attention, a dominant story, boundary flip, and ignored after-taste forecast. These signatures let students **notice births early**, then either **parent kindly** or **decide not to raise this one**.

Cost frame: every birth consumes metabolic, attentional, relational, and karmic resources—identity debt accrues if we spawn unnecessary roles. Ask the coaching question: **“Do I want to raise this one?”**

2.6 Not all births are equal: *taṇhā*-led vs *chanda*-led

Teach the **two styles**:

- **Taṇhā-led births**—hungry, urgent, image-driven; muddy after-taste.
- **Chanda-led births**—value-guided, breathable, clean after-taste even when tiring.
This reframes “birth” as **skillful or unskillful appearance** rather than a metaphysical shock.

2.7 Teacher grammar: effect-language over doer-language

Carry the **prevention note** from the diagram canon: “**No maker, no experiencer; wheel has no known beginning.**” Keep function lines, not self-narratives. Use **reverse-order escape** drills (12 → ... → 1) to locate the first feasible cut (C2) and cool doer talk.

2.8 Two time-scales and the lever we actually pull

Acknowledge the **macro** (lifetime) vs **micro** (momentary role) scales. For classroom practice, emphasize **micro**: we **can** influence *jāti* by keeping **C2/C3** light. The Four-Periods overlay offers consequence logic **without metaphysical coercion**.

2.9 “At *jāti*, what now?” (the three moves)

Your handout sums the stance:

- **Before *jāti***: much is editable (C2/C3).
- **At *jāti***: attend, participate kindly, **complete what has begun**.

- **After *jāti*:** endings are inevitable; **prepare to end well.**
Students stop lamenting already-born roles and **work the live edges.**

3) Callouts

H4 Key Insight

Birth is fruit. By the time a role appears, the heavy steering happened at C2/C3. **Know** it, **midwife** it, **end** it well.

H4 Pitfall

Treating *jāti* as identity. Repair with **effect-language** (appearance), keep **function lines**, and return attention to **where leverage lives.**

H4 Teacher Tip

Keep **C3** visibly tagged on the board. Say out loud: “**Light gear** → **light birth**; **heavy gear** → **heavy birth.**” Then show one **reverse-order escape** back to C2.

H4 Practice Box — “Micro-Birth Midwife”

When you notice a new “somebody” (posture lock / tunnel / single story), (1) **name the role**, (2) add **one kindness** to the body/voice, (3) state **one value**, (4) **time-box** the role, (5) **de-role**.

4) Diagram Cross-References & Captions

- **Fig. 19.1 — Future-Effect Panel (11 highlighted)**
Caption: “*Jāti* (Birth) lives in ④ **Future Effect**—an **appearance** after becoming gears.” (Thin pink ④ band; labels outside; hub clean.)

- **Fig. 19.2 — C3 Bridge (bhava → jāti)**

Caption: “Cause flips to fruit: **light gear** → **light birth**.” (Bold dashed chord; C-legend in left gutter.)

- **Fig. 19.3 — Micro-Birth Signs (Teacher Card)**

Caption: “Posture lock; tunnel attention; one story; boundary flip; ignored after-taste forecast.” (Neutral frame.)

- **Fig. 19.4 — Birth Styles (taṇhā-led vs chanda-led)**

Caption: “Hungry vs value-guided births: different tastes, different after-tastes.”

Export/QA (all figs): SVG master; PNG 300 dpi; Mogok clock; **labels outside rim** (*jāti* ~9:30; *jarā-maraṇa* ~11:30); **C-legend left gutter**; no overlay stacking; ≥10 pt print.

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *jāti* as **appearance**; place Link 11 in ④ **Future Effect**.
- Explain **C3** (bhava → jāti) and its practice consequence (light gear → light birth).
- Run **micro-birth midwifery**: avoid unnecessary births; end necessary ones cleanly.

Materials

Wheel poster with ④ **band**; C3 chord; micro-birth card; reverse-order escape worksheet.

Flow (75–90 min)

1. **Orient (10')**: Four Periods; highlight 11–12 as **Future Effect**. Clarify Two Truths ring (effect-side).
2. **Teach (15')**: Definition; geometry (*jāti* ~9:30; labels outside); C3.
3. **Board (10')**: Write the function line for 10 → 11: “**gear** → **appear**.” Then one reverse-order escape (12 → ... → 8) to show where leverage was.
4. **Drill (15')**: **Micro-Birth Midwife** (name role, body kindness, value, time-box, de-role).
5. **Case (15')**: Compare a **taṇhā-led** and a **chanda-led** birth; read after-tastes.
6. **Close (5')**: Exit ticket—circle whether today’s birth was necessary; state one thing that made it **light**.

Assessment hook (ties to CH31 Canon)

A-level: Places 11–12 in ④; names **C3**; runs a clean reverse-order escape; demonstrates one **light birth** with proper de-role.

6) SOP / Checklist (Teaching Link-11)

SOP-J1: Appearance Grammar

- Describe *jāti* as **appearance**; □ forbid “maker/doer” language; □ keep function lines; □ show **C3** boldly; □ labels **outside rim**.

SOP-J2: Midwife vs. Abort

□ Ask “Do we need this birth?” → if **no**, soften gearing (return to C2/C3); if **yes**, **midwife kindly** and **time-box**; then **de-role**.

SOP-J3: Diagram QA

□ ④ **band** on; □ *jāti* ~9:30; □ **C-legend** present; □ no overlay stacking; □ reverse-order escape drill ready.

7) End-of-Chapter Review

Glossary

- *Jāti* — **birth/appearance**: configuration showing up after *bhava*; Link 11; ④ **Future Effect**.
- **C3** — **bhava** → **jāti**; the flip from cause to fruit; practice slogan: “**light gear** → **light birth**.”

5 Quiz Questions + Answers

1. Q: Which period houses *jāti*?
A: ④ **Future Effect** (with **jarā-maraṇa**).
2. Q: State the short connection that precedes *jāti*.
A: **C3: bhava** → **jāti**.
3. Q: Give two signs of a micro-birth.
A: Posture lock; tunnel attention; one dominant story; boundary flip; ignored after-taste forecast (any two).
4. Q: What’s the difference between taṇhā-led and chanda-led births?
A: Hungry/image-driven vs value-guided/breathable; different after-tastes.

5. Q: What's the teacher stance "at *jāti*"?

A: **Attend kindly, complete what has begun, prepare to end well.**

Homework

- **Birth Log (7 entries):** note one **micro-birth** per day; mark whether it was **necessary**; document **de-role** and after-taste.
- **Wheel redraw:** ④ band on; *jāti* ~9:30; **C3** bold; labels outside; run CH31 minimal-compliance audit.

8) Figure List to Create (production specs)

- **Fig. 19.1 — DO_Book_Fig-2-19-1.svg**
Title: *Jāti* in ④ Future Effect
Purpose: Fix Link-11 as **appearance** (fruit).
Components: 12 wedges; thin outer ④ **band (pink)**; *jāti* ~9:30; labels outside; hub clean.
Styles: Effects along rim #0D47A1; causes #1B5E20; neutral frames #455A64.
Placement: §2.2/§4.
- **Fig. 19.2 — DO_Book_Fig-2-19-2.svg**
Title: C3 Bridge (Bhava → *Jāti*)
Purpose: Show cause → fruit flip and practice slogan.
Components: Bold dashed chord 10 → 11; gutter label "C3"; caption "light gear → light birth."
Placement: §2.4/§5.
- **Fig. 19.3 — DO_Book_Fig-2-19-3.svg**
Title: Micro-Birth Signs

Purpose: Rapid recognition & midwifery.

Components: Checklist: posture lock; tunnel; one story; boundary flip; forecast ignored.

Placement: §2.5/Practice Box.

- **Fig. 19.4 — DO_Book_Fig-2-19-4.svg**

Title: Birth Styles: Taṇhā-led vs Chanda-led

Purpose: Contrast taste and after-taste; guide choices.

Components: Two-column card; examples row; after-taste row.

Placement: §2.6.

Export & QA (all figs): SVG master; PNG 300 dpi; Mogok clock; **labels outside rim; C-legend left gutter; no overlay stacking; ≥10 pt print; colors per book canon.**

9) References (files used)

- **Part-1.pdf** — Definitions list; Four-Periods alternation; C3 slogan.
- **Full Data about DO with cycles diagrams.pdf** — Geometry & placements; ring overlays; two truths; forward order.
- **Full Data about DO with cycles diagrams (1).pdf** — Approved label positions (*jāti* ~9:30; *jarā-maraṇa* ~11:30); quadrant definitions; C-bridges.
- **Part-2 (1).pdf** — Chapter aim; micro-births; costs; taṇhā- vs chanda-led births; at-*jāti* stance.
- **Part-IV.pdf (CH31 + CH28)** — Diagram canon; legal connections; Four-Periods overlay; reverse-order escape drill; prevention notes.

Chapter 20 — *Jarā-maraṇa* (Aging-and-Death)

1) Executive Summary (one page)

- *Jarā-maraṇa* = **aging-and-death / endings** of whatever has been born. It is **Link 12** and stands with *jāti* (11) in ④ **Future Effect**. Teach it as **result (vipāka)** to be **understood and completed**, not controlled.
- Geometry: place **jāti ≈ 9:30** and **jarā-maraṇa ≈ 11:30**; labels remain **outside** the rim; hub stays clean; **C3 = bhava→jāti** is the last short connection before this effect pair.
- Two Truths inner ring: ② & ④ = **Dukkha-sacca (effect)**; ① & ③ = **Samudaya-sacca (cause)**. Use the inner ring separately from vaṭṭa wedges.
- Classical anchor (for confidence): “**Ageing-and-death is the truth of suffering; birth is the truth of origin.**” (Vism XVII guidance used in your educator canon).

2) Main Narrative (≈2,000 words)

2.1 What *jarā-maraṇa* means (teacher-safe)

In classroom English: “**Endings of what appears.**” On this map, *jarā-maraṇa* completes the ④ segment that follows the **cause-block of ③ (8–10)** and the **appearance at 11 (jāti)**. Because it is **fruit**, we **understand** and **complete** it; we don’t try to **author** it.

2.2 Where it sits (time & truths; no overlay stacking)

On the **Four Periods** band, *jarā-maraṇa* is inside ④ **Future Effect** (11–12). On the **Two Truths** inner ring, ④ is **Dukkha-sacca** (effect). Keep ring overlays separate from vaṭṭa wedges (never mix on one slide).

2.3 Geometry (Mogok clock you approved)

Use your label tolerances: **jāti** ≈ 9:30 then **jarā-maraṇa** ≈ 11:30; all text sits **outside** the rim; the hub remains empty; **C-legend** on the left gutter.

2.4 How ③ flips into ④ (C3 context)

C3 (*bhava* → *jāti*) bridges ③ **Present Cause** to ④ **Future Effect**: when becoming gears, a birth appears; what is born **ages and ends**. Draw **C3** as a short **dashed** chord, labeled outside the rim.

2.5 Vaṭṭa membership (rounds)

Teach the **Three Vaṭṭas** as **wedge fills** on a separate overlay: *jāti–jarā-maraṇa* belong to **Vipāka-vaṭṭa (result)**; *saṅkhāra, bhava* = **Kamma-vaṭṭa**; *avijjā, taṇhā, upādāna* = **Kilesa-vaṭṭa**. Don't stack with time or truths rings.

2.6 Practice stance: ending well (micro & macro)

Your Part-2 chapter on *jāti* frames the stance we keep here:

- **Before 11** (at **C2/C3**): much is editable.
- **At 11**: attend and midwife kindly.
- **At 12**: **complete endings cleanly**—let the role finish without re-spinning craving.

We use **reverse-order reading** (faint chevrons) for diagnosis and cooling: trace 12 → 11 → 10 → ... until you find the first workable cut (often **C2**). Keep the **reverse chevrons** thin and separate from forward rim arrows.

2.7 Function & language discipline

Follow educator canon: side note “**No maker, no experiencer; wheel has no known beginning.**” Describe 12 as **effect**; avoid owner language. Use concise function prompts under adjacent arrows (e.g., “birth → aging/endings”).

2.8 Classroom micro-cases (how endings go wrong / go well)

- **Messy end:** after “The Avenger” is born, the role refuses to die; craving for being right rekindles 8; the loop thickens.
- **Clean end:** role is noticed; teacher cues a **de-role** ritual; breath/body soften; language returns to **function**; no new clinging. (Tie back to *jāti* micro-birth signs and costs to motivate the “end well” step.)

2.9 Classical reassurance

Vism XV–XVII style summaries used in your canon: “**Ageing-and-death is suffering; birth is origin.**” This grants doctrinal confidence while you keep pedagogy **present-practice first**.

3) Callouts

H4 Key Insight

Endings are fruit. When a role ends, do not re-start the wheel; end cleanly and learn where the leverage was (**C2/C3**).

H4 Pitfall

Trying to “win” at endings (grasping for last-word births). Replace with **completion** language and a simple **de-role**.

H4 Teacher Tip

Keep the **Two Truths** ring handy: point to ④ = **Dukkha-sacca** (effect, to be understood). It instantly corrects “controller” talk.

H4 Practice Box — “Ending-Well Protocol (90 seconds)”

1. **Name** that the role is ending. 2) **Body kindness** (jaw/shoulders/breath). 3) **Function line** (no owner). 4) **Thank & release**. 5) **Quiet check** (no fresh craving). (Use after any micro-birth.)

4) Diagram Cross-References & Captions

- **Fig. 20.1 — Future-Effect Panel (12 highlighted)**
Caption: “*Jarā-maraṇa*—endings in ④ **Future Effect**; fruit to be understood and completed.” (Thin pink ④ band; labels outside rim; hub clean.)
- **Fig. 20.2 — ③ → ④ Bridge Context (C3 shown; 11–12 boxed)**
Caption: “Cause flips to fruit: **bhava**→**jāti**, then **aging-and-death** follows.” (Dashed C3 chord; C-legend left gutter.)
- **Fig. 20.3 — Reverse-Order Tracing (12 → ... → 8)**
Caption: “Back-trace endings to the first live cut (usually **C2**).” (Faint CCW chevrons; separate from forward arrows.)
- **Fig. 20.4 — Vaṭṭa Overlay (Vipāka wedges at 3–7; 11–12)**
Caption: “Teach rounds on a **separate** slide—effects are **Vipāka-vaṭṭa**.”

Export & QA (all figs): SVG master; PNG 300 dpi; Mogok clock; **labels outside rim; C-legend left gutter; no overlay stacking; ≥10 pt print text; arrows/colors per canon.**

5) Compact Lesson Plan (60–90 minutes)

Objectives

- Define *jarā-maraṇa* and place Link 12 in ④ **Future Effect**.
- Use **reverse-order** tracing (12 → ... → 8) to locate leverage at **C2/C3**.
- Demonstrate the **Ending-Well Protocol** to prevent re-spinning the wheel.

Materials

Wheel poster with ④ **band**; dashed **C3** chord; reverse-order chevrons; Ending-Well cue card.

Flow (75–90 min)

1. **Orient (10')**: Four Periods; 11–12 as **Future Effect**; Two Truths overlay.
2. **Teach (15')**: Definition of 12; Vism anchor (12 = suffering, 11 = origin).
3. **Board (10')**: Draw 10 → 11 → 12 strip; read function line “**appear** → **age/end**.”
4. **Drill (15')**: Reverse-order tracing from a fresh “ending”; find first feasible cut.
5. **Practice (15')**: Run **Ending-Well Protocol** on a micro-birth that just closed.
6. **Close (5')**: Exit ticket—state which hinge (C2/C3) was the earliest cut today.

Assessment hooks (CH31 audits): correct segment placement; ring/vaṭṭa overlays separated; reverse-chevrons present; no owner language.

6) SOP / Checklist (Teaching Link-12)

SOP-JM1: Diagram QA

☐ 12 nodes in order; ☐ ④ band on 11–12; ☐ C3 tagged; ☐ labels outside; ☐ no overlay stacking; ☐ reverse-chevrons available.

SOP-JM2: Language Discipline

☐ Apply **effect** grammar; ☐ keep “**No maker, no experiencer**” note visible; ☐ prompt function lines (not identity labels).

SOP-JM3: Ending-Well Protocol

☐ Name ending → ☐ Body kindness → ☐ Function line → ☐ Thank & release → ☐ Quiet check (no fresh 8).

7) End-of-Chapter Review

Glossary

- *Jarā-maraṇa* — **aging-and-death / endings**; Link 12; ④ **Future Effect**; **Vipāka-vaṭṭa**.

5 Quiz Questions + Answers

1. Q: Which **period** houses *jarā-maraṇa*?
A: ④ **Future Effect** (with *jāti*).
2. Q: State the short connection that precedes this pair.
A: **C3: bhava** → **jāti**.

3. Q: In the Two Truths inner ring, how is ④ classified?

A: **Dukkha-sacca** (effect to be understood).

4. Q: Which **vaṭṭa** includes *jarā-maraṇa*?

A: **Vipāka-vaṭṭa** (results).

5. Q: What's the classroom **stance** at 12?

A: **End well**—complete without re-spinning craving (use reverse tracing to find earlier leverage).

Homework

- **Ending Log (7 entries):** document one clean ending/day; note whether any fresh 8 was sparked.
- **Wheel redraw:** ④ band on; *jāti* ≈ 9:30; *jarā-maraṇa* ≈ 11:30; C3 dashed; reverse chevrons faint; run CH31 audits.

8) Figure List to Create (production specs)

- **Fig. 20.1 — DO_Book_Fig-2-20-1.svg**

Title: *Jarā-maraṇa* in ④ Future Effect

Purpose: Fix Link-12 as **endings/fruit**.

Components: 12 wedges; thin ④ (**pink**) **time band** around 11–12; *jāti* ≈ 9:30; *jarā-maraṇa* ≈ 11:30; labels **outside**; hub clean.

Styles: Rim effects #0D47A1; neutral frames #455A64.

Placement: §2.2/§4.

- **Fig. 20.2 — DO_Book_Fig-2-20-2.svg**

Title: C3 Context and the Ending Pair

Purpose: Show *bhava*→*jāti* bridge and the follow-on to 12.

Components: Dashed **C3** chord; subtle box around 11–12; C-legend left gutter.

Placement: §2.4.

- **Fig. 20.3 — DO_Book_Fig-2-20-3.svg**

Title: Reverse-Order Tracing (12 → ... → 8)

Purpose: Teach diagnostic back-tracking to the first live cut.

Components: Thin CCW inner chevrons; caption “trace to C2/C3.”

Placement: §2.6.

- **Fig. 20.4 — DO_Book_Fig-2-20-4.svg**

Title: Vaṭṭa Wedges — Vipāka at 3–7 & 11–12

Purpose: Keep **result** distinct from **cause** overlays.

Components: Wedge fills on 3–7 and 11–12 only; separate slide from ring overlays.

Placement: §2.5.

Color/Export (all figs): Causes/Conditions #1B5E20 (solid) • Resultant rim #0D47A1 (solid, small arrowheads) • Feedback/cessation #F57F17 (thin, CCW, dotted) • Contact/Vedanā emphasis #6A1B9A (labels 6–7 underline) • Escalations (8–10) #C62828 • Neutral frames #455A64. **SVG master; PNG 300 dpi;** CMYK notes at pre-press; ≥10 pt print; **no overlay stacking.**

9) References (files used)

- **Part-1.pdf** — Link definitions; Four-Sections alternation (11–12 as Future Effect); three handles including **C3**.
- **Full Data about DO with cycles diagrams.pdf** — Geometry/labels; Four Periods; short connections C1–C3; vaṭṭa membership.

- **Full Data about DO with cycles diagrams (1).pdf** — Same overlays; reverse/cessation chevrons guidance; outside-only labels; color logic.
- **Part-2 (1).pdf** — Micro-births, costs, stance at 11 → 12, de-role emphasis.
- **Part-IV.pdf (CH31 Canon + CH28)** — Diagram rules (arrows, bridges, illegal arrows), Four Periods overlay SOP, QA audits.
- **Path of Purification 2011.pdf (Vism)** — Truth pairing: 12 = suffering; 11 = origin; note on “becoming” usage.

Namo Tassa Bagawato Arahato Samma Sam Buddha Sa



The Five Aggregates (Pañcakkhandha) in Buddhist Philosophy

The Buddha's teachings on the five aggregates (pañcakkhandha) form a cornerstone of Buddhist philosophy, offering profound insights into the nature of existence and the path to liberation. These five aggregates constitute what we conventionally call a "person" or "self," yet understanding their true nature reveals the three marks of existence: impermanence, unsatisfactoriness, and non-self.



Rūpakkhandha (Material Form)

Rūpakkhandha refers to the aggregate of material form - the physical aspect of our existence.

Nature of physical change

Material form is characterized by constant physical change and transformation.

Canonical Definition

"Rūpaṃ rūpakkhandho" (SN 22.48) -
"Form is the aggregate of form."

Includes all physical matter

Encompasses all physical matter and the four great elements (mahābhūta).

"Seyyathāpi, bhikkhave, pupphuḷaṃ passeyya" - "Like a foam bubble" (SN 22.95)



The Simile of the Foam

In the Phena Sutta (SN 22.95), the Buddha compares material form (rūpa) to a foam ball - insubstantial, hollow, and lacking any solid essence. Just as foam appears solid from a distance but dissolves upon investigation, our physical bodies seem substantial but are actually composed of countless tiny, impermanent components in constant flux.

"Seyyathāpi, bhikkhave, pupphuḷaṃ passeyya" - "Monks, suppose you were to see a foam bubble."

This powerful simile helps practitioners understand the impermanent and insubstantial nature of physical form.

The Components of Rūpakkhanda

Rūpakkhanda consists of 28 types of rūpa (material form), divided into two main categories:

4 Great Elements (Mahābhūta)

- Pathavī (earth/solidity)
- Āpo (water/cohesion)
- Tejo (fire/temperature)
- Vāyo (air/motion)

24 Derived Matter (Upādā-rūpa)

Secondary material phenomena derived from the four great elements.

The 24 Types of Derived Matter

Sense Organs

5 sense organs (pasāda-rūpa) - the sensitive matter that allows for seeing, hearing, smelling, tasting, and touching.

Sense Objects

4 sense objects - color, sound, smell, and taste. (Tangibility is included in the great elements.)

Heart-Base

Hadaya-vatthu (heart-base) - the physical basis for mind-consciousness.

Life Faculty

Jīvita-rūpa (life-faculty) - the vital force that maintains physical life.

Sex Characteristics

2 sex-rūpas - determining male and female characteristics.

Other Derived Forms

Others including nutrition, space, communication, etc.

The Four Great Elements (Mahābhūta)

Pathavī (Earth Element)

Represents solidity, hardness, and resistance. It's the quality that gives form its structure and stability.

Āpo (Water Element)

Represents fluidity, cohesion, and binding. It's the quality that holds physical matter together.

Tejo (Fire Element)

Represents temperature, heat, and energy. It's the quality of maturation and transformation.

Vāyo (Air Element)

Represents motion, vibration, and distension. It's the quality of movement and expansion.

These four elements are not separate substances but interdependent qualities present in all material phenomena.

The Etymology of the Aggregates

From the Khajjaniya Sutta (SN 22.79), the Buddha explains why each aggregate is named as it is:

1 **Rūpa (Form)**

"Why is it called rūpa? Because it is afflicted (ruppati)"

Form is called rūpa because it is subject to affliction by cold, heat, hunger, thirst, and other physical conditions.

2 **Vedanā (Feeling)**

"Why is it called vedanā? Because it feels (vedayati)"

Feeling is called vedanā because it experiences the qualities of pleasure, pain, and neutrality.

3 **Saññā (Perception)**

"Why is it called saññā? Because it perceives (sañjānāti)"

Perception is called saññā because it recognizes and identifies objects and their qualities.

4 **Saṅkhāra (Formations)**

"Why is it called saṅkhāra? Because they construct the conditioned (abhisaṅkharonti)"

Formations are called saṅkhāra because they fabricate conditioned phenomena.

5 **Viññāṇa (Consciousness)**

"Why is it called viññāṇa? Because it cognizes (vijānāti)"

Consciousness is called viññāṇa because it discerns or cognizes objects.

The Three Characteristics of Existence

The Buddha taught that all five aggregates share three fundamental characteristics:



Anicca (Impermanence)

"Sabbe saṅkhārā aniccā" - "All conditioned things are impermanent"

All aggregates are in constant flux, arising and passing away moment by moment.



Dukkha (Unsatisfactoriness)

"Sabbe saṅkhārā dukkhā" - "All conditioned things are unsatisfactory"

Because they are impermanent, the aggregates cannot provide lasting happiness or satisfaction.



Anattā (Non-self)

"Sabbe dhammā anattā" - "All phenomena are non-self"

The aggregates are empty of any inherent, permanent self or essence.



The Anattalakkhaṇa Sutta

In the Anattalakkhaṇa Sutta (SN 22.59), the Buddha explicitly teaches the non-self nature of all five aggregates:

"Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"

"Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self"

This teaching directly challenges the deeply held belief in a permanent self or soul, revealing that what we take to be "I" or "mine" is actually a collection of impersonal processes in constant flux.

The Similes for the Five Aggregates

In the Phena Sutta (SN 22.95), the Buddha uses five powerful similes to illustrate the empty, insubstantial nature of the five aggregates:

1

Rūpa (Form)

Is like a [foam ball](#) - seemingly solid but actually hollow and insubstantial.

2

Vedanā (Feeling)

Is like a [water bubble](#) - arising and bursting quickly, lasting only momentarily.

3

Saññā (Perception)

Is like a [mirage](#) - appearing real but actually illusory, misleading those who don't investigate closely.

4

Saṅkhāra (Formations)

Is like a [plantain trunk](#) - appearing solid but having no core or essence when peeled apart.

5

Viññāṇa (Consciousness)

Is like a [magical illusion](#) - seeming to have substance but actually being a deceptive appearance.

The Simile of the Foam Ball

The Buddha compares rūpa (material form) to a foam ball:

"Seyyathāpi, bhikkhave, pupphuḷaṃ passeyya" - "Monks, suppose you were to see a foam bubble."

Just as foam appears substantial but is actually just air bubbles held together temporarily by a thin film of water, our physical bodies seem solid but are actually:

- Composed of countless tiny, impermanent components
- Hollow and without essence
- Unable to withstand scrutiny or investigation
- Subject to breaking apart and dissolving

This simile helps practitioners develop dispassion toward the body, seeing it as it truly is rather than as a solid, permanent entity.



Arising and Passing Away

The five aggregates are subject to constant arising and passing away (udayabbaya). Understanding this process of continuous change is crucial for insight:

"Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)

"Thus is form, thus is the arising of form, thus is the passing away of form"

Arising (Samudaya)

Conditions come together to produce momentary instances of form.

New Arising

Process continues without interruption, moment by moment.



Presence (Ṭhiti)

Brief moment of existence before dissolution begins.

Passing Away (Atthaṅgama)

Dissolution as supporting conditions change.

The Path to Liberation

Understanding the five aggregates deeply through vipassanā (insight) meditation leads to:



Yathābhūta-ñāṇadassana

Seeing things as they truly are - directly perceiving the three characteristics in all phenomena.



Nibbidā

Disenchantment - losing interest in clinging to what is seen to be impermanent and unsatisfactory.



Virāga

Dispassion - the fading away of craving and attachment.



Vimutti

Liberation - freedom from suffering and the cycle of rebirth.



Nibbāna

The unconditioned state beyond all aggregates - perfect peace and freedom.

The Burden and the Bearer

In the Bhāra Sutta (SN 22.22), the Buddha uses another powerful metaphor to describe the five aggregates:

The Burden

"And what, monks, is the burden? It should be said: the five aggregates of clinging."

The five aggregates themselves constitute a burden because they must be maintained, protected, and are subject to suffering.

This teaching reveals the paradox: there is suffering but no permanent self who suffers - just processes unfolding according to conditions.

The Bearer

"And who, monks, is the bearer of the burden? The person, this venerable one of such a name and clan."

The conventional "person" or "self" is merely a designation for the five aggregates functioning together.



Investigating Rūpa Through Meditation

Contemplation of the Body (Kāyānupassanā)

The Buddha taught specific meditation practices to directly experience the true nature of rūpa:

Mindfulness of Breathing

Using the breath as an object of meditation to observe the changing nature of bodily processes.

Four Elements Meditation

Contemplating how the body is composed of earth, water, fire, and air elements, seeing it as impersonal processes rather than "self."

32 Parts of the Body

Analyzing the body into its constituent parts to overcome the perception of it as beautiful, permanent, or self.

Nine Charnel Ground Contemplations

Reflecting on the stages of bodily decomposition to understand its impermanent nature.



The Four Elements Meditation

A detailed practice for investigating rūpa involves contemplating the four great elements (mahābhūta) within the body:

Earth Element (Pathavī)

Contemplating hardness, softness, roughness, smoothness, heaviness, lightness, etc.

Examples in the body: bones, teeth, nails, hair, skin, flesh, tendons, organs

Water Element (Āpo)

Contemplating flowing, cohesion, fluidity, moisture

Examples in the body: blood, sweat, tears, saliva, mucus, urine, etc.

Fire Element (Tejo)

Contemplating heat, warmth, coolness, temperature regulation

Examples in the body: digestive fire, aging processes, fever, warmth

Air Element (Vāyo)

Contemplating movement, vibration, pressure, support

Examples in the body: in-and-out breathing, movement of limbs, gas, pressure

Through this practice, one sees the body not as "I" or "mine" but as impersonal elements functioning according to natural laws.

The Danger in Rūpa

The Buddha taught that seeing the danger (ādinava) in material form leads to dispassion and liberation:

Subject to Decay

The body inevitably ages, loses its beauty and strength, and becomes frail.

Subject to Disease

The body is vulnerable to countless illnesses and physical suffering.

Subject to Death

The body will inevitably die and decompose, regardless of how well it is maintained.

Requires Constant Maintenance

The body demands continuous attention – food, water, shelter, cleanliness, etc.

Source of Attachment

Identification with the body leads to vanity, comparison, and suffering when it changes.

Seeing these dangers doesn't lead to aversion but to a balanced understanding that frees one from excessive attachment.



The Gratification in Rūpa

The Buddha acknowledged that there is also gratification (assāda) in material form, which explains why beings become attached to it:

Temporary Pleasures

- Physical comfort and ease
- Sensory pleasures through the five senses
- Beauty and attractiveness
- Physical strength and abilities

Limitations

However, these pleasures are:

- Impermanent and unreliable
- Mixed with suffering
- Dependent on conditions
- Ultimately unsatisfying

Understanding both the gratification and danger in material form allows for a balanced approach that neither indulges in nor rejects physical existence but uses it skillfully on the path to liberation.

The Escape from Rūpa

The Buddha taught that there is an escape (nissaraṇa) from the limitations of material form:

"The removal of desire and lust for material form: this is the escape from material form."



Investigation

Examining material form closely to see its true nature.



Insight

Directly perceiving the three characteristics in material form.



Dispassion

Letting go of craving and attachment for material form.



Liberation

Freedom from identification with and bondage to material form.

This escape doesn't mean rejecting or destroying the body, but rather changing one's relationship to it through wisdom.

Dependent Origination of Rūpa

Material form doesn't arise randomly but through specific causes and conditions:



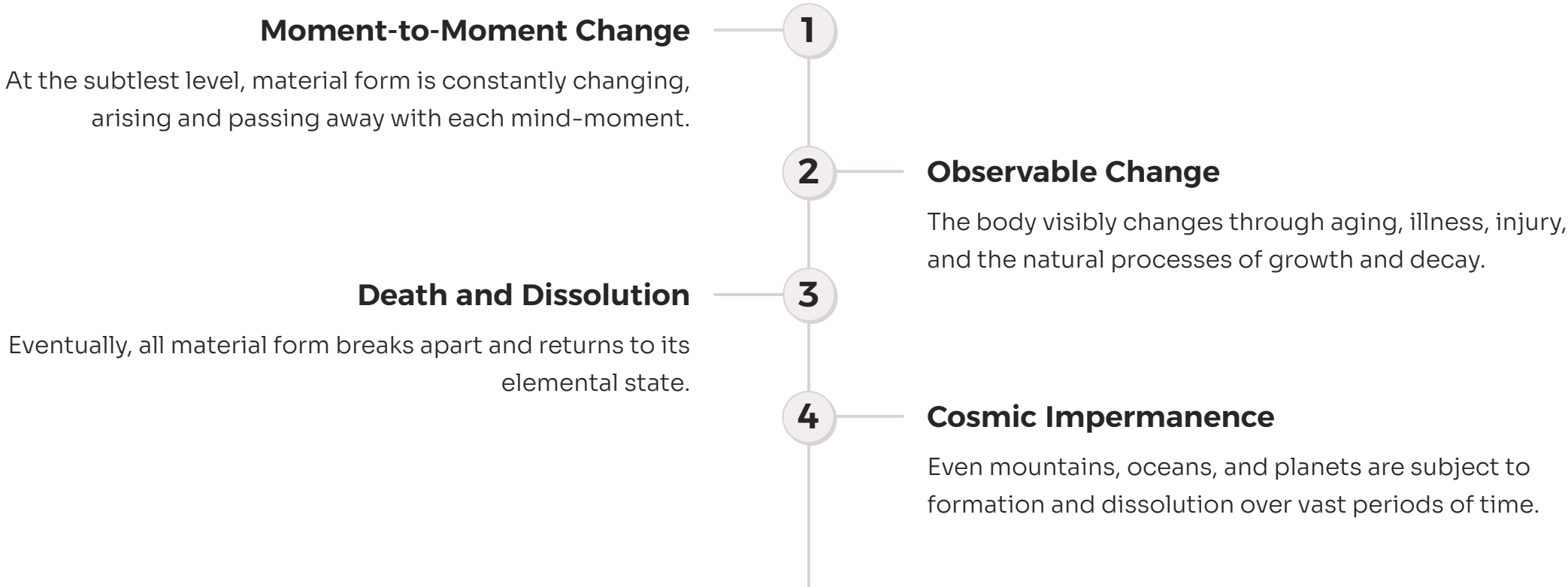
Understanding this causal process reveals how material form is conditioned and how, through removing the causes (especially ignorance and craving), future arising of material form can be prevented.



The Impermanence of Rūpa

The Buddha emphasized the impermanent nature of material form in numerous teachings:

"Whatever kind of material form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: all material form is impermanent, suffering, and subject to change." (SN 22.59)



The Non-self Nature of Rūpa

The Buddha's most radical teaching is that material form is anattā (non-self):

"This is not mine, this I am not, this is not my self." (SN 22.59)

Lack of Control

If the body were self, we could command it: "Let my body be thus, let my body not be thus." But we cannot prevent aging, illness, or death.

Subject to Affliction

The body is subject to various afflictions and sufferings, which would not be the case if it were truly "self."

Impersonal Process

The body functions according to natural laws, not according to the wishes of a controller or owner.

Composite Nature

The body is a collection of parts and processes, not a unified entity. When analyzed, no "self" can be found.

The Unsatisfactoriness of Rūpa

The Buddha taught that material form is dukkha (unsatisfactory or suffering):



Impermanence Leads to Suffering

Because material form is impermanent, attaching to it inevitably leads to suffering when it changes.



Subject to Pain

The body experiences physical pain, illness, injury, and the discomfort of aging.



Constant Maintenance

The body requires continuous care and attention – feeding, cleaning, resting, exercising, etc.



Inevitable Dissolution

No matter how well we care for the body, it will eventually sicken and die.

Understanding this unsatisfactoriness doesn't lead to pessimism but to a realistic assessment that motivates the search for true happiness beyond conditioned phenomena.

The Relationship Between Rūpa and the Other Aggregates

Material form doesn't exist in isolation but is intimately connected with the other four aggregates:



These five aggregates function together as an interdependent system, creating the conventional experience of a "person" or "self."

The Ultimate Goal: Freedom from Identification

The Buddha's teachings on rūpakkhandha and the other aggregates have one ultimate purpose: liberation from suffering through the cessation of identification and clinging.

"When a noble disciple who has heard [the teaching] sees thus, they become disenchanted with material form, disenchanted with feeling, disenchanted with perception, disenchanted with formations, disenchanted with consciousness. Being disenchanted, they become dispassionate. Through dispassion [their mind] is liberated." (SN 22.59)

Through understanding the true nature of material form as impermanent, unsatisfactory, and non-self, the practitioner gradually releases identification with the body, seeing it simply as a natural process rather than "I" or "mine." This shift in perspective leads to freedom from suffering and the realization of [Nibbāna](#) - the unconditioned state beyond all aggregates.

The Five Aggregates (Pañcakkhandha)

The Buddha taught that what we call a "person" or "self" is actually composed of five aggregates (pañcakkhandha). Understanding these aggregates and their true nature is essential for liberation. This presentation explores the second aggregate - Vedanākkhandha (Feeling) - and the characteristics common to all five aggregates.

Vedanākkhandha (Feeling)

Vedanākkhandha refers to the experience of pleasant, unpleasant, and neutral sensations.

"Yā kāci vedanā atītānāgatapaccuppannā" (SN 22.59)

This Pali phrase refers to "whatever feelings, past, future, or present" - showing how the Buddha taught that all feelings, regardless of when they arise, are part of this aggregate.



Three Types of Feeling

Sukha

Pleasant feelings that are agreeable and welcome

Dukkha

Unpleasant feelings that are disagreeable and unwelcome

Adukkhamasukha

Neutral feelings that are neither pleasant nor unpleasant

These three basic types form the foundation of how we experience all sensations.



The Buddha's Simile for Feeling

"Seyyathāpi, bhikkhave, saradasamaye bubbuḷaṃ" - "Like water bubbles in autumn rain" (SN 22.95)

In the Phena Sutta (SN 22.95), the Buddha compared feelings (vedanā) to water bubbles - they appear, last briefly, and then burst. This powerful simile illustrates the ephemeral, insubstantial nature of all feelings.



Five Types of Feeling by Nature

1

Sukha

Pleasant bodily feeling

Physical comfort, pleasure, and ease
experienced through the body

2

Dukkha

Unpleasant bodily feeling

Physical discomfort, pain, and illness
experienced through the body

3

Somanassa

Pleasant mental feeling

Mental happiness, joy, and delight
experienced in the mind

4

Domanassa

Unpleasant mental feeling

Mental sadness, grief, and sorrow experienced in the mind

5

Upekkhā

Neutral feeling

Neither pleasant nor unpleasant sensations, experienced as
equanimity

Six Types of Feeling by Source



Eye-contact

Feelings arising from visual experiences and seeing forms



Ear-contact

Feelings arising from auditory experiences and hearing sounds



Nose-contact

Feelings arising from olfactory experiences and smelling odors



Tongue-contact

Feelings arising from gustatory experiences and tasting flavors



Body-contact

Feelings arising from tactile experiences and touching tangibles



Mind-contact

Feelings arising from mental experiences and cognizing mind-objects

Key Characteristics of All Aggregates



Anicca

Impermanent - constantly changing, arising and passing away



Dukkha

Unsatisfactory - unable to provide lasting happiness or satisfaction



Anattā

Non-self - not belonging to a self, not controllable, not "I" or "mine"

These three characteristics apply to all five aggregates, including vedanākkhandha (feeling).



The Buddha's Teaching on Non-Self

"Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"

"Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self"

From the Anattalakkhaṇa Sutta (SN 22.59), this teaching emphasizes that none of the five aggregates can be identified as a permanent, independent self.





Arising and Passing Away

"Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)

"Thus is form, thus is the arising of form, thus is the passing away of form"

The Buddha taught that all five aggregates, including feelings, are subject to constant arising and passing away (udayabbaya). Understanding this process of constant change is crucial for liberation.

Why Are They Called Aggregates?

From the Khajjanīya Sutta (SN 22.79), the Buddha explained the etymology of each aggregate:

Rūpa (Form)

"Why is it called rūpa? Because it is afflicted (ruppati)"

Vedanā (Feeling)

"Why is it called vedanā? Because it feels (vedayati)"

Saññā (Perception)

"Why is it called saññā? Because it perceives (sañjānāti)"

Saṅkhāra (Mental Formations)

"Why is it called saṅkhāra? Because they construct the conditioned (abhisaṅkharonti)"

Viññāṇa (Consciousness)

"Why is it called viññāṇa? Because it cognizes (vijānāti)"



The Universal Characteristics

"Sabbe saṅkhārā aniccā"

"All conditioned things are impermanent"

"Sabbe saṅkhārā dukkhā"

"All conditioned things are unsatisfactory"

"Sabbe dhammā anattā"

"All phenomena are non-self"

These three statements represent core Buddhist teachings about the nature of reality. The first two refer to "saṅkhārā" (conditioned things), while the third uses "dhammā" (all phenomena) to emphasize that even unconditioned phenomena like Nibbāna are non-self.

Understanding these characteristics deeply is essential for liberation from suffering.



The Five Similes from Phena Sutta

In the Phena Sutta (SN 22.95), the Buddha used five powerful similes to illustrate the empty, insubstantial nature of the five aggregates:



The Five Similes Explained



Rūpa is like a foam ball

Physical form appears solid but has no core substance, like foam that looks substantial but is mostly air



Vedanā is like a water bubble

Feelings arise and burst quickly, with no lasting substance, just like bubbles in the rain



Saññā is like a mirage

Perceptions deceive us like a mirage in the desert, appearing real but having no substance



Saṅkhāra is like a plantain trunk

Mental formations have no solid core, like a plantain (banana) trunk that has layers but no heartwood

Viññāṇa is like a magical illusion

Consciousness is like a magician's trick - appearing to be something it's not



Vedanā as a Water Bubble

Let's explore the simile for vedanā (feeling) in more detail:

"Seyyathāpi, bhikkhave, saradasamaye bubbuḷaṃ" - "Like water bubbles in autumn rain" (SN 22.95)

Just as water bubbles form and pop in an instant during autumn rain, our feelings arise, appear briefly, and then vanish. They have no lasting substance or core. When examined closely, they are empty (suñña) of any permanent essence.

The Process of Feeling

Contact (Phassa)

Sense organ meets sense object with
consciousness present

Mindfulness (Sati)

Observing feelings without attachment
breaks the cycle



Feeling (Vedanā)

Pleasant, unpleasant, or neutral
sensation arises

Craving (Taṇhā)

Desire for pleasant feelings to continue
or unpleasant ones to end

Understanding this process is crucial for breaking the cycle of suffering.



Feeling in Dependent Origination

In the Buddha's teaching of Dependent Origination (Paṭiccasamuppāda), feeling (vedanā) plays a crucial role:

1. Contact (phassa) conditions Feeling (vedanā)
2. Feeling (vedanā) conditions Craving (taṇhā)

This shows how feeling serves as the critical junction point where mindfulness can break the cycle of suffering. By observing feelings without reacting with craving or aversion, we can prevent the arising of suffering.

Contemplating Feelings in Meditation

Satipaṭṭhāna Practice

In the Satipaṭṭhāna Sutta, the Buddha taught vedanānupassanā - contemplation of feelings:

1. Recognizing pleasant feeling as pleasant
2. Recognizing unpleasant feeling as unpleasant
3. Recognizing neutral feeling as neutral
4. Distinguishing worldly from unworldly feelings

Benefits

Through this practice, one:

- Develops clear awareness of feelings
- Sees their impermanent nature
- Reduces reactivity to pleasant and unpleasant experiences
- Cultivates equanimity toward all feelings

Understanding All Aggregates Deeply

The Buddha taught that understanding the five aggregates deeply through vipassanā meditation leads to three progressive stages:

Dispersion (Virāga)

Seeing the true nature of the aggregates leads to fading of attachment and desire

Liberation (Vimutti)

Freedom from the bondage of identifying with the aggregates

Nibbāna

The unconditioned state beyond all aggregates and suffering



The Impermanence of Feelings

The Buddha emphasized that all feelings are impermanent (anicca):

"Aniccā sabbavedayitā" – "All feelings are impermanent"

This impermanence can be directly observed in meditation practice. When we pay close attention, we see that no feeling lasts even for a moment – they are constantly arising and passing away, like bubbles popping on the surface of water.





The Unsatisfactoriness of Feelings

Even Pleasant Feelings are Dukkha

The Buddha taught that all feelings, even pleasant ones, are ultimately unsatisfactory (dukkha) for three reasons:

1. They are impermanent and cannot last
2. Clinging to them brings suffering when they change
3. They are conditioned and not under our control

"Yad aniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tad anattā"

"What is impermanent is unsatisfactory, what is unsatisfactory is non-self"

This formula shows the logical connection between the three characteristics.



The Non-Self Nature of Feelings

Not Subject to Control

We cannot command feelings to be pleasant rather than unpleasant

Arise Due to Conditions

Feelings arise based on contact and past kamma, not by our will

No Owner

There is no separate self who "has" feelings - just the process of feeling itself

Empty of Self

When examined closely, feelings are empty (suñña) of any permanent essence



Worldly and Unworldly Feelings

Sāmisa (Worldly) Feelings

- Connected with sensual pleasures
- Based on attachment and craving
- Lead to further becoming and suffering
- Example: Pleasure from sensual indulgence

Nirāmisa (Unworldly) Feelings

- Connected with renunciation
- Based on wisdom and detachment
- Lead toward liberation
- Example: Joy from meditation

The Buddha taught that distinguishing between these types of feelings is important for spiritual progress.



Practical Application: Mindfulness of Feelings

1 Notice the Feeling Tone

In daily life, practice recognizing whether each experience has a pleasant, unpleasant, or neutral feeling tone

2 Observe Without Reacting

When a feeling arises, observe it without immediately reacting with craving or aversion

3 Note the Impermanence

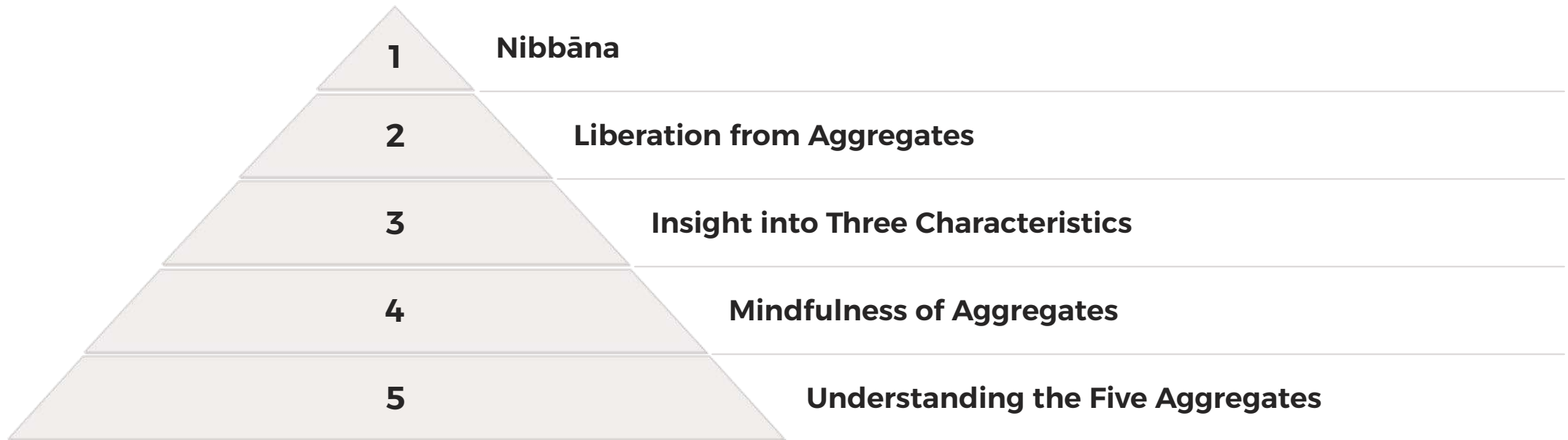
Pay attention to how feelings change and pass away on their own

4 See the Non-Self Nature

Recognize that feelings arise due to conditions, not because "I" want them to



The Path to Freedom from Suffering



Understanding vedanākkhandha and all five aggregates is not merely an intellectual exercise. It is a practical path that leads to the end of suffering through direct insight into the true nature of experience.



Summary: Vedanākkhandha

Vedanākkhandha (feeling) is the second of the five aggregates that make up our experience. It includes all pleasant, unpleasant, and neutral sensations that arise from contact between sense organs and their objects.

Like all aggregates, feelings are:

- Anicca (impermanent)
- Dukkha (unsatisfactory)
- Anattā (non-self)

The Buddha compared feelings to water bubbles that form and burst quickly. By understanding the true nature of feelings through mindful observation, we can break the cycle of craving and aversion that leads to suffering.

This understanding of vedanākkhandha, along with the other aggregates, leads progressively to dispassion (virāga), liberation (vimutti), and ultimately to Nibbāna.





The Five Aggregates (Pañcakkhandha)

Understanding the five aggregates (pañcakkhandha) is central to Buddhist philosophy and practice. These aggregates constitute what we conventionally call a "person" or "self." Through deep examination of these aggregates through vipassanā meditation, one can realize their true nature and attain liberation.



Saññākkhandha (Perception)

Saññākkhandha refers to the aggregate of perception - the mental faculty that recognizes and identifies objects and experiences.

"Yā kāci saññā atītānāgatapaccuppannā" (SN 22.59)

This aggregate performs the function of recognition (sañjānana), allowing us to identify and categorize our experiences.

Perception as a Mirage

"Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse marīcikā" - "Like a mirage" (SN 22.95)

The Buddha compared perception (saññā) to a mirage - appearing real and substantial but lacking true substance when closely examined. Just as a desert mirage seems to show water where there is none, our perceptions create apparent realities that don't truly exist as we perceive them.



The Six Types of Perception

Rūpa-saññā

Perception of forms

Sadda-saññā

Perception of sounds

Gandha-saññā

Perception of smells

Rasa-saññā

Perception of tastes

Phoṭṭhabba-saññā

Perception of touches

Dhamma-saññā

Perception of mental objects

Perception is classified into six types, each corresponding to one of the six sense doors through which we experience the world.

Functions of Perception



Recognition (sañjānana)

The primary function of identifying and categorizing objects and experiences



Memory formation

Creating mental markers that allow for recall of past experiences



Conceptual understanding

Forming concepts and ideas based on recognized patterns



Making marks for recognition

Creating mental "tags" that allow for future identification

Why Are They Called Aggregates?

In the Khajjaniya Sutta (SN 22.79), the Buddha explains the etymology of each aggregate's name:

1

Rūpa (Form)

"Why is it called rūpa? Because it is afflicted (ruppati)"

2

Vedanā (Feeling)

"Why is it called vedanā? Because it feels (vedayati)"

3

Saññā (Perception)

"Why is it called saññā? Because it perceives (sañjānāti)"

4

Saṅkhāra (Mental Formations)

"Why is it called saṅkhāra? Because they construct the conditioned (abhisaṅkharonti)"

5

Viññāṇa (Consciousness)

"Why is it called viññāṇa? Because it cognizes (vijānāti)"

The Three Characteristics of Aggregates

The Buddha taught that all aggregates share three fundamental characteristics:



Anicca (Impermanent)

"Sabbe saṅkhārā aniccā"

All conditioned things are
impermanent



Dukkha (Unsatisfactory)

"Sabbe saṅkhārā dukkhā"

All conditioned things are
unsatisfactory



Anattā (Non-self)

"Sabbe dhammā anattā"

All phenomena are non-self

Understanding these three characteristics is essential for insight meditation and liberation.



Rūpa: Like a Foam Ball

In the Phena Sutta (SN 22.95), the Buddha compares form (rūpa) to a foam ball:

Just as a foam ball on the river Ganges would appear substantial from a distance, but upon close inspection reveals itself to be empty, insubstantial, and without essence.

This metaphor illustrates how physical form appears solid and real, but when examined with wisdom, reveals its impermanent, unsatisfactory, and non-self nature.





Vedanā: Like a Water Bubble

In the Phena Sutta (SN 22.95), the Buddha compares feelings (vedanā) to water bubbles:

Like bubbles forming on water during heavy rain, feelings arise and quickly burst, lasting only momentarily.

This metaphor highlights the ephemeral nature of all feelings – whether pleasant, unpleasant, or neutral – showing how quickly they arise and pass away without substance.



Saññā: Like a Mirage

In the Phena Sutta (SN 22.95), the Buddha compares perception (saññā) to a mirage:

Just as a mirage in the last month of the hot season appears to be water from a distance, but disappears upon approach, perception creates apparent realities that don't truly exist as we perceive them.

This metaphor reveals how our perceptions create a sense of reality that, upon closer examination with wisdom, lacks the substance we attribute to it.



Saṅkhāra: Like a Plantain Trunk

In the Phena Sutta (SN 22.95), the Buddha compares mental formations (saṅkhāra) to a plantain trunk:

Just as a plantain trunk appears solid but has no core when peeled layer by layer, mental formations have no solid essence at their center.

This metaphor illustrates how our volitions, intentions, and mental constructs seem substantial but reveal their empty nature when examined with wisdom.

Viññāṇa: Like a Magical Illusion

In the Phena Sutta (SN 22.95), the Buddha compares consciousness (viññāṇa) to a magical illusion:

Just as a skilled magician creates illusions that appear real but are merely tricks, consciousness creates the appearance of a continuous self where none exists.

This metaphor shows how consciousness, while appearing to provide a continuous sense of self, is actually a series of momentary arisings and passings, without an underlying permanent entity.



The Non-Self Nature of Aggregates

In the Anattalakkhaṇa Sutta (SN 22.59), the Buddha explicitly teaches the non-self nature of all five aggregates:

"Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"

"Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self"

This teaching directly challenges our innate tendency to identify with these aggregates as "I," "me," or "mine," revealing that none of them can be truly controlled or possessed as a self.





Arising and Passing Away

The Buddha taught that all five aggregates are subject to constant arising and passing away (udayabbaya):

"Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)

"Thus is form, thus is the arising of form, thus is the passing away of form"

Understanding this continuous process of arising and passing away is crucial for developing insight into the impermanent nature of all phenomena.

The Path to Liberation

Understanding the five aggregates deeply through vipassanā meditation leads to:

Insight (vipassanā)

Seeing the true nature of the aggregates as impermanent, unsatisfactory, and non-self

Dispassion (virāga)

Developing detachment from identifying with the aggregates

Liberation (vimutti)

Freedom from the bondage of craving and ignorance

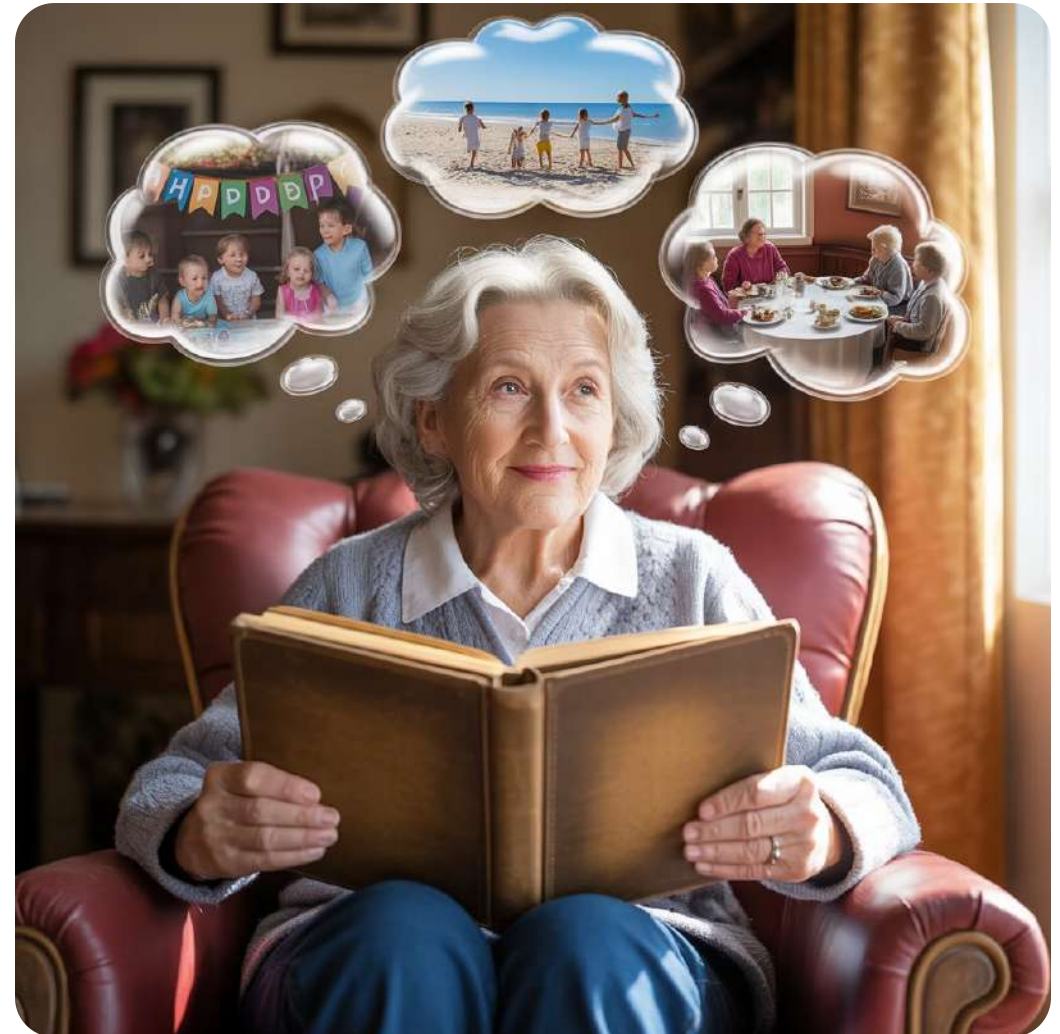
Nibbāna

The unconditioned state beyond all suffering

Perception and Memory

One of the key functions of saññā (perception) is memory formation. Our ability to recognize objects and experiences depends on previous perceptions that have been stored and can be recalled.

When we perceive something, we make "marks" (nimitta) that allow us to recognize similar objects or experiences in the future. This process is essential for learning and functioning in the world.



However, the Buddha taught that these perceptions, like all aggregates, are impermanent and not-self. Our memories are not perfect recordings but reconstructions influenced by many factors.

Perception and Conceptualization

Saññā (perception) plays a crucial role in how we conceptualize and understand the world:



This cycle shows how perception leads to conceptual understanding, which can then lead to mental proliferation (papañca) - the tendency to elaborate and build complex mental constructs based on simple perceptions.



Perception and Delusion

The Buddha's comparison of perception to a mirage highlights its potentially deceptive nature. Our perceptions can lead to delusion (moha) when we mistake them for reality itself.

For example, we might perceive something as permanently satisfying (nicca-sañña), as bringing happiness (sukha-sañña), or as being a self (atta-sañña) – all of which are distorted perceptions that lead to suffering.

Through mindfulness practice, we can begin to see perceptions as they truly are – as momentary, conditioned processes rather than accurate reflections of an objective reality.



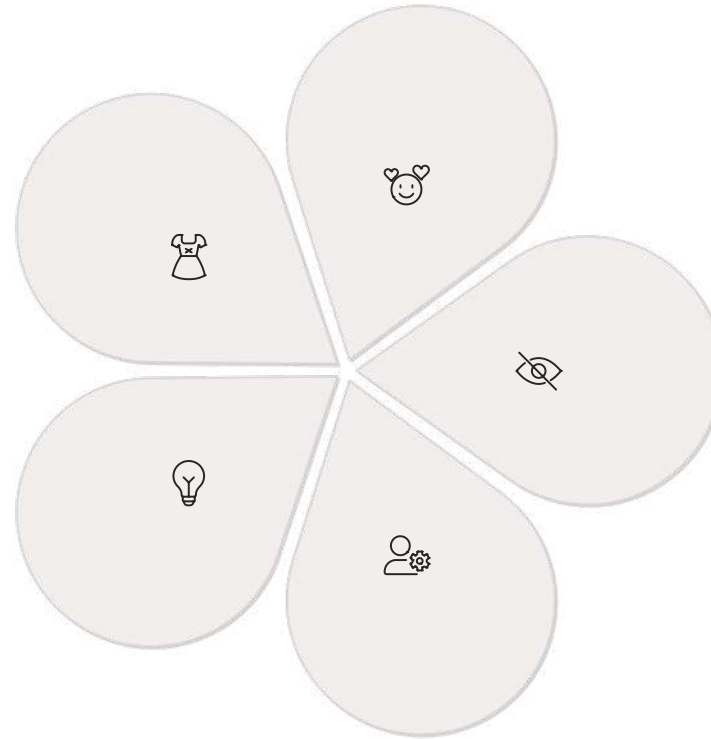
Perception and the Other Aggregates

Rūpa (Form)

Perception requires physical form as its object and the physical sense organs to perceive

Viññāṇa (Consciousness)

Consciousness is the awareness that makes perception possible



Vedanā (Feeling)

Perceptions are colored by the feelings they generate - pleasant, unpleasant, or neutral

Saññā (Perception)

The recognition and identification of objects and experiences

Saṅkhāra (Mental Formations)

Perceptions influence our volitions and intentions toward objects

The five aggregates work together as an interdependent system, with each influencing and being influenced by the others.

Perception in Meditation Practice

Samatha (Concentration) Meditation

- Uses perception of meditation objects (like the breath)
- Develops refined perceptions of jhāna factors
- Can lead to perception of light (āloka-saññā)
- Eventually transcends ordinary perception

Vipassanā (Insight) Meditation

- Observes the arising and passing of perceptions
- Develops perception of impermanence (anicca-saññā)
- Cultivates perception of non-self (anatta-saññā)
- Leads to disenchantment with perceptions



Perception and the Three Characteristics

Anicca (Impermanence)

Perceptions constantly change as our sensory input changes. What we perceive as "blue" today may be perceived differently tomorrow due to changing conditions of light, our sense organs, or mental state.

Dukkha (Unsatisfactoriness)

Because perceptions are impermanent and unreliable, depending on them for happiness leads to disappointment. When reality doesn't match our perceptions, suffering arises.

Anattā (Non-self)

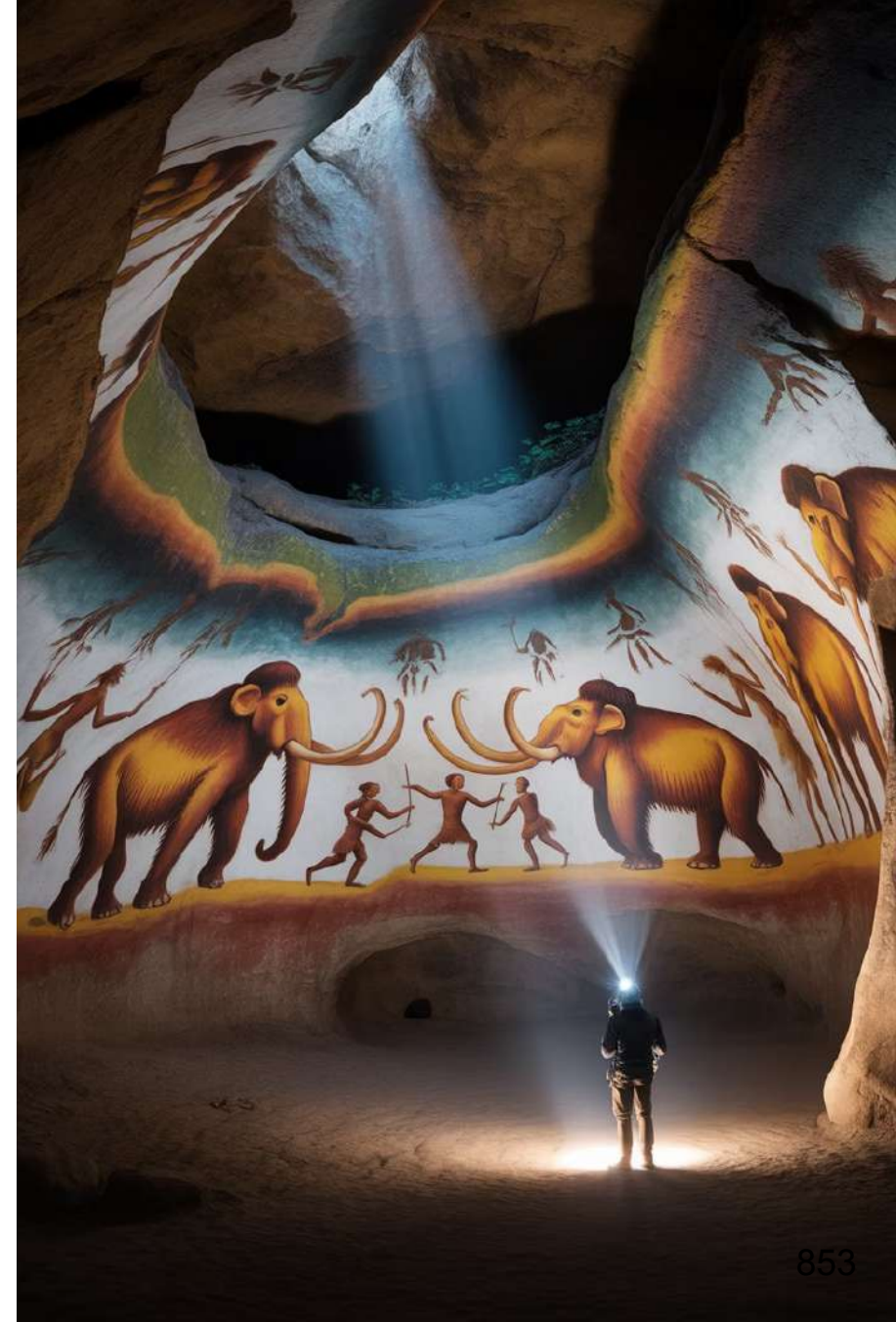
Perceptions arise due to causes and conditions, not because of a controlling self. We cannot will ourselves to perceive things differently – perception follows its own laws of nature.

Perception and Language

Perception (saññā) plays a crucial role in language and communication. Our ability to use and understand language depends on shared perceptions and the conceptual frameworks they create.

The Buddha pointed out that language itself is based on conventional perceptions rather than ultimate reality. Words like "person," "self," or "being" are convenient designations based on the five aggregates, but don't correspond to any ultimately existing entity.

This understanding helps explain why the Buddha often used similes and metaphors (like comparing perception to a mirage) - to help us see beyond our conventional perceptions to a deeper truth.



Transforming Perception

The Buddha taught that perceptions can be trained and transformed through practice:



Asubha-saññā

Perception of the unattractiveness of the body - counters attachment to physical beauty



Anicca-saññā

Perception of impermanence - counters the illusion of stability



Dukkha-saññā

Perception of unsatisfactoriness - counters the pursuit of temporary pleasures



Anatta-saññā

Perception of non-self - counters identification with the aggregates

By deliberately cultivating these perceptions, practitioners can gradually transform their relationship to experience.



Beyond Perception

While perception is necessary for conventional functioning, the Buddha taught that there are meditative states that transcend ordinary perception:

- The formless attainments (arūpa-jhānas) progressively refine perception
- The base of infinite space (ākāsānañcāyatana) transcends perception of form
- The base of infinite consciousness (viññāṇañcāyatana) transcends perception of boundaries
- The base of nothingness (ākiñcaññāyatana) transcends perception of objects
- The base of neither-perception-nor-non-perception (nevasaññānāsaññāyatana) reaches the limit of perception
- The cessation of perception and feeling (saññāvedayitanirodha) temporarily suspends perception entirely

These states provide glimpses of what it means to be free from the limitations of ordinary perception.





The Ultimate Goal: Liberation

Understanding Perception

Seeing perception as it truly is –
impermanent, unsatisfactory, and non-
self

Disenchantment

No longer being fascinated by or
attached to perceptions

Dispassion

Developing virāga – the fading away of
desire for perceptual experiences

Liberation

Freedom from the bondage of craving and ignorance

Nibbāna

The unconditioned state beyond all aggregates, including
perception



The Five Aggregates (Pañcakkhandha)

The Buddha's teaching on the five aggregates (pañcakkhandha) forms a fundamental part of Buddhist philosophy, describing the components that make up what we conventionally call a "person." These five aggregates—form, feeling, perception, mental formations, and consciousness—are thoroughly analyzed in Buddhist texts to reveal their true nature.



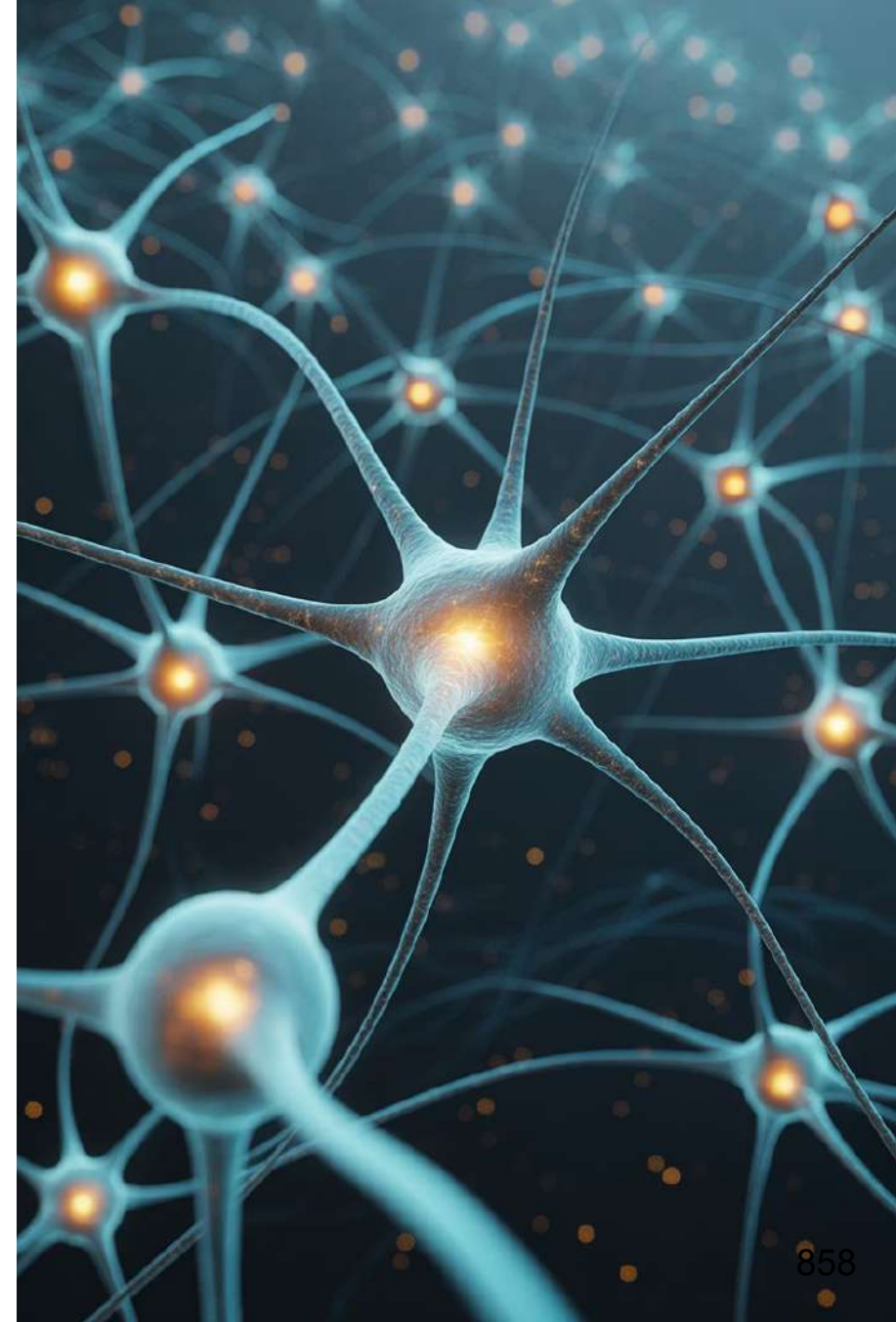


Introduction to Saṅkhārakkhandha (Mental Formations)

The fourth aggregate, Saṅkhārakkhandha, encompasses all volitional activities and mental constructs that shape our experience.

"Ye keci saṅkhārā atītānāgatapaccuppannā" (SN 22.59)

This Pali phrase refers to "whatever mental formations there are, whether past, future, or present." Saṅkhārakkhandha includes all mental factors except vedanā (feeling) and saññā (perception).





The Banana Trunk Simile

"Seyyathāpi, bhikkhave, kadalī" - "Like a banana trunk" (SN 22.95)

In the Phena Sutta (SN 22.95), the Buddha compares saṅkhāra to a banana trunk. When a banana trunk is peeled layer by layer, no solid core is found inside. Similarly, when mental formations are examined deeply, no permanent self or essence can be found within them.

Composition of Saṅkhārakkhandha

50 Cetasikas

Saṅkhārakkhandha contains 50 cetasikas (mental factors), excluding vedanā and saññā which form their own aggregates.

Comprehensive Coverage

These mental factors represent all the volitional and constructing activities of the mind that shape our experience and actions.

The mental formations aggregate is extremely diverse, encompassing everything from basic attention to complex ethical qualities like compassion or greed.

Categories of Mental Formations

Kusala (Wholesome) Factors

- Compassion (karuṇā)
- Loving-kindness (mettā)
- Wisdom (paññā)
- Faith (saddhā)

Akusala (Unwholesome) Factors

- Greed (lobha)
- Hatred (dosa)
- Delusion (moha)
- Conceit (māna)

Abyākata (Neutral) Factors

- Basic cognitive functions
- Ethically variable states
- Functional mental factors

These categories represent the ethical quality of different mental formations that arise in consciousness.

Important Mental Formations

Cetanā (Volition)

The mental factor responsible for intentional action (kamma). It directs the mind toward an object and coordinates other mental factors.

Manasikāra (Attention)

The mental factor that directs the mind toward a particular object, allowing for focused awareness.

These mental formations play crucial roles in how we experience and interact with the world.

Phassa (Contact)

The meeting of sense organ, sense object, and consciousness, which is a necessary condition for experience to occur.

Vitakka & Vicāra

Initial application and sustained application of the mind to an object, important factors in meditation practice.

Key Characteristics of All Aggregates

Anicca
Impermanent, constantly changing,
never static



Dukkha

Unsatisfactory, unable to provide lasting happiness

Anattā

Non-self, without inherent essence or identity

These three characteristics (tilakkhaṇa) apply to all five aggregates without exception, revealing their true nature.



The Buddha's Teaching on Non-Self

"Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"

In the Anattalakkhaṇa Sutta (SN 22.59), the Buddha explicitly states: "Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self." This teaching directly challenges the notion of a permanent, unchanging self or soul.





Arising and Passing Away

"Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)

"Thus is form, thus is the arising of form, thus is the passing away of form." The Buddha taught that all five aggregates are subject to constant arising and passing away (udayabbaya). This process applies equally to all aggregates, including mental formations.

Understanding this process of constant change is crucial for developing insight into the true nature of reality.

Why Are They Called Aggregates?

1**Rūpa (Form)**

"Why is it called rūpa? Because it is afflicted (ruppati)"

2**Vedanā (Feeling)**

"Why is it called vedanā? Because it feels (vedayati)"

3**Saññā (Perception)**

"Why is it called saññā? Because it perceives (sañjānāti)"

4**Saṅkhāra (Mental Formations)**

"Why is it called saṅkhāra? Because they construct the conditioned (abhisaṅkharonti)"

5**Viññāṇa (Consciousness)**

"Why is it called viññāṇa? Because it cognizes (vijānāti)"

From the Khajjanīya Sutta (SN 22.79), the Buddha explains the etymology of each aggregate's name, revealing their functional nature.

The Universal Characteristics

"Sabbe saṅkhārā aniccā"

"All conditioned things are impermanent"

"Sabbe saṅkhārā dukkhā"

"All conditioned things are unsatisfactory"

"Sabbe dhammā anattā"

"All phenomena are non-self"

These three statements encapsulate the Buddha's teaching on the nature of reality. Note that the third statement uses "dhammā" (phenomena) rather than "saṅkhārā" (conditioned things) to indicate that even unconditioned phenomena like Nibbāna are non-self.

Similes for the Five Aggregates

In the Phena Sutta (SN 22.95), the Buddha uses powerful similes to illustrate the empty nature of the five aggregates:



Rūpa (Form)

Like a foam ball – insubstantial and hollow



Vedanā (Feeling)

Like a water bubble – momentary and fragile

More Similes from the Phena Sutta



Saññā (Perception)

Like a mirage - deceptive and ungraspable



Saṅkhāra (Mental Formations)

Like a plantain trunk - layered but without solid core



Viññāṇa (Consciousness)

Like a magical illusion - seemingly real but without substance

These similes help practitioners understand the empty, insubstantial nature of what we take to be "self."

Deeper Analysis of Saṅkhāra as a Banana Trunk

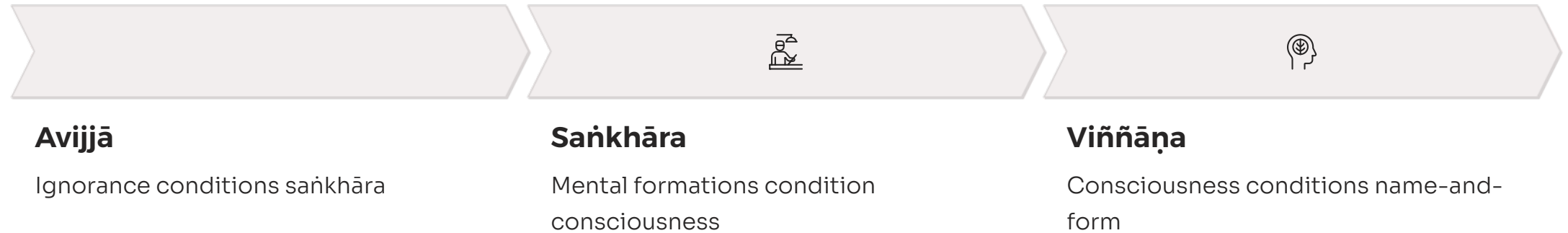


The comparison of saṅkhāra to a banana trunk (kadalī) is particularly apt. When a banana trunk is cut, it reveals layer upon layer of leaf sheaths, but no solid wood or core at the center.

Similarly, when we examine mental formations deeply through meditation, we find only processes and patterns, but no solid "self" at the center directing these activities.

This simile directly challenges our intuition that there must be a "doer" behind our actions and thoughts.

The Role of Saṅkhāra in Dependent Origination



In the chain of dependent origination (paṭicca-samuppāda), saṅkhāra plays a crucial role as the second link. Conditioned by ignorance (avijjā), saṅkhāra in turn conditions consciousness (viññāṇa). This highlights how mental formations shape our experience and perpetuate the cycle of suffering.



Understanding Saṅkhāra Through Meditation

Through vipassanā (insight) meditation, practitioners can directly observe the arising and passing away of mental formations. This direct experience reveals their impermanent, unsatisfactory, and non-self nature.

"Sabbe saṅkhārā aniccā"

By seeing that "all conditioned things are impermanent," the meditator develops dispassion toward mental formations rather than identifying with them.



The Path to Liberation

Understanding the Aggregates

Seeing the five aggregates as they truly are: impermanent, unsatisfactory, and non-self

Experiencing Liberation (Vimutti)

Freedom from identification with the aggregates

Developing Dispassion (Virāga)

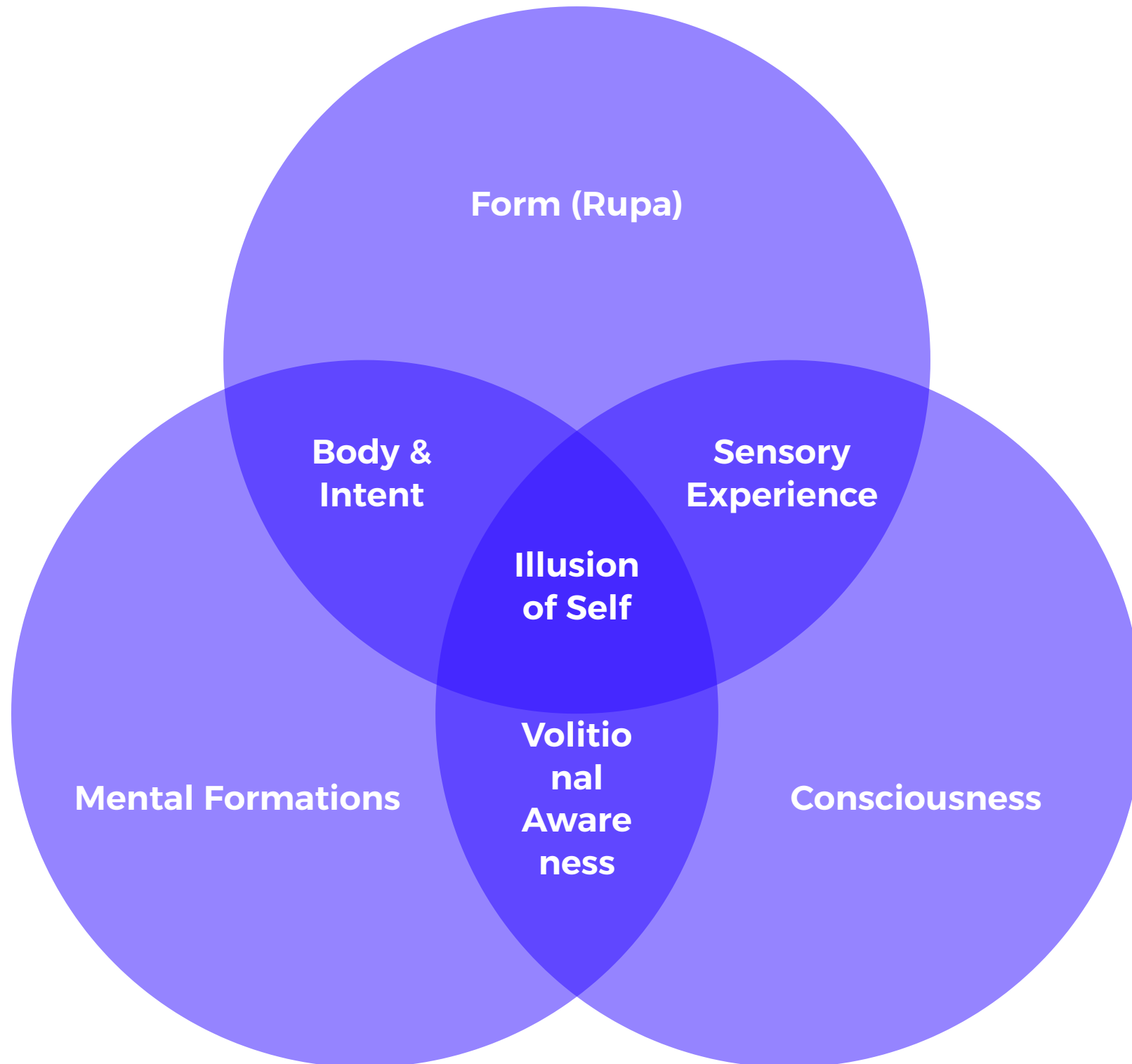
Letting go of attachment to the aggregates through direct insight

Realizing Nibbāna

The unconditioned state beyond all aggregates

Understanding the aggregates deeply through vipassanā meditation leads progressively to liberation.

The Relationship Between Aggregates



While we analyze the five aggregates separately for clarity, in actual experience they function together as an integrated process. Mental formations interact constantly with the other aggregates, conditioning how we perceive, feel, and respond to sensory input.

Saṅkhāra and Kamma

Saṅkhāra is closely related to the concept of kamma (intentional action). Cetanā (volition), a key component of saṅkhāra, is defined by the Buddha as kamma itself:

"Cetanāhaṃ, bhikkhave, kammaṃ vadāmi"

"It is volition, monks, that I call kamma"



This highlights how our mental formations, particularly our intentions, create the causes and conditions for future experiences.



The Danger of Identifying with Saṅkhāra

The Buddha warned against identifying with any of the aggregates, including mental formations:

"Yaṃ, bhikkhave, anattā, tena anattā'ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati."

"What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus, the instructed noble disciple becomes disenchanted with form, feeling, perception, mental formations, and consciousness."



The **Three Universal Characteristics** Applied to Saṅkhāra

Saṅkhāra as Anicca

Mental formations arise and pass away moment by moment, never remaining the same. Thoughts, intentions, and mental states are in constant flux.

Saṅkhāra as Dukkha

Because mental formations are impermanent, trying to find lasting happiness in them leads to disappointment and suffering.

Saṅkhāra as Anattā

Mental formations occur according to conditions, not according to our wishes. They are processes rather than possessions of a self.

Understanding these characteristics in relation to mental formations is crucial for developing insight.



Saṅkhāra in Daily Life

Recognizing Patterns

Becoming aware of habitual thought patterns and reactions that constitute our mental formations

Mindful Response

Developing the ability to observe mental formations without automatically identifying with them

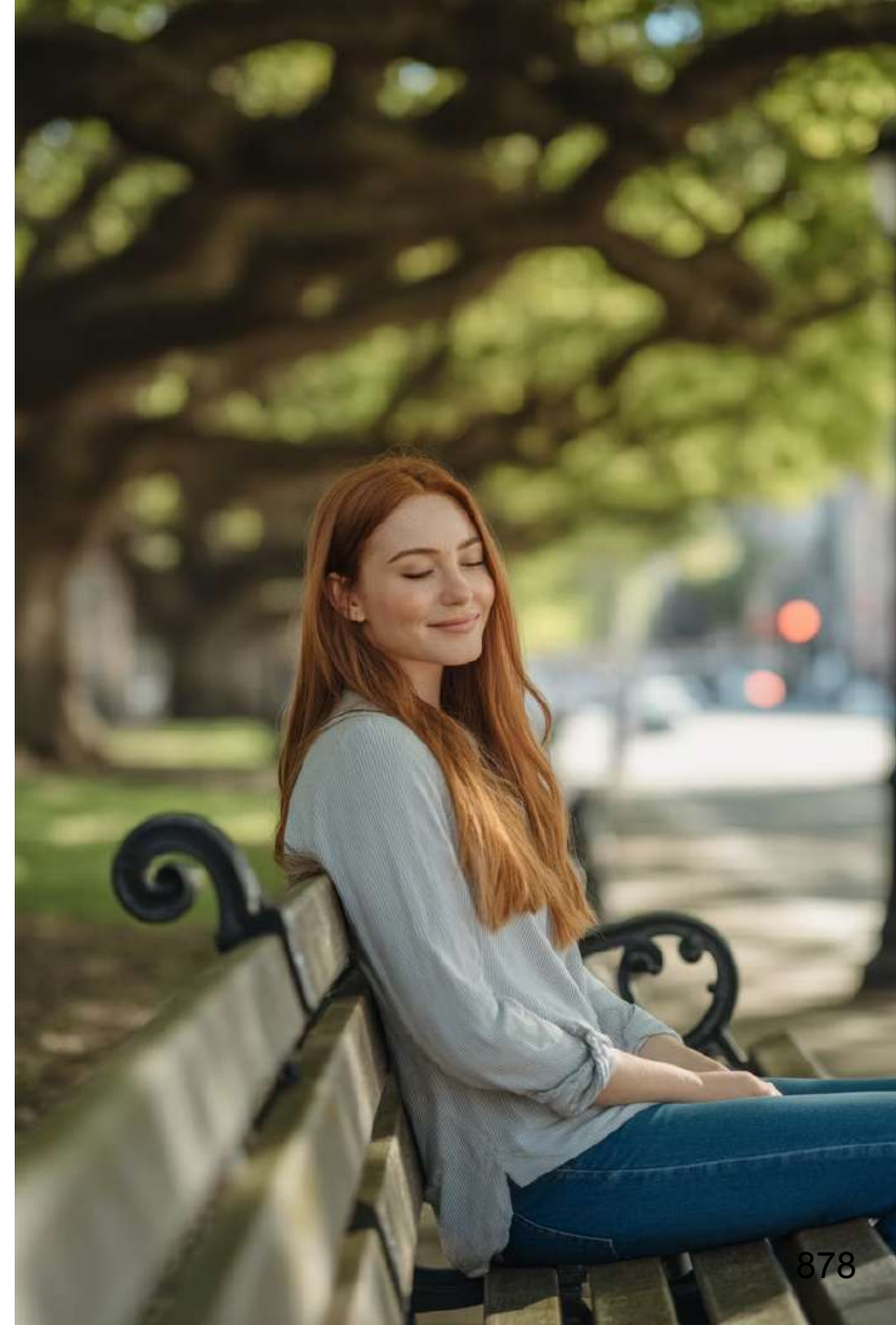
Understanding saṅkhāra is not just theoretical but has practical applications in everyday life.

Cultivating Wholesome States

Intentionally developing beneficial mental formations like compassion and equanimity

Letting Go

Practicing non-attachment to mental states, recognizing their impermanent nature





The Cessation of Saṅkhāra

The ultimate goal of Buddhist practice is not to perfect mental formations but to transcend them entirely. The Buddha described a state where saṅkhāra ceases:

"Sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ"

"The stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna."

This state of complete peace is realized when the mind no longer generates the mental formations that perpetuate suffering.

Summary of Saṅkhārakkhandha

Definition

Volitional activities and mental constructs that shape experience

Composition

50 cetasikas excluding vedanā and saññā

Categories

Kusala (wholesome), Akusala (unwholesome), and Abyākata (neutral) factors

Key Factors

Cetanā (volition), Phassa (contact), Manasikāra (attention), Vitakka (initial application), Vicāra (sustained application)

Simile

"Like a banana trunk" - layered but without solid core

Understanding saṅkhārakkhandha is crucial for insight into the nature of experience and the path to liberation.



The Path Beyond **Aggregates**

The Buddha's teaching on the five aggregates, including saṅkhārakkhandha, is not merely philosophical but practical. By understanding the true nature of mental formations—their impermanence, unsatisfactoriness, and non-self characteristics—practitioners can develop:

- Dispassion (virāga) toward all conditioned phenomena
- Liberation (vimutti) from identification with the aggregates
- Realization of Nibbāna, the unconditioned state beyond all aggregates

This is the culmination of the Buddha's teaching: complete freedom from suffering through direct insight into the nature of reality.



The Five Aggregates (Pañcakkhandha)

The Buddha taught that what we call a "person" or "self" is actually composed of five aggregates (pañcakkhandha). Understanding these five aggregates and their true nature is essential for liberation. This presentation explores each aggregate in detail, their characteristics, and how insight into their nature leads to freedom.



Overview of the Five Aggregates

Rūpa

Form/Materiality

Vedanā

Feeling/Sensation

Saññā

Perception

Saṅkhāra

Mental Formations

Viññāṇa

Consciousness

The Buddha taught that what we conventionally call a "self" or "person" is actually a collection of these five constantly changing processes. Understanding their true nature leads to liberation.

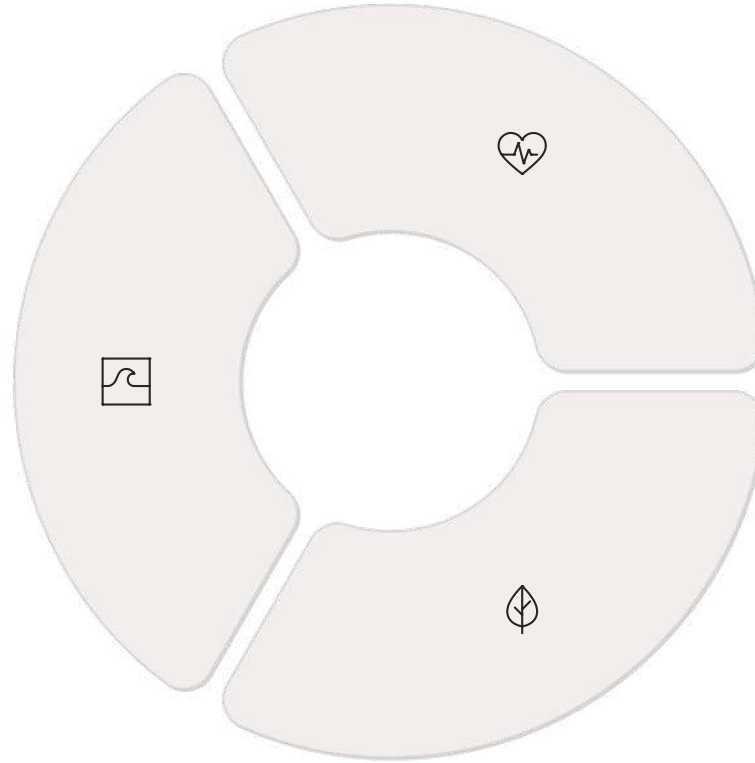
Three Universal Characteristics

Anicca

Impermanent

"Sabbe saṅkhārā aniccā"

All conditioned things are impermanent



Dukkha

Unsatisfactory

"Sabbe saṅkhārā dukkhā"

All conditioned things are unsatisfactory

Anattā

Non-self

"Sabbe dhammā anattā"

All phenomena are non-self

These three characteristics apply to all five aggregates. Understanding them deeply through direct experience is the path to liberation.

Viññāṇakkhandha (Consciousness)

Viññāṇakkhandha refers to consciousness or awareness – the cognizing function of mind.

As stated in the Samyutta Nikaya: "Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannā" (SN 22.59) – "Whatever consciousness, whether past, future, or present..."

The Abhidhamma identifies 89 or 121 types of consciousness, categorized in various ways.

Six Types of Consciousness

1**Cakkhu-viññāṇa**

Eye-consciousness: awareness arising from contact between the eye and visible objects

2**Sota-viññāṇa**

Ear-consciousness: awareness arising from contact between the ear and sounds

3**Ghāna-viññāṇa**

Nose-consciousness: awareness arising from contact between the nose and odors

4**Jivhā-viññāṇa**

Tongue-consciousness: awareness arising from contact between the tongue and tastes

5**Kāya-viññāṇa**

Body-consciousness: awareness arising from contact between the body and tangible objects

6**Mano-viññāṇa**

Mind-consciousness: awareness arising from contact between the mind and mental objects

Consciousness as Illusion

"Seyyathāpi, bhikkhave, māyā"

"Like an illusion, monks"

- Samyutta Nikaya (SN 22.95)

In the Phena Sutta, the Buddha compares consciousness (viññāṇa) to a magical illusion - seemingly substantial but ultimately empty of inherent existence.

Like a magician's trick that appears real but has no substance, consciousness arises dependent on conditions and passes away when those conditions change.



The Nature of Consciousness



Dependent Arising

Consciousness never arises alone but always in dependence on conditions – particularly sense organs and their objects.



Momentary

Each moment of consciousness arises and passes away immediately, creating the illusion of continuity.



Non-substantial

Though it appears to be a stable entity, consciousness is actually a series of discrete moments with no permanent essence.

Understanding the true nature of consciousness as impermanent (anicca), unsatisfactory (dukkha), and non-self (anattā) is crucial for liberation.

Why is it called Viññāṇa?

"Why is it called viññāṇa? Because it cognizes (vijānāti)"

- From Khajjanīya Sutta (SN 22.79)

The term "viññāṇa" comes from the Pali root "vi" (divided or separate) and "ñāṇa" (knowing). It refers to the discriminative aspect of consciousness that distinguishes or cognizes objects.

Unlike mere awareness, viññāṇa involves the specific recognition of an object through one of the six sense doors.



Rūpakkhandha (Form/Materiality)

Rūpakkhandha refers to physical matter or materiality - everything that has characteristics of matter.

It includes:

- The four great elements (mahābhūta): earth, water, fire, air
- Derived material phenomena (upādā-rūpa)
- The five physical sense organs and their objects

| "Why is it called rūpa? Because it is afflicted (ruppati)"

- From Khajjaniya Sutta (SN 22.79)

The term "rūpa" comes from a root meaning "to be deformed, disturbed, oppressed, broken." It is called rūpa because it is subject to change when acted upon by conditions like heat, cold, hunger, and thirst.

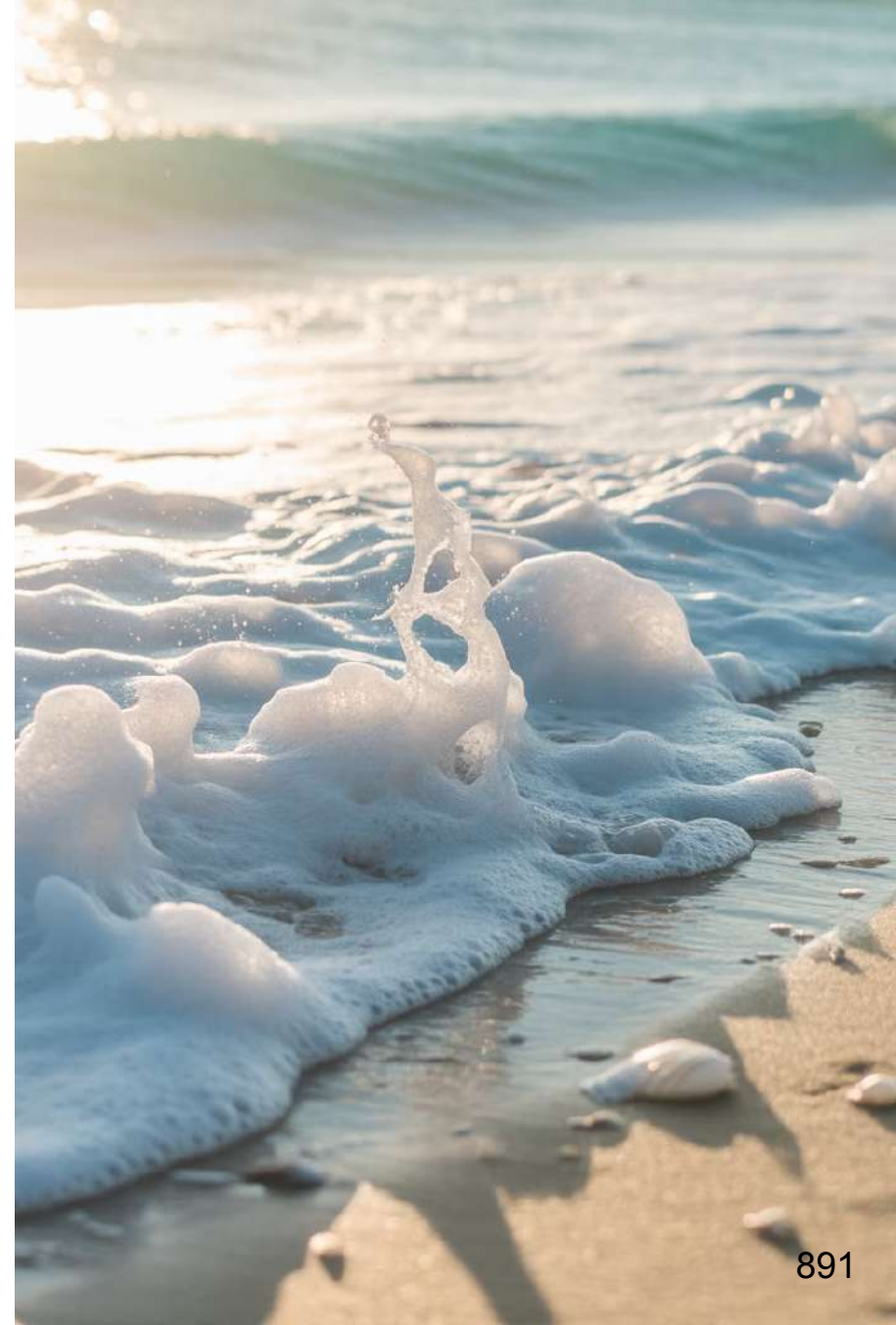


Form as Foam

From Phena Sutta (SN 22.95), the Buddha compares form (rūpa) to a foam ball.

Just as foam appears solid from a distance but reveals itself to be empty, insubstantial, and without essence when examined closely, so too is physical form when investigated with wisdom.

Though the body seems solid and substantial, when examined with mindfulness and wisdom, it reveals itself to be a collection of changing elements without any permanent core or essence.



Vedanākkhandha (Feeling/Sensation)

Sukha Vedanā
Pleasant feeling
Feelings that are experienced as
pleasurable or comfortable



Dukkha Vedanā

Unpleasant feeling

Feelings that are experienced as painful
or uncomfortable

Adukkhamasukha Vedanā

Neutral feeling

Feelings that are neither pleasant nor
unpleasant

Vedanā refers to the affective tone or feeling that accompanies every moment of experience. It is the quality of pleasantness, unpleasantness, or neutrality that colors our experience.

Why is it called Vedanā?

"Why is it called vedanā? Because it feels (vedayati)"

- From Khajjanīya Sutta (SN 22.79)

The term "vedanā" comes from the root "vid" meaning "to feel" or "to experience." It is called vedanā because it experiences or feels the qualities of an object.

Vedanā is not emotion (which involves more complex mental formations) but rather the basic feeling tone that accompanies every moment of consciousness.



Feeling as a Bubble

From Phena Sutta (SN 22.95), the Buddha compares feeling (vedanā) to a water bubble.

Just as a water bubble forms quickly and pops just as quickly, leaving no trace, feelings arise and pass away momentarily.

Though feelings can seem intense and overwhelming in the moment, they are ephemeral phenomena that arise due to conditions and quickly dissolve, having no permanent substance or essence.

Saññākkhandha (Perception)

Saññākkhandha refers to perception or recognition - the mental function that recognizes and identifies objects.

It includes:

- Recognition of colors, sounds, smells, tastes, touches, and mental objects
- Labeling and categorizing experiences
- Memory and recognition of previously experienced objects

"Why is it called saññā? Because it perceives (sañjānāti)"

- From Khajjaniya Sutta (SN 22.79)

The term "saññā" comes from the prefix "saṃ" (together) and the root "jñā" (to know). It refers to the mental function that recognizes objects by assembling their features together.



Perception as a Mirage

From Phena Sutta (SN 22.95), the Buddha compares perception (saññā) to a mirage.

Just as a mirage appears to be water from a distance but reveals itself to be an illusion when approached, perception creates the illusion of stable, inherently existing objects where there are only changing phenomena.

Our perceptions label and categorize experience, creating the illusion of solid, separate objects, when in reality there is only a flow of changing elements with no inherent existence.

Saṅkhārakkhandha (Mental Formations)

Saṅkhārakkhandha refers to volitional activities or mental formations - the mental factors that shape our thoughts, speech, and actions.

Cetanā (Volition)

The mental factor of intention or will that directs the mind toward an object and shapes karma

Mental Factors

Includes emotions, attitudes, and mental states like concentration, mindfulness, greed, hatred, and delusion

Kamma-forming Activities

Mental, verbal, and physical actions that generate karmic results

The Abhidhamma identifies 50 mental factors that fall under this aggregate (excluding feeling and perception, which are separate aggregates).



Why is it called Saṅkhāra?

"Why is it called saṅkhāra? Because they construct the conditioned (abhisāṅkharonti)"

- From Khajjanīya Sutta (SN 22.79)

The term "saṅkhāra" comes from the prefix "saṃ" (together) and the root "kṛ" (to make, to do). It refers to mental factors that fabricate or construct conditioned phenomena.

Saṅkhāras are both conditioned (constructed by past causes) and conditioning (constructing future results), playing a key role in the cycle of dependent origination.



Mental Formations as a Plantain Trunk

From Phena Sutta (SN 22.95), the Buddha compares mental formations (saṅkhāra) to a plantain trunk.

Just as a plantain (banana) trunk appears solid but reveals itself to be made of layers with no solid core when peeled, mental formations seem substantial but have no essence when examined with wisdom.

Though our thoughts, emotions, and intentions seem to constitute a solid self, when investigated they reveal themselves to be merely passing phenomena without any permanent essence or core.

The Anattalakkhaṇa Sutta (SN 22.59)

"Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"

"Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self"

In this pivotal discourse, the Buddha systematically demonstrates that none of the five aggregates can be considered self because:

- They are not subject to control (if they were self, we could will them not to cause affliction)
- They are impermanent and subject to change
- What is impermanent, unsatisfactory, and subject to change cannot be regarded as "This is mine, this I am, this is my self"

Arising and Passing Away

Arising (Samudaya)

The conditions that give rise to each aggregate

Liberation (Vimutti)

Freedom through non-clinging to what arises and passes



Passing Away (Atthaṅgama)

The cessation of each aggregate when conditions change

Direct Seeing (Vipassanā)

Clear insight into the nature of arising and passing

"Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)

"Thus is form, thus is the arising of form, thus is the passing away of form"



Vipassanā: Insight into the Aggregates

Vipassanā meditation involves directly observing the five aggregates as they arise and pass away in the present moment.



Direct Observation

Closely examining each aggregate as it appears in experience



Clear Comprehension

Understanding their true nature as impermanent, unsatisfactory, and non-self



Dispassion

Developing non-attachment through seeing their empty nature



The Path to Liberation

Understanding the Five Aggregates

Clearly seeing the nature of form, feeling, perception, mental formations, and consciousness

Seeing the Three Characteristics

Directly experiencing their impermanence, unsatisfactoriness, and non-self nature

Developing Dispassion (Virāga)

Letting go of attachment and identification with the aggregates

Attaining Liberation (Vimutti)

Freedom from suffering through non-clinging to any aspect of experience

Realizing Nibbāna

The unconditioned state beyond all aggregates

Similes for the Five Aggregates



Form (Rūpa)

Like a foam ball – seemingly solid but insubstantial when examined



Feeling (Vedanā)

Like a water bubble – quickly arising and passing away



Perception (Saññā)

Like a mirage – creating the illusion of something that isn't there



Mental Formations (Saṅkhāra)

Like a plantain trunk – layers with no solid core



Consciousness (Viññāṇa)

Like a magical illusion – appearing real but without substance

From the Phena Sutta (SN 22.95), these similes help us understand the empty nature of the aggregates.



The Fruits of Understanding

Dispassion (Virāga)

When we truly see the empty, impermanent nature of the five aggregates, attachment naturally falls away. We no longer cling to what cannot provide lasting happiness.

Liberation (Vimutti)

Freedom from suffering comes through non-identification with any of the aggregates. When we stop taking them to be "I," "me," or "mine," we are liberated from the burden of selfhood.

Nibbāna

The ultimate goal of Buddhist practice – the unconditioned state beyond all aggregates, where suffering ceases completely.



Conclusion: The Middle Way

Understanding the five aggregates reveals the Middle Way between eternalism and nihilism:

Beyond Self-View

The aggregates are not self, yet they function in dependence on conditions. This avoids the extreme of eternalism (belief in an unchanging self).

Beyond Nihilism

Though empty of inherent existence, the aggregates are not nothing. They arise and function according to causes and conditions. This avoids the extreme of nihilism.

The Path of Wisdom

By directly seeing the true nature of the five aggregates through mindfulness and wisdom, we walk the Middle Way that leads to liberation.

"When you see with wisdom that the five aggregates are impermanent, unsatisfactory, and non-self, you become disenchanted. Disenchantment leads to dispassion, dispassion to liberation, and liberation to the knowledge that you are liberated."

Part III — Present-Flow (Khandha DO)

Chapter 21 — Seeing the Present-Flow: Working Right Where Experience Happens

We speak of *Present-Flow* when we turn dependent origination into something **lived, immediate, intimate**. Not a theory, not a diagram on paper, but the way experience is happening now.

The Buddha's thread is simple and precise:

- With ignorance, there are formations.
- With formations, consciousness.
- With consciousness, mentality-materiality.
- With mentality-materiality, the sixfold base.
- With the sixfold base, contact.
- With contact, feeling.
- With feeling, craving.
- With craving, clinging.
- With clinging, becoming.
- With becoming, birth.
- With birth, ageing, sickness, death — the whole mass of suffering.

This is natural law. It doesn't depend on anyone's opinion. It doesn't wait for a Buddha to appear; it just rolls on. The Perfect Ones only discover it and point it out.

And for practice, the nerve is right in the middle: **contact** → **feeling** → **craving**. That is where we live, where we breathe, where we can cut the chain. The ancient texts put it plainly: craving always comes with feeling as its condition. But not all feelings give rise to craving. An arahant feels, but does not thirst.

So the task is clear: **bring mindfulness right to the heart of feeling**.

Begin with the breath

In the morning, take your seat. Forest, tree-root, quiet room — anywhere simple. Sit down. Cross the legs. Keep the body erect. Place mindfulness in front, at the nose-gate, at the lip, wherever the breath touches. Watch it come, watch it go.

Breaking the wheel: A practical handbook on dependent origination

Visuddhimagga is practical: lock the thighs, stack the bones, spine upright. No twisting, no slumping. Why? Because pain from poor posture scatters mindfulness. A balanced seat means feelings won't trouble you every few moments.

And then: "Ever mindful, he breathes in. Mindful, he breathes out." That's the work.

Breath fades? Grows subtle? Don't chase it. Don't fidget. Just stay. Attend to the gate — the nostril-tip, the upper lip. Breath will return. This is the "saw-blade" simile: the carpenter keeps his eye where wood meets saw, not on the forward stroke, not on the back. We keep our attention where breath meets body.

Why breath? Because breath is safe. Neutral. Always here. A perfect training ground to catch the small spark of **feeling** before craving has a chance.

Meeting feeling

Every contact brings tone. Pleasant. Unpleasant. Neutral.

Training point one: **Name it early.** Pleasant. Unpleasant. Neutral.

Training point two: **Watch it change.** Rising, flickering, fading.

Training point three: **Guard the gap.** The little lean of liking or disliking — that is where craving usually grabs. Catch it before it hardens.

This is the very junction where dependent origination turns. With contact, there is feeling. With feeling, craving. But only if we miss it.

Remember: feeling is not you. Not yours. It is just the aggregate of vedanā, like a bubble on water — bright, brief, bursting. See that, and grasping weakens.

Everyday practice scenes

- **Phone ping.** Hear the sound. Feel the tightening. Name the tone: pleasant? unpleasant? neutral? Take three breaths at the nose-gate before touching the phone. See how craving loses its instant grip.
- **In conversation.** A harsh word lands. Chest heats. Name the tone: unpleasant. Pause with two breaths. The urge to bite back is craving; watch it rise and fade with the feeling.
- **Walking.** Feet touch ground. Each step is contact, each step has tone. Just notice bias — pleasant, unpleasant, neutral — without leaning. This is vedanā-practice in motion.
- **Eating.** First bite — pleasant. Second bite — pleasant. Third bite — pleasant. Then, naturally, it changes. Watch the mind reach to repeat the peak. That's craving. Smile gently. Keep chewing as process, not possession.
- **Screens.** Eyes scan, tones flash. Pleasant, unpleasant, neutral. Pause. Feel the eyes, name the tone, breathe three cycles. Then choose. This is how you stop the slide from contact to clinging.

Evening wrap

Before sleep, reflect:

- One time today you met feeling early and stopped craving. What helped?
- One time you missed it and craving rolled on. What was the tone? What was the thought? Trace it back.

This reflection is insight. It shows you the law for yourself. The texts call it “discerning conditions.” This is how purification begins: from knowing mind-and-body, through conditionality, into seeing rise and fall.

Keep it simple

- Don’t chase past breaths or future breaths. Stay at the gate.
- Don’t fear subtlety. When breath gets fine, let it. Subtle is teacher.

Dependent origination is not distant. It is here, now, flowing through your day. Contact. Tone. Lean. If mindfulness meets the tone, craving doesn’t have to grow. Each small victory is freedom tasted.

CH22 — The pivot at vedanā: how craving begins—and how to cut it (C2)

Scope (what you’ll train today)

You will learn to catch the exact instant where feeling (vedanā) tips into craving (taṇhā) and to install a deliberate “cut” there. We’ll work door-by-door (eye, ear, nose, tongue, body, mind), using short drills that label the feeling tone and drop it before wanting takes hold. Visuddhimagga gives us the technical backbone (feeling’s proximate cause is contact; craving’s proximate cause is feeling), so our practice targets that seam precisely.

Why this drill matters (the C2 hinge)

In the present-flow of DO, feeling is “result” (vipāka) from contact; craving is “cause.” This is why the C2 link (vedanā→taṇhā) is the living hinge of your day. The Wheel mapping in Visuddhimagga spells it out: “feeling ... is a condition for craving,” and this is where the chain flips from effect back into fresh cause. Also note the three “short connections”: formations→consciousness (C1), feeling→craving (C2), becoming→birth (C3). Here we train the middle one.

Map you will use (fast, clear, repeatable)

- Door opens → contact (phassa) → feeling (pleasant / unpleasant / neutral). “Feeling experiences the stimulus ... its proximate cause is contact.”
- Then, unless intercepted, craving delights and grasps—its proximate cause is feeling.
- Visuddhimagga & Paṭisambhidā list this whole stream “to be directly known” at the six doors: contact-born feeling, and even “craving for visible/mental objects.” You will know these directly, not by theory.

Two practical cues from the sources:

1. **Initial contact is neutral by default.** The manuals emphasize that “just seeing/hearing/smelling/tasting” begins as upekkhā-vedanā; the later pleasant/unpleasant flavor is the mind’s reaction. Use this as your window to cut.
2. **Feelings are bubbles.** Short-lived by nature; catching their pop time trains dispassion.

Baselines by lineage (so you can plug in)

- **Mogok (present-aspect DO):** Use the wheel as a live diagnostic. Track feeling at a door, then deliberately *don’t* let the inner arrow slide to taṇhā. Note that Mogok’s visual aid highlights avijjā & taṇhā as the “container”—what holds the cycle together; your job is to puncture that at C2, right where feeling would feed craving.
- **Mahāsi (satipaṭṭhāna-vipassanā):** Train straightforward, moment-to-moment noting: “pleasant... unpleasant... neutral.” This is classic vedanānupassanā: recognizing the tone, world-tinged or unworldly, without adding ownership or story.
- **Pa-Auk (Visuddhimagga arc):** Stabilize with samatha (e.g., breath) to raise non-reactive clarity; then examine feeling at that calm edge. The Visuddhimagga framework underlies this: samādhi purifies; paññā detects the characteristic, function, manifestation, and proximate cause (here, contact→feeling; feeling→craving).

Core loop: the “C2 Intercept” (one breath; five moves)

- A. Spot the door.** “Eye-door” (just seeing), “ear-door,” etc. Keep it simple. First label only the *door*, not the object.
- B. Touch contact.** Silently mark “touching / meeting.”
- C. Name the tone.** “Pleasant / unpleasant / neutral.” (If neutral, say it clearly—don’t skip it.) This matches the canonical triad.
- D. See the bubble.** Let attention feel its arising-vanishing (like rain bubbles).
- E. Cut the feed.** Before the mind *leans*, apply one of three cuts:

- **Pleasant:** “Changing, not-mine.” Relax the reach.
- **Unpleasant:** “Passing, not-pushed.” Relax the resist.

- **Neutral:** “Subtle, seen.” Brighten mindfulness so moha doesn’t thicken.

Repeat this micro-loop through the day. It takes a second or two.

Variations: six-door drills (from coarse to subtle)

1. **Body-door first.** The body shows the tone loudest (sukha/dukkha plus neutral). Do 3-minute sets scanning face–neck–chest–abdomen–hands. Name the tone, watch the bubble, cut the feed. The manual confirms body-door carries the full triad.
2. **Eye/ear “just-seeing/just-hearing.”** Train the default neutral feel of bare sense contact by noticing the split between *sensing* and the mind’s appraisal. This protects the neutral window.
3. **Mind-door follow-through.** Recognize how bodily tone echoes as mental pleasure (somanassa) or displeasure (domanassa) or stays neutral; note it quickly, then release.

Routine (Mahāsi, Mogok, Pa-Auk plug-ins)

- **Mahāsi 20-minute block:**
0–5 min: Simple breath to collect.
5–18 min: Continuous vedanā noting: label *only* tone each moment; if stories intrude, return to tone. 18–20 min: Sit still; review how many C2 intercepts you actually did (see “Metrics”). Satipaṭṭhāna supports this exact recognition.
- **Mogok present-flow check:**
Every hour, one minute: pick the strongest door right now, run the Core loop, and imagine the wheel’s “exit arrow” *right here*. Do not allow “pleasant→want” or “unpleasant→push.” (Mogok’s wheel iconography: containers and arrows keep the cycle turning; your one-minute puncture halts it, briefly.)
- **Pa-Auk support:**
Do a separate 10–30-min samatha sit daily (e.g., ānāpāna). Then—with steadier attention—spend 3 minutes mapping any felt tone to its causes: “door/contact→feeling”; see if craving *tries* to arise. The Visuddhimagga’s proximate-cause lens makes this mapping crisp.

Memos from the texts (anchor points you can recall in 3 seconds)

- **“Directly know” at the doors:** Contact-born feeling; craving for objects—this is explicitly listed as to-be-known. Your drill equals the text.
- **“Initial neutral” is a gift:** Guard the first neutral moment; it’s the easiest place to cut.
- **“Bubbles” don’t need fixing:** Seeing the briefness naturally cools delighting and resenting.

- **Truth mapping:** “Craving due to feeling is the second truth with the first truth as source.” So when you intercept C2, you are working exactly at origin (samudaya) arising from dukkha (the felt result).

Quality control (how to know the cut happened)

- **Timing:** You labeled the tone **before** the first micro-lean (“more” or “away”).
- **Texture:** After labeling, the tone thins or fizzles (bubble image fits your perception).
- **After-taste:** There’s less stickiness (no “mine.”) This matches the Anattalakkhaṇa orientation toward feeling: not-self, not controllable.

Troubleshooting

- **“Neutral is invisible.”** Brighten attention briefly (one fuller inhalation). The manuals warn that neutral is where moha hides; making it *seen* is already cutting fuel.
- **“Pleasant flips to wanting fast.”** Insert a micro-mantra after the label: “changing.” Then feel the end of the pleasant wave. (Bubbles again.)
- **“Unpleasant triggers fight.”** After labeling, feel the *spatial edge* of the sensation, not its story. The edge dissolves more readily than the center.
- **“Mind-door proliferates.”** Note “thinking” once, then go straight back to tone. (Perception→concept→proliferation is a known risk; cut early.)

Metrics & journal (make it measurable)

- **Intercept Count (IC):** During one routine task (email, commuting, eating), count how many times you labeled the tone **before** leaning.
- **Neutral-Catch Ratio (NCR):** Of 10 labels, how many were neutral? (Higher NCR = earlier interception.)
- **Decay Time (DT):** After labeling, how many heartbeats until the tone loses 50% intensity? (Bubbles train a shorter DT.)
- **Craving Profile:** When you *do* miss the cut, tag which taṇhā emerged: kāma (external), bhava (becoming), vibhava (non-existence push). This helps you place customized antidotes later.

Integration with the wider course

- **Part II memory:** You learned the door-to-feeling stream; today adds the *cut* right after tone. (CH19→CH20 is the designed handoff.)
- **Part IV look-ahead:** We’ll formalize how this cut relates to the three rounds (kilesa, kamma, vipāka). For now: feeling is round-of-result; craving is round-of-defilement—your intercept arrests the feedback.

Classroom drills (for groups or self-study)

1. One-Door Sprints (5×1 minute):

- Minute 1: eye-door only; label tone; cut.
- Minute 2: ear-door only... etc.

Debrief: Which door yields the easiest neutral catch? (Usually eye/ear.)

- ### 2. Pleasant Ladder (3 minutes):
- Choose a mildly pleasant stimulus (warm cup, sunlight). Train labeling the *pleasant* without leaning. Goal: end the drill with **zero** extra reach.
- ### 3. Unpleasant Ladder (3 minutes):
- Mildly unpleasant posture pressure. Label “unpleasant,” then soften the borders until the tone thins—no “pushing.”
- ### 4. Neutral Brightening (2 minutes):
- Stare at a plain surface; count neutral labels. This is your anti-moha gym.

One-page doctrine (you can recite this)

- Contact conditions feeling; feeling conditions craving.
- C2 is the present pivot: effect → cause.
- Initial contact is neutral; the mind’s reaction paints it afterward. Guard the neutral window.
- Feelings are like bubbles—brief, ownerless; seeing this cools delighting and resenting.
- Cutting C2 is cutting origin (samudaya) right where it sprouts from felt dukkha.

Daily template (print and keep)

Morning (5–10 min):

- 2 min calm (breath).
- 5–8 min vedanā sweep: body→mind; label tones; practice three cuts.

During the day:

- Pick one routine activity. Run the Core loop continuously for its duration. Record IC, NCR, DT.

Evening (5 min):

- Journal the three strongest C2 moments you *did* cut, and one you missed—naming the tanhā type for the miss.

Back ← CH21 — From door to feeling (present aspect)

Next → CH23 — Seeing aggregates live: khandha contemplation without “being”-language

CH23 — Seeing Aggregates Live: Khandha Contemplation Without “Being”-Language

Aim (why this chapter exists)

Train yourself to *experience* the five aggregates directly—form, feeling, perception, formations, consciousness—without slipping into “I, me, mine.” This is both a linguistic discipline and an attentional retraining. The Buddha’s analytical definition of each aggregate “whatever... past, future, or present... internal or external...” gives us a clean, non-self frame for practice, and we’ll keep it live at the sense doors all day long.

Two guiding cautions from the tradition anchor our style:

- The **Anattalakkhaṇa** thrust: none of the five can rightly be taken as self (atta).
- The **Visuddhimagga** warning about slippery words like “being/Real/etc.”—we’ll keep to functional descriptions (eye, object, contact, feeling...) and avoid reifying.

Concept map (paramattha-only mode)

- **Rūpa**: material phenomena.
- **Vedanā**: what is *felt*—pleasant, unpleasant, neutral.
- **Saññā**: the mark-making, recognizing function.
- **Saṅkhārā**: forming/compounding—volition at the core.
- **Viññāṇa**: bare cognizing of an object.

This is the canonical “five heaps,” to be known as impersonal processes rather than “my body, my feelings...” In DO framing, **nāma** is the three mental aggregates (feeling, perception, formations), and **rūpa** is materiality; **viññāṇa** is listed separately as consciousness—useful when you slice a moment cleanly.

Live-Frame Protocol (how to practice right now)

Posture: any. **Window**: one sense-door at a time (you can switch doors often). **Language**: paramattha labels only (no “I,” “mine”). **Unit**: one contact→feeling frame.

Step 1 — Enter by a door.

Pick a fresh instance: *seeing, hearing, touching, tasting, smelling, or knowing*. Commit to paramattha terms from the outset: **eye, visible, eye-consciousness, eye-contact, contact-born feeling**, etc. This list is explicitly given as “to be directly known”—use it as your checklist.

Step 2 — Catch the *feeling* pivot clean.

Right after contact, feeling is there. Name its *tone* precisely (pleasant / unpleasant / neutral), and—when obvious—note “worldly/unworldly.” This is *vedanānupassanā* straight from Satipaṭṭhāna guidance.

Step 3 — Hold the three marks in view.

- Impermanence: “All feelings are impermanent (*aniccā sabbavedayitā*).” Watch the micro-flicker.
- Unsatisfactoriness: even pleasant tones are unstable; clinging hurts.
- Not-self: “What is impermanent is unsatisfactory; what is unsatisfactory is non-self.” Let this logic cut the “mine.”

Step 4 — Expand to the full set as needed.

After securing feeling, widen to perception (recognizing marks), formations (intending/responding), and consciousness (bare knowing). Keep a light, present-moment sweep across the five. The sutta similes help keep them de-personalized (see below).

Step 5 — Close the loop—prevent craving.

Remember the dynamic: **contact** → **feeling** → **craving**. The whole point of this drill is to interrupt that second arrow. Stay with *vedanā* until craving doesn’t launch.

Simile practice (how to drop “being” with pictures)

Use the Buddha’s imagery as *seeing-aids*:

- **Form (*rūpa*) as foam** and **feeling as a water bubble**—there’s a shimmer, then nothing to grasp.
- **Perception (*saññā*) as a mirage**—appears as “real,” dissolves upon close looking.
- **Formations (*saṅkhārā*) as a plantain trunk**—many layers, no core “doer.”
- **Consciousness (*viññāṇa*) as magic**—continuous-looking flow made of momentary tricks.

Run these images while noting; they nudge attention away from identity toward function. (That’s precisely why they were given.)

Three pedagogical lenses (same frame, lineage flavors)

1) Mahāsi lens — rapid noting, no “self-verbs.”

Keep the labels lean and functional: “seeing, pleasant, knowing; hearing, unpleasant, intending...” Stay close to phassa→vedanā and watch the marks. The result is direct insight into arising–passing and the three characteristics across aggregates.

2) Pa-Auk lens — anatomy of the moment.

Disentangle **nāma** and **rūpa** and know their *conditions*: materiality is born of past kamma, present consciousness, temperature, nutriment; mentality arises with appropriate causes. Track the door-specific chain (eye, object, consciousness, contact, feeling...) as items “to be directly known.” This stabilizes precision and cuts vagueness.

3) Mogok lens — present-aspect DO, slice at vedanā.

Contemplate DO *in reverse* when helpful: aging-and-death → birth → becoming → clinging → craving ← feeling ← contact... Seeing this *now* clarifies why removing “being-language” matters: what’s happening is a lawful sequence, not someone’s essence.

Drills (10–20 minutes each, repeat all day)

A. “One door, one frame” micro-sets (x20 per day).

Pick the most obvious door in the next minute. Run the list: eye–visible–eye-consciousness–eye-contact–contact-born feeling. End with the simile (foam/bubble/mirage/plantain/magic) that best fits what you just saw.

B. Vedanā color-wheel.

Train fast discernment of pleasant/unpleasant/neutral and worldly/unworldly. Make the label *before* the mind moves.

C. Perception de-proliferation.

Notice the progression: **contact** → **recognition** → **concept** → **proliferation (papañca)**. Catch it at “recognition,” feel the urge to elaborate, then *do nothing*.

D. Saṅkhāra x-ray.

When an intention surges (“reach for phone”), label it as *volition* inside the formations aggregate, not “I decide.” This realigns with the Buddha’s definition of kamma as volition.

E. Consciousness: flicker-watch.

Glance at the cognizing itself—no storyline. Let the “magic-show” simile strip away continuity-illusion.

Language rule-set (drop “being,” keep function)

- Replace “I feel X” with “unpleasant feeling felt at ear-contact,” etc.
- Replace “I see a person” with “visible form noted; recognition; pleasant feeling.”
- Replace “I chose” with “volition arose; action executed.”

This is aligned with the manual’s guidance to avoid reifying terms and to handle *citta/viññāṇa/rūpa* with care.

Pitfalls & corrections

- **Pitfall:** labeling turns into commentary.
Fix: shrink to the contact→feeling window; keep labels one-word.
- **Pitfall:** “Nobody here, so nothing matters” (nihilism).
Fix: recall that the *lawful* chain operates precisely—causes and effects still function; that’s why training works. Use the direct-order DO as a reality check (ignorance→formations→consciousness→...); you’re retraining links, not deleting reality.
- **Pitfall:** neutral feeling gets missed.
Fix: deliberately scan for the “neither-nor” tone at the eye and ear; most of your day lives here. Keep “neutral” as a default hypothesis and upgrade to pleasant/unpleasant only when clear.

Calibration cues (what progress feels like)

- **From stickiness to slip:** feelings don’t glue into craving as often; the gap after contact is wider. (You’re cutting C2: *vedanā*→*taṇhā*, trained in CH20.)
- **From beings to bundles:** in the supermarket you mostly register forms/feelings/perceptions—“person” becomes a useful convention again, not a hypnotic category.
- **From story to sequence:** more moments unfold as **eye—visible—consciousness—contact—feeling**, not as “I like/don’t like.”

Evening review (5 minutes)

- **Tally:** count how many times you caught feeling *before* craving.
- **Replay:** pick one tough moment and describe it in strict aggregate terms.
- **Note simile:** which simile helped most today and why.
- **Plan:** choose tomorrow’s door emphasis (e.g., ear-door in meetings).

Teaching notes (for guiding others)

- Start with the *door list* as your common drill across students (clear, objective).
- Introduce similes early—they make “no-self” felt rather than argued.
- When students philosophize, steer back to “to-be-knowns” and guard the vocabulary—no “being-language.”

Advanced alignment (clean mapping across frames)

- **Aggregates** ↔ **DO**: Feeling (*vedanā*) sits at the junction **phassa**→**vedanā**→**taṇhā**; formations (*saṅkhārā*) both flow in from ignorance and flow out toward fresh consciousness—see the DO arcs. Contemplating them live reveals exactly where to intervene.
- **Abhidhamma texture**: understand that “feeling” and “pīti (happiness)” belong to different aggregates in *jhāna* language—useful when your concentration deepens.

One-page mini-checklist (carry this mentally)

- Door chosen? *Yes*.
- Contact→Feeling named? *Yes*.
- Three marks glimpsed? *Yes*.
- Simile attached? *Foam/Bubble/Mirage/Plantain/Magic*.
- Any “being-language” used? *If yes, translate to functions*.
- Craving launched? *If yes, rewind to vedanā and soften*.

Why this works (doctrinal rationale in one breath)

Because attention is retrained to see processes—not identities—exactly as cataloged by the Buddha: “Any materiality... Any feeling... Any perception... Any formations... Any consciousness...”, and to know door-specific factors as they arise (eye, visible, eye-consciousness, eye-contact, eye-contact-born feeling). The moment you witness *vedanā*’s impermanence and non-ownership, the compulsion to crave loses oxygen. That is how aggregates practice reverses the wheel in real time.

CH24 — The Three Short Connections: C1 (saṅkhāra→viññāṇa), C2 (vedanā→taṇhā), C3 (bhava→jāti)

Purpose of this chapter. In day-to-day meditation you don’t need the whole wheel of dependent origination every minute—you need the three short “switches” that flip fastest and do the most damage (or deliver the most release) in real life. Those switches are:

- **C1:** mental formations → a new moment of consciousness (saṅkhāra→viññāṇa)
- **C2:** feeling → craving (vedanā→taṇhā)
- **C3:** becoming → birth (bhava→jāti)

All three are explicitly laid out in the classical dependent-origination sequence (“with formations as condition, consciousness... with feeling as condition, craving... with becoming as condition, birth”). We lean on them as live levers: notice them, nudge them, and the cycle changes.

Buddhaghosa also explains how each link functions and how the wheel prevents wrong views—for example, “with formations as condition, consciousness” prevents the fantasy of a self migrating from life to life. This “as-to-function/as-to-prevention” framing is our doctrinal spine for the drills that follow.

C1 — From saṅkhāra to viññāṇa: how intention seeds the very next knowing

Doctrinal kernel. Formations condition consciousness. In the wheel’s functional description, formations “are a condition for consciousness.” Practically, the bent of the mind you feed now becomes the knowing that arises next—intentionality flavors awareness.

Abhidhamma detail helps us see how certain consciousnesses originate effects, but the everyday takeaway is simpler: feed a formation (e.g., subtle irritation, grasping, or wholesome resolve), and the next mind-moment takes birth accordingly.

Mogok emphasis (present-aspect view). Mogok Sayadaw’s present-aspect teaching spotlights the immediate chain: a tiny push of **saṅkhāra** primes **viññāṇa** right now—no self travels, just conditions rolling on. (Use this to puncture the “someone who knows” conceit.) This aligns with the Visuddhimagga’s warning that C1 blocks the view of a transmigrating self.

Mahāsi method (noting intention). In sitting: add “**intending**” notes whenever a micro-urge precedes movement, shift, breath length change, or a storyline. See how the intention *precedes* and *colors* the next moment of knowing (“there it is—knowing flavored by wanting/aversion”). This keeps C1 in view and weakens the delusion that consciousness “just happens.”

Pa-Auk support (discerning conditions). Work through **nāma-rūpa** and **conditionality** after stabilizing attention (ānāpāna, kasiṇa, or elements), then observe arising as “intention present → this consciousness arises.” Visuddhimagga’s instruction to *discern conditions* (Ch. XIX) is the template here.

On-cushion drill (10-minute loops).

1. Two minutes: breath as anchor. 2) Three minutes: intentionally prompt a wholesome mental formation—e.g., gentle resolve, friendliness. 3) Three minutes: watch the *next* knowing (viññāṇa) arise—how does it taste? 4) Two minutes: rest in bare knowing, labeling only “intending/knowing.” Note the 1-2 pulse (saṅkhāra→viññāṇa).

Off-cushion micro-drill. Before unlocking your phone, whisper “intending” three times, then *feel* the knowing that follows. If the intention was restless, the next knowing is jittery; if it was kind, the knowing is pliant. This is C1 in the wild.

Common pitfalls.

- Mistaking “knowing” as a knower. Remember: consciousness is conditioned, discontinuous, and compared to a **magic trick** in the suttas—no enduring owner. Use that understanding to cut identification while training C1.

C2 — From vedanā to taṇhā: the live pivot (and the quickest cut)

Doctrinal kernel. With contact as condition there is feeling; **with feeling as condition there is craving**. Visuddhimagga gives the operational detail (contact’s conditioning modes) and then expands craving into six by object, multiplied to **108 kinds**—but the pivot stays simple: feeling tips into wanting. This is the link to master every day.

Visuddhimagga also states how feeling conditions craving—**as a decisive-support condition**—and explains that all three feelings can condition craving unless the underlying tendency is absent (arahant case). That nuance keeps us precise without losing simplicity.

Mahāsi method (vedanānupassanā).

- Note **pleasant/unpleasant/neutral** at the six doors in real time. Don’t jump to the story—stay at tone.
- The moment you catch **liking** or **disliking** waking up, label it “wanting/aversion,” and immediately drop back to tone.
- Use the five-second rule: five seconds of **sustained feeling-knowing** often prevents the craving cascade.

For clarity on the six-door feel-map, keep this reference close: initial eye/ear/nose/tongue “just seeing/hearing...” is neutral; body door hosts pleasant/unpleasant; the mind presents **somanassa/domanassa/upekkhā**. All collapse into the practical triad **pleasant / unpleasant / neutral** for your noting vocabulary.

Mogok cue (stop at feeling). The Mogok classroom refrain—“**stop at vedanā**”—is our daily mantra: when tone is known precisely, **taṇhā** often fails to boot. This is present-aspect dependent origination at work.

Pa-Auk support (equanimity by samādhi). Deepening concentration (breath, kasiṇa, elements) grows **upekkhā** capacity so tone is felt steadily without collapse into grab/push. Training detail on kasiṇa and immaterial bases shows how attention can hold an object without craving; bring that steadiness back to the six doors.

On-cushion drill (20-minute C2 circuit).

- 5 min settling.
- 5 min **tone-only**: whatever arises, say (softly, inside) “pleasant / unpleasant / neutral.” No stories.
- 5 min **edge-catching**: when “pleasant” is heard, watch the **first micro-lean**; label “wanting,” exhale, re-feel tone as changing. Same with “unpleasant → pushing.”
- 5 min **cooling**: widen to **whole-field vedanā**; notice the pulse of tone shifting many times per second. Let equanimity spread.

Off-cushion micro-drill. During meals, lock eyes on three mouthfuls: “pleasant” (one label only), **relax jaw**, **relax belly**, feel pleasant as **impermanent sensation**. No second-layer story. That single move often aborts C2.

Troubleshooting.

- **Neutral is slippery.** Train specific curiosity for neutral: “What is the *feel* of neutral?” If neutral is known, craving for stimulation is seen early.
- **Pleasant seems ‘harmless’.** Re-read the analysis of craving’s 3 modes (kāma-, bhava-, vibhava-taṇhā) to spot subtler wanting (e.g., wanting existence, wanting non-existence). Then label more honestly.

C3 — From bhava to jāti: seeing small births before they become big ones

Doctrinal kernel. With **becoming** as condition, **birth**. Textbook clear; and in the wheel’s functional sweep: clinging → becoming → birth → ageing-and-death. For daily practice, we translate “birth” as every **micro-birth of a ‘me’**: the moment an identity crystallizes (“the offended one,” “the expert,” “the needy one”), a fresh bundle of dukkha spins up. Seeing these “little jātis” fast prevents the **full cascade**.

Mogok lens. Present-aspect DO highlights how **identifying** (upādāna→bhava) manufactures a role; moments later, you are “born” into it and must age and die with it through the day’s conversations. Spot the second when posture, tone, and narrative **gel**—that’s **jāti** landing.

Mahāsi method (identity noting). After labeling “wanting/pushing” (C2), watch for the *next* construction: “becoming the chooser,” “becoming the critic.” Soft labels like “**becoming...born**” help. Then deliberately return to raw tone or raw contact to dissolve the newborn role.

Pa-Auk frame (two kinds of becoming). In doctrinal review, distinguish **kamma-bhava** (volitional process) and **upapatti-bhava** (relinking/rebirth). The former is what you can see now—volition hardening into existence-state; train sharp perception so that **kamma-bhava** is recognized before it matures into a lived “birth” of identity (and, long-arc, future birth). Visuddhimagga’s broader mapping of kamma/defilement/result rounds clarifies where you are interfering.

On-cushion drill (identity thaw).

- Sit 15 min; once craving is noticed, ask “*Who is about to be born?*” Feel the body take shape around that role (jaw, chest, micro-posture).
- Exhale and re-name the body sensations as **rūpa**; re-name the mind tones as **vedanā**; watch “the role” unbundle back into aggregates (khandhā). This borrows Mahāsi’s aggregate-labeling and Dhammasami’s clean aggregate pedagogy: no owner—only processes.

Off-cushion micro-drill. Before replying in a heated thread, silently say “**about to be born**,” wait two breaths, then send the shortest factual sentence you can. You just interrupted C3.

The integrated day: three switches, one habit

- **Morning (C1 priming):** Set a **wholesome formation** on waking—metta phrase or a clear resolve. Then notice how **knowing** comes brighter/steadier. (C1)
- **Work hours (C2 guarding):** Run **tone-only** for the first 3 seconds of each email/slack read—pleasant/unpleasant/neutral—before content. Abort craving early. (C2)
- **Evening (C3 thaw):** Journal one **micro-birth** that hijacked your day. Rewind one step to identify the clinging/becoming that preceded it. Plan a **counter-formation** (C1) and a **tone check** (C2) for tomorrow’s similar trigger. (C3→C1/C2 feed-through)

Precision notes for teachers & practitioners

- **Keep it paramattha.** Use **aggregate language** throughout (“feeling felt, craving surged”) to avoid reifying a self; this mirrors both Mahāsi pedagogy and Visuddhimagga’s analytic intent.
- **Six-door mapping.** Make students memorize the **door→contact→feeling** map; then drill it live. Visuddhimagga’s detail on contact’s conditioning modes can be cited when students doubt “neutral at first touch.”
- **Craving taxonomy for diagnostics.** When progress stalls, review the **six objects × three modes** of craving so the meditator can spot **bhava-** and **vibhava-taṇhā**, not just kāma-taṇhā.
- **Samatha as stabilizer.** If C2 work is too hot, strengthen **equanimity** via breath, kasiṇa, or elements (per Visuddhimagga & Pa-Auk training), then re-enter vedanānupassanā with ballast.

Quick classroom drills

1. **C1 snap test (pair work, 5 min)**. Student A raises a hand suddenly; Student B labels “intending/knowing.” Switch. Debrief: Did the intention tint the knowing? (Yes → C1 seen.)
2. **C2 heat map (10 min)**. Read three messages of praise/blame/neutral info. Label tone only. Catch the **first lean**; name “wanting/pushing.”
3. **C3 role-spot (5 min)**. Recall a tense call; write the exact role that got “born.” Find the preceding **cling** (“had to be right”) and the **becoming** (“the expert”). Plan a counter-move.

Common mistakes & fixes

- **Waiting for big emotions**. C2 runs on **micro-tones**; train the ear for neutral. Fix: set a timer to label neutral 20× today.
- **Moralizing craving**. Don’t scold; **see**. Return to tone; if needed, cool with three long out-breaths, then relabel.
- **Reifying the watcher**. When “the observer” feels solid, remember consciousness is **like an illusion**, arising with conditions. Label “knowing-known,” not “I know.”

Assessment (self-check)

- **C1**: Today, did I *notice* intention before three routine actions (phone, door, send)? Did I feel how it flavored the next knowing? (Y/N)
- **C2**: In one hot moment, did I **name tone first** and watch the lean as taṇhā? (Y/N)
- **C3**: Did I catch one **identity-birth** in real time and thaw it back into aggregates? (Y/N)

Pass two of three daily for a week before advancing to CH23 drills.

Backward link: ← CH23 — *Seeing aggregates live: khandha contemplation without “being”-language*

Forward link: → CH25 — *Six-door case studies and classroom drills* (we’ll stage full-day scenarios across sight, sound, smell, taste, touch, and mind and rehearse the three switches under time pressure).

CH25 — Six-door case studies and classroom drills

Why this chapter matters

The present-flow of Dependent Origination (DO) is not abstract: it fires hundreds of times each hour at the six sense-doors. To train where it’s actually happening, we’ll work door-by-door case studies with drills that you can practice at your desk, on a bus, or during formal sitting. The arc you’ll repeat is the live sequence:

door → object → consciousness → contact → feeling → (pivot) craving/clinging ... or mindfulness, release.

In the canonical mapping, “with the sixfold base as condition, contact; with contact as condition, feeling,” and from feeling the wheel tends to turn toward craving—unless wisdom intercepts at the feeling edge.

As you drill, keep the aggregates visible: matter is the dish, feeling the ever-present “sickness,” perception the curry sauce that colors, formations the cook that prepares more, and consciousness the eater—vivid similes that help you not lapse into “being-language.”

Trainer’s cue: your aim is not to stop the senses, but to recognize the exact point where *feeling* (*vedanā*) tips into *craving* (*taṇhā*)—and let mindfulness do its job right there.

Case study 1 — Eye-door (cakkhu-dvāra): pop-ad on a screen

Scenario. You’re working. A bright ad pops up.

Micro-timeline (1–3 seconds).

cakkhu (eye) + rūpa (color/form) → cakkhu-viññāṇa (eye-consciousness) → phassa (contact) → vedanā (feeling). Right here the fork appears: thirsty leaning toward the ad (pleasant) or tight recoil (unpleasant) or a glaze (neutral).

What usually happens. Perception names “limited offer;” thought spins scenarios; proliferation (papañca) chases, chooses, rejects. The commentarial note on papañca shows how the mind “diversifies” what is simply seen, powered by craving, conceit, and views.

Cutting drill (Mahāsi-style noting).

- Note *seeing*, *seeing* at the instant of impact.
- As warmth/urge appears: *pleasant*, *pleasant* (or *unpleasant*, *neutral*). Satipaṭṭhāna trains exactly this discrimination of three feeling tones (and “worldly/unworldly”).
- If pull arises, note *wanting*; if push, *disliking*; if fog, *neutral*. Let the tone burst like a *water bubble in autumn rain*.

Pa-Auk support. Between ads, return to the breath at the nostril gate (parimukha). Establish posture and front-placed mindfulness so the mind has a home base; this stabilizes attention for the moment-to-moment DO mapping.

Case study 2 — Ear-door (sota-dvāra): a colleague says your name

Scenario. Across the room, your name surfaces in a hushed chat.

Micro-timeline. sound → ear-consciousness → contact → feeling → surge of *interest/heat*. The Visuddhimagga’s analysis of object-condition and feeling’s “taste of the object” helps you recognize how quickly tone colors mind.

What usually happens. Pleasant pride or unpleasant suspicion hardens into stories, then outreach texts—new kamma underway.

Cutting drill (Mogok present-aspect).

- Freeze the chain at *contact*→*feeling*. Whisper in-mind: *phassa—vedanā*.
- Watch the swallow-reflex toward craving *before* it completes. Mogok’s wheel emphasizes “exit arrows” at the contact-feeling junction; use that visual to cue release.

Mahāsi note set. *hearing, hearing* → *pleasant* → *wanting* (or *unpleasant* → *aversion*). If you can see just this much, you have kept the present DO honest.

Case study 3 — Nose-door (ghāna-dvāra): coffee aroma by the lift

Scenario. You pass a café—aroma strikes.

Micro-timeline. odour → nose-consciousness → contact → feeling → micro-lean.

What usually happens. The *pleasant* tone conditions craving: either sense-desire (“get one now”) or view-based becoming (“I’m a coffee person”), as the texts classify six sense cravings that spread into 108 varieties by door, orientation, and time.

Cutting drill (two-step).

1. Name the tone (*pleasant*). 2) Name the momentum (*wanting*). Stay with the *tone* as a tone until it dissolves—remember, feelings are bubble-like and brief.

Pa-Auk breath reset. One full in-out with clear parimukha mindfulness; then proceed without buying the coffee or, if you buy it, without the *becoming-story*.

Case study 4 — Tongue-door (jivhā-dvāra): mid-meeting mint

Scenario. You pop a mint under stress.

Micro-timeline. flavour → tongue-consciousness → contact → feeling.

What usually happens. Pleasant pacifies; you start stacking mints—habit loop.

Cutting drill (aggregate clarity).

- Lay out the five aggregates right on the tongue: matter (mint), feeling (sweet cool), perception (label “mint”), formations (reach-again impulse), consciousness (knowing). The simile set—lump of froth (matter), bubble (feeling), mirage (perception), plantain trunk (formations), conjurer (consciousness)—keeps things impersonal.
- Track *feeling* → *craving* in real time. “With feeling as condition, craving” is the law; your job is to see the law *and* discover the off-ramp.

Mahāsi note set. *tasting, tasting* → *pleasant* → *wanting*. If equanimity appears, note *neutral*—which the tradition still counts as “pleasant” in the sense of agreeable balance, so stay alert to subtle sticking.

Case study 5 — Body-door (kāya-dvāra): a sharp back twinge during sitting

Scenario. Ten minutes into sitting, a twinge spikes near the shoulder blade.

Micro-timeline. tangible object (pressure/heat/stretch) → body-consciousness → contact → feeling (unpleasant).

What usually happens. Resist, fidget, re-arrange, start planning a new chair.

Cutting drill (Visuddhimagga posture & breath).

- First, set the container correctly: thighs locked crosswise, spine stacked; this reduces unnecessary pain-signals and steadies attention.
- Establish mindfulness *in front* (parimukha), “a controlled outlet,” keeping the breath in view while you also examine the twinge.
- Then watch the *pain* as *pain*, feeling the DO arrow: contact → feeling; pause the hand that reaches for becoming (“I must fix this right now”).

Mahāsi note set. *pain, pain* → *aversion*. If you adjust, do it knowingly: *intending, moving, touching, pressure, relief*. The training is unbroken mindfulness, not stoicism.

Case study 6 — Mind-door (mano-dvāra): the 2 a.m. replay

Scenario. In bed, a comment from earlier replays.

Micro-timeline. mind-object (image/phrase) → mind-consciousness → contact → feeling → papanca spirals (what I should have said...).

What usually happens. The story grows; sleep shrinks.

Cutting drill (two rails).

Rail A: Satipaṭṭhāna on feeling. Mark tone: *unpleasant*. Then watch the *wanting to fix* (craving for becoming) or *wanting it gone* (craving for non-becoming). The texts analyze these pathways cleanly; recognizing them disarms them.

Rail B: Serenity anchor. One minute of bare breath with established parimukha sati; if the mind turns away from gross breath to a subtler sign, rest in the equanimity that appears—don’t chase imagery.

Trainer’s reminder. Nibbāna is reachable because the way works; the “middle way” view of DO denies both eternalism and nihilism, so keep practicing the appropriate means right now—virtue, concentration, understanding—rather than debating metaphysics at 2 a.m.

Rapid classroom drills (10–15 minutes each)

Drill A — Five-pulse present DO.

At a chosen door, name the five pulses in real-time: *seeing* → *knowing* → *contact* → *feeling* → *craving-tend*. If you catch craving-tend, label it and return to feeling. (Use the Mogok wheel visual—the “exit path” arrow at feeling—to remind yourself there’s always an out.)

Drill B — Tone triad sweep.

Cycle three minutes of *pleasant*, three of *unpleasant*, three of *neutral* across whatever door predominates. This is vedanānupassanā “as taught”: recognize tones directly and cool reactivity.

Drill C — Anti-papañca cut.

When the mind begins “narrating,” explicitly locate the last *felt* tone that preceded story-spin. Note it three times; then continue with breath or the live object. Watch how choosing/rejecting loses fuel when tone is met as tone.

Drill D — Six-door clock.

Every minute, switch door: eye, ear, nose, tongue, body, mind. Name the door, the tone, the next tendency. This trains even coverage of the six sense-bases that condition contact and feeling.

Drill E — Aggregate overlay.

On any arising, quickly mark: *matter (what’s impinging)* → *feeling (tone)* → *perception (label)* → *formations (urge)* → *consciousness (knowing)*. Use the classic similes to keep it depersonalized.

Habit re-design: structuring your day

- **Morning (5–10 min):** parimukha breath setup; rehearse “five-pulse present DO” out loud once. This “front-placed” mindfulness makes the rest of the day’s interceptions easier.
- **Work blocks:** pick one door per hour to emphasize. For example, during email: *eye-door tone labeling*.
- **Meals:** make tongue-door your lab; one bite with full aggregate overlay.
- **Evening commute:** ear-door drill with announcements & chatter; watch the tone and the urge to check a feed.
- **Before sleep (3 min):** mind-door Drill C (anti-papañca).

Remember: the Wheel turns by conditions; your job is to recognize conditions in motion and choose the exit. (“Dependent” means: when conditions combine, states arise; no controller is needed, no nihilism implied.)

Assessment: how to know your drills are working

- **Latency to label:** time from contact to tone-label shrinks (from ~1 s to ~0.2 s).
- **Craving half-life:** urges peak and decay faster when felt as tone (you stop “needing a reason”).
- **Story budget:** fewer minutes per hour lost to mental replay (mind-door) as papañca loses fuel.
- **Texture of feeling:** you actually *feel* the bubble-like nature of tones, not just think it.

Teacher’s blackboard: four reminders

1. **Feeling is the live pivot.** The tradition is explicit: “With feeling as condition, craving”—and yet the noble disciple uses that very spot to end the round.
2. **Neutral is not safe.** Equanimity can be “pleasant” and still feed subtle sticking if unexamined.
3. **Don’t teach ‘being’; teach aggregates.** Keep the similes handy to undercut self-talk.
4. **Anchor matters.** A well-established breath “in front” makes interception possible across doors.

Troubleshooting

- **“I can’t find the fork.”** Slow down the first two links: door→object→consciousness. If you see the *contact* moment (the strike), *feeling* immediately follows—name its taste. “Feeling has the characteristic of being felt—the ‘taste’ of the object.”
- **“My mind runs off anyway.”** That’s papañca. Back-trace to the last tone you didn’t feel fully, name it, stay 2–3 breaths.
- **“Pleasant blocks my mindfulness.”** Recall how the commentaries multiply craving into six-by-three-by-three; pleasant can be the slipperiest. Label it early and light.

Mogok visual aid (optional board exercise)

Sketch the two-circle wheel with exit and cyclic arrows. Place our drills right where *phassa*→*vedanā* sits, and draw a bright “off-ramp” arrow labeled *sati*. This keeps the room aligned on where we train.

Bridge to what comes next

This closes Part III’s hands-on work with present-flow at the six doors. You now **see aggregates live**, catch **the three short connections**, and can **cut at vedanā** during ordinary days. In Part IV we zoom out to the **vaṭṭa** (round) and analytical classifications so your moment-to-moment skill plugs into the wider map: two roots, three rounds, two cycles, four periods—without losing the immediacy you’ve built on the cushion and in the corridor.

Navigation: ← CH22 — The three short connections (C1, C2, C3) | → Part IV — CH24 — Two Roots: Avijjā (past cause) and Taṇhā (present cause)

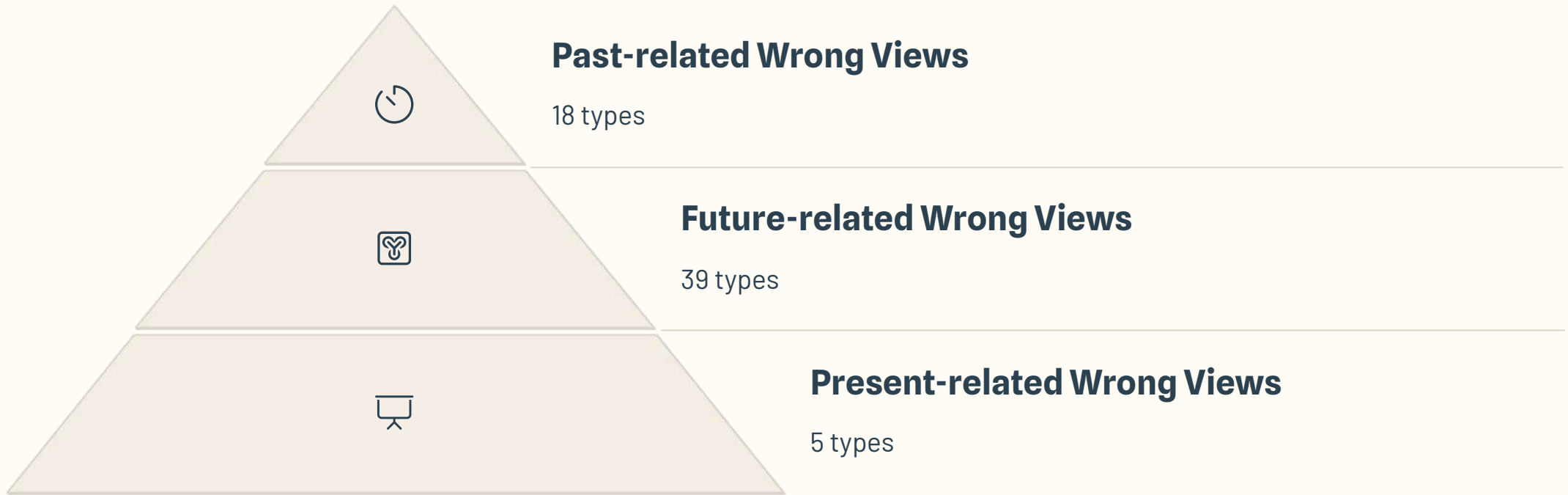
The 62 Types of Wrong Views (Micchādiṭṭhi)

For those who want to study the 62 types of wrong views in detail.

SP

by Siridantamahāpālaka Bhikkhu Indasoma
Ph.D(Candidate),M.A(Pali)

Overview of the 62 Wrong Views



Among the 62 types of wrong views (micchādiṭṭhi), 18 are related to the past, 39 are related to the future, and 5 are related to the present.

Sassatadiṭṭhi: Eternalism (4 Types)

1 First Type of Eternalism

One who has gained the ability to recall numerous past lives through pubbenivāsānussati-ñāṇa (knowledge of recollecting past lives) believes that their self (atta) and the world of beings are permanent because they have existed with the same name and lineage through countless lives.

2 Second Type of Eternalism

One who can recall past lives spanning ten world cycles (saṃvaṭṭa, vivaṭṭa) believes that their self and the world of beings are permanent because they have existed with the same name and lineage through these numerous lives.

3 Third Type of Eternalism

One who can recall past lives spanning about forty world cycles believes that their self and the world of beings are permanent because they have existed with the same name and lineage through these numerous lives.

4 Fourth Type of Eternalism

One who, without jhāna or abhiññā (higher knowledge), merely speculates and imagines that the self and the world are permanent.



Ekaccasassatadiṭṭhi: Partial Eternalism (First Type)



World Destruction

When the world is destroyed, beings with good kamma are reborn in higher Brahma realms (starting from the second jhāna realm), while those with bad kamma fall into Avīci hell. All other realms are destroyed.



Empty Brahma Palace

When a new world cycle begins to form, an empty Brahma palace appears first, before any beings exist there.



First Brahma Appears

A Brahma from the Ābhassara realm, due to the end of his lifespan or kamma, is reborn as the first Great Brahma in this palace.



Other Brahmas Appear

When this Great Brahma wishes for other beings to appear, other Brahmas from Ābhassara realm are also reborn there as their lifespans or kamma end.

Partial Eternalism (Continued)

Limited Recollection

Later, some of these Brahmas are reborn in the human realm and can recall only back to their Brahma existence, but not beyond.

Creator Belief

The Great Brahma also believes he is the creator because other Brahmas appeared after he wished for them.



Wrong View About Great Brahma

They believe the Great Brahma still exists in the Brahma realm while they have been reborn as humans.

Partial Eternalism Belief

They conclude that the Great Brahma's self is permanent, while they themselves are impermanent.

Partial Eternalism (Second Type)

Devas Who Forget to Eat

Some devas become so absorbed in pleasure that they forget to eat at mealtime. Due to this negligence, they die and are reborn in the human realm.

When they recall their previous deva existence, they can only remember up to a certain point.

Wrong View Formation

They develop the wrong view that the devas who remained in the heavenly realm (who did eat at mealtimes) are permanent, while they themselves became impermanent and died.

They fail to understand that their death was caused by their own negligence in not eating at the proper time, not because of any inherent impermanence in themselves compared to other devas.

Partial Eternalism (Third Type)



Devas with Excessive Anger

Some devas die due to excessive anger



Human Rebirth

They are reborn in the human realm



Recollection of Past Life

They recall their previous deva existence



Wrong View Formation

They believe devas without anger are permanent

These beings fail to understand that their death was caused by their own excessive anger, not because of any inherent impermanence in themselves compared to other devas who didn't experience anger.



Partial Eternalism (Fourth Type)

Speculation About Mind and Matter

Some people speculate based on their own imagination and reasoning, without jhāna or higher knowledge.

View of Impermanent Physical Form

They believe that physical forms, including sense organs like eyes and ears, are impermanent because they deteriorate.

View of Permanent Mind

They believe that the mind or consciousness is permanent, neither dying nor changing.

Resulting Wrong View

This leads to the wrong view that the mind is eternal while physical forms are impermanent.

Antānantaditṭhi: Finitism and Infinitism (First Type)



Worldly Jhāna Attainment

Some people who have attained worldly jhāna (meditative absorption) develop concentration through practicing this jhāna.



Belief in Finite World

Through their concentrated mind, they come to believe that the world is finite and has boundaries that can be traversed.



Limited Cosmic View

This wrong view arises from the limitations of their meditative experience and understanding.



Finitism and Infinitism (Second Type)

Worldly Jhāna Practice

Some people who have attained worldly jhāna develop concentration through practicing this jhāna.

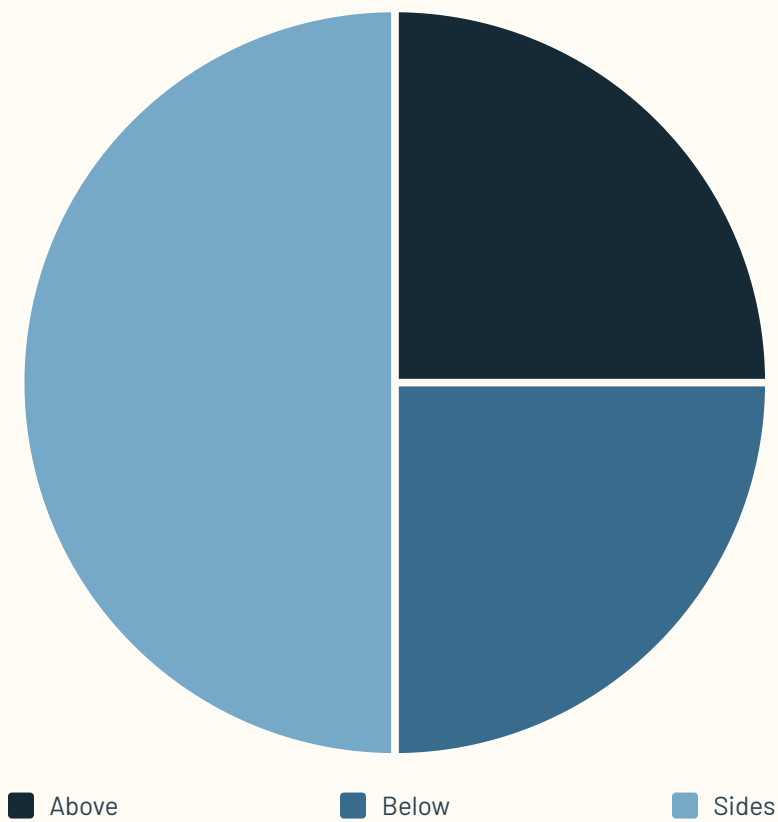
Their meditative experiences lead them to different conclusions about the nature of the cosmos than those in the first type.

Belief in Infinite World

Through their concentrated mind, they come to believe that the world is infinite and has no boundaries.

This wrong view arises from the particular way their meditation unfolds and the cosmic visions they experience during deep concentration.

Finitism and Infinitism (Third Type)



Some people who have attained worldly jhāna develop concentration through practicing this jhāna. Through their concentrated mind, they come to believe that the world is finite in the vertical dimension (above and below) but infinite in the horizontal dimensions (the surrounding environment). This leads to the wrong view that the world is both finite and infinite.

Finitism and Infinitism (Fourth Type)



Reasoning Through Speculation

Some people, through their own reasoning and speculation without meditative attainment, reject all previous views about the finitude or infinitude of the world.



Paradoxical View

They conclude that the world is neither finite nor infinite, rejecting both possibilities as well as the combined view.

9

Contradictory Position

This is essentially a view that contradicts the positions of the previous three types of wrong views about the cosmos.

Amarāvikkhepavāda: Eel-Wriggling (First Type)

Question About Wholesome and Unwholesome

When asked about wholesome and unwholesome actions, these people fear giving a wrong answer.

Evasive Response

They respond by saying they don't hold this view or that view, nor do they reject all views.

Eel-Wriggling Doctrine

This evasive doctrine is like the wriggling of an eel, avoiding any definite position out of fear of being wrong.



Eel-Wriggling (Second Type)



Fear of Attachment

Some people, not knowing clearly about wholesome and unwholesome actions, fear that answering definitively would lead to attachment, desire, anger, or mental disturbance.



Fear of Danger

They believe these attachments (upādāna) would be dangerous to their spiritual progress.



Evasive Response

To avoid this danger, they respond by saying they don't hold this view or that view, nor do they reject all views.



DHAMMA

Eel-Wriggling (Third Type)



Faced with Questions

When asked about wholesome and unwholesome actions



Lack of Knowledge

Not knowing the correct answer



Fear of Scrutiny

Afraid that wise people will examine their answer



Evasive Response

Responds by not taking any definite position





Eel-Wriggling (Fourth Type)

Complete Ignorance

Some people have absolutely no knowledge or wisdom about spiritual matters.

Agreeable Response

When questioned, they might agree with whatever the questioner suggests, saying "If you say there is an afterlife, then that's correct."

Stubborn Evasion

Despite appearing agreeable, they maintain their evasive position, saying they don't hold this view or that view, nor do they reject all views.

Obstinate Ignorance

This evasion stems from their limited wisdom and stubborn nature, rather than from fear or caution.

Adhiccasaṃuppannadiṭṭhi: Causelessness (First Type)

1

Asaññasatta Brahma Existence

The Asaññasatta Brahmas exist without mind or mental factors, only with physical form.



Arising of Perception

When their lifespan is ending, perception (saññā) arises as a precursor to rebirth.



Human Rebirth

They are reborn in the human realm and later develop mental concentration.



Limited Recollection

They can recall only the moment when perception arose before death, but nothing before that.



Causelessness (Second Type)

Wrong View Formation

Due to their limited recollection, beings who were formerly Asaññasatta Brahmas develop the wrong view that the self and the world arose without any cause.

They believe: "I did not exist before, but now I have come into existence. Therefore, the self and the world arise without cause."

Pure Speculation

Other people, without any meditative attainment or recollection of past lives, simply speculate and imagine that the self and the world arose without any cause.

This wrong view is based entirely on their own reasoning and imagination, without any experiential basis.



Uddhamāghātanika Saññīvāda: Post-mortem Perception (First Type)



Mutable Self

Some believe that the self or soul (atta) is subject to change during life.



Survival After Death

They believe that after death, this self is not destroyed.



Continued Perception

They believe the self continues to have perception after death.

This is the first of sixteen wrong views about a percipient self after death.

Post-mortem Perception (Second Type)

Immutable Self

Some believe that the self or soul (atta) is not subject to change during life.

This contrasts with the first type, which held that the self changes during life.

Survival After Death

They believe that after death, this unchanging self is not destroyed.

They believe the self continues to have perception after death.

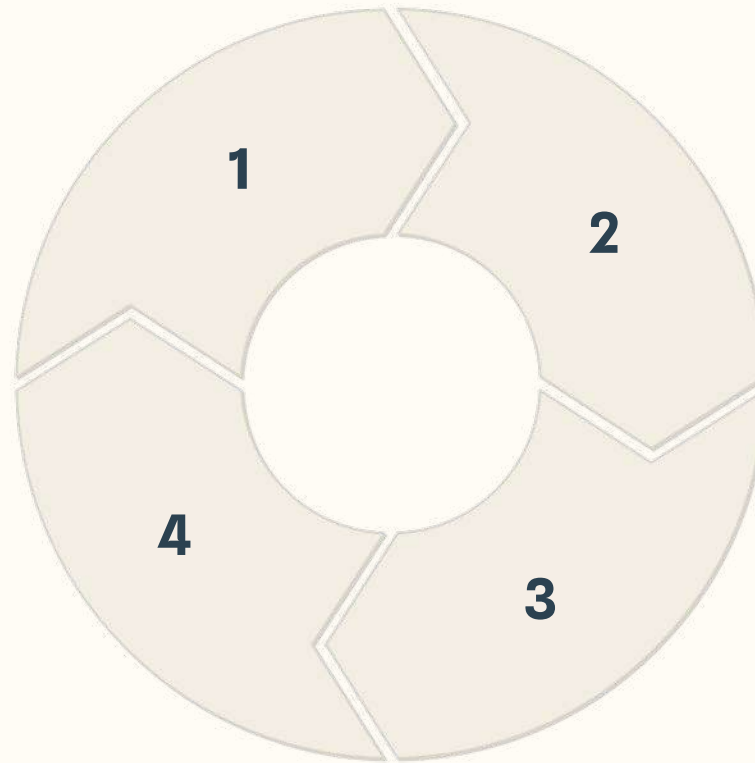
Post-mortem Perception (Third Type)

Both Mutable and Immutable

The self is both changing and unchanging during life

Contradictory Nature

This view attempts to reconcile opposing qualities



Survival After Death

This paradoxical self is not destroyed after death

Continued Perception

The self continues to have perception after death



Post-mortem Perception (Fourth Type)

Neither Mutable nor Immutable

Some believe that the self or soul (atta) is neither changing nor unchanging during life.

Survival After Death

They believe that after death, this self is not destroyed.

Continued Perception

They believe the self continues to have perception after death.

Transcendent Nature

This view attempts to place the self beyond all categories of change and permanence.



Post-mortem Perception (Fifth Type)



Finite Self

Some believe that the self or soul (atta) is finite and bounded during life.



Survival After Death

They believe that after death, this finite self is not destroyed.



Continued Perception

They believe the self continues to have perception after death.

Post-mortem Perception (Sixth Type)

Infinite Self

Some believe that the self or soul (atta) is infinite and boundless during life.

This contrasts with the fifth type, which held that the self is finite.

Survival After Death

They believe that after death, this infinite self is not destroyed.

They believe the self continues to have perception after death.

Post-mortem Perception (Seventh Type)



Both Finite and Infinite

The self is both bounded and boundless



Survival After Death

This paradoxical self is not destroyed



Continued Perception

The self continues to have perception

This view attempts to reconcile the opposing qualities of finitude and infinitude in the self that survives death with continued perception.

Post-mortem Perception (Eighth Type)

Neither Finite nor Infinite

Some believe that the self or soul (atta) is neither finite nor infinite during life.

Survival After Death

They believe that after death, this self is not destroyed.

Continued Perception

They believe the self continues to have perception after death.

Transcendent Nature

This view attempts to place the self beyond all categories of finitude and infinitude.



Post-mortem Perception (Ninth Type)



Single Perception

Some believe that the self or soul (atta) has only one type of perception.



Survival After Death

They believe that after death, this self is not destroyed.



Continued Perception

They believe the self continues to have this single type of perception after death.

Post-mortem Perception (Tenth Type)

Multiple Perceptions

Some believe that the self or soul (atta) has various types of perception.

This contrasts with the ninth type, which held that the self has only one type of perception.

Survival After Death

They believe that after death, this self is not destroyed.

They believe the self continues to have these various types of perception after death.



Post-mortem Perception (Eleventh Type)

-  **Limited Perception**
Some believe that the self or soul (atta) has limited perception, like that arising from a small kasina meditation object.
-  **Survival After Death**
They believe that after death, this self is not destroyed.
-  **Continued Limited Perception**
They believe the self continues to have this limited perception after death.

Post-mortem Perception (Twelfth Type)

Expanded Perception

Some believe that the self or soul (atta) has expanded perception, like that arising from a large kasina meditation object.

This contrasts with the eleventh type, which held that the self has limited perception.

Survival After Death

They believe that after death, this self is not destroyed.

They believe the self continues to have this expanded perception after death.



Post-mortem Perception (Thirteenth Type)



Purely Blissful

Some believe that the self or soul (atta) experiences pure happiness during life.



Survival After Death

They believe that after death, this self is not destroyed.



Continued Blissful Perception

They believe the self continues to have blissful perception after death.

Post-mortem Perception (Fourteenth Type)

Purely Suffering

Some believe that the self or soul (atta) experiences pure suffering during life.

This contrasts with the thirteenth type, which held that the self experiences pure happiness.

Survival After Death

They believe that after death, this self is not destroyed.

They believe the self continues to have perception of suffering after death.

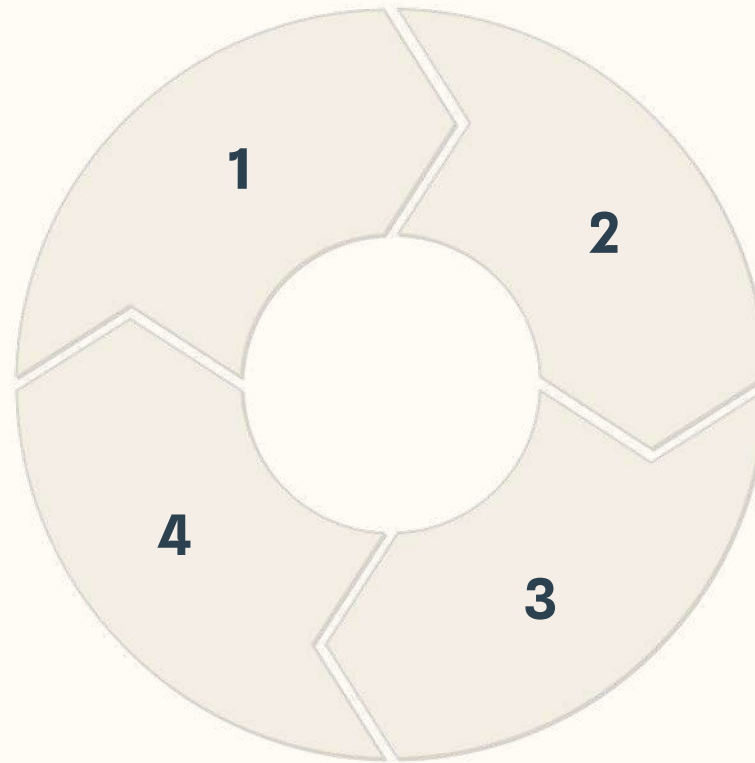
Post-mortem Perception (Fifteenth Type)

Both Pleasure and Pain

The self experiences both happiness and suffering

Dualistic Experience

This view maintains the duality of experience in the afterlife



Survival After Death

This mixed-experience self is not destroyed

Continued Mixed Perception

The self continues to have both pleasant and painful perceptions

Post-mortem Perception (Sixteenth Type)

Neither Pleasure nor Pain

Some believe that the self or soul (atta) experiences neither happiness nor suffering during life.

Survival After Death

They believe that after death, this self is not destroyed.

Continued Neutral Perception

They believe the self continues to have neutral perception, beyond pleasure and pain, after death.

Transcendent Experience

This view places the self's experience beyond the duality of pleasure and pain.



Uddhamāghātanika

Asaññīvāda: Post-mortem Non-perception (First Type)



Mutable Self

Some believe that the self or soul (atta) is subject to change during life.



Survival After Death

They believe that after death, this self is not destroyed.



No Perception

They believe the self continues to exist but without any perception after death.

This is the first of eight wrong views about a non-percipient self after death.

Post-mortem Non-perception (Second Type)

Immutable Self

Some believe that the self or soul (atta) is not subject to change during life.

This contrasts with the first type, which held that the self changes during life.

Survival After Death

They believe that after death, this unchanging self is not destroyed.

They believe the self continues to exist but without any perception after death.

Post-mortem Non-perception (Third Type)



Both Mutable and Immutable

The self is both changing and unchanging

2

Survival After Death

This paradoxical self is not destroyed

3

No Perception

The self exists without any perception

This view attempts to reconcile the opposing qualities of change and permanence in a self that survives death without perception.

Post-mortem Non-perception (Fourth Type)

Neither Mutable nor Immutable

Some believe that the self or soul (atta) is neither changing nor unchanging during life.

Survival After Death

They believe that after death, this self is not destroyed.

No Perception

They believe the self continues to exist but without any perception after death.

Transcendent Nature

This view attempts to place the self beyond all categories of change and permanence.



Post-mortem Non-perception (Fifth Type)



Finite Self

Some believe that the self or soul (atta) is finite and bounded during life.



Survival After Death

They believe that after death, this finite self is not destroyed.



No Perception

They believe the self continues to exist but without any perception after death.



Post-mortem Non-perception (Sixth Type)

Infinite Self

Some believe that the self or soul (atta) is infinite and boundless during life.

This contrasts with the fifth type, which held that the self is finite.

Survival After Death

They believe that after death, this infinite self is not destroyed.

They believe the self continues to exist but without any perception after death.

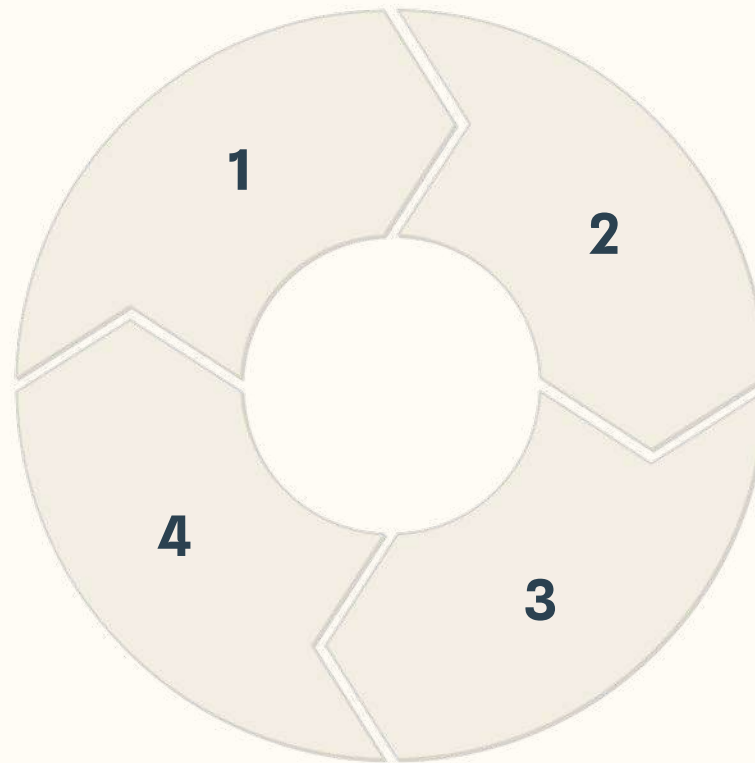
Post-mortem Non-perception (Seventh Type)

Both Finite and Infinite

The self is both bounded and boundless

Contradictory Nature

This view attempts to reconcile
opposing spatial qualities



Survival After Death

This paradoxical self is not destroyed

No Perception

The self exists without any perception



Post-mortem Non-perception (Eighth Type)

Neither Finite nor Infinite

Some believe that the self or soul (atta) is neither finite nor infinite during life.

Survival After Death

They believe that after death, this self is not destroyed.

No Perception

They believe the self continues to exist but without any perception after death.

Transcendent Nature

This view attempts to place the self beyond all categories of finitude and infinitude.

Nevasaññīnāsaññīvāda: Neither Perception Nor Non- perception (First Type)



Mutable Self

Some believe that the self or soul (atta) is subject to change during life.



Survival After Death

They believe that after death, this self is not destroyed.



Neither Perception Nor Non-perception

They believe the self continues in a state that is neither percipient nor non-percipient after death.

This is the first of eight wrong views about a self in a state of neither perception nor non-perception after death.

Neither Perception Nor Non-perception (Second Type)

Immutable Self

Some believe that the self or soul (atta) is not subject to change during life.

This contrasts with the first type, which held that the self changes during life.

Survival After Death

They believe that after death, this unchanging self is not destroyed.

They believe the self continues in a state that is neither percipient nor non-percipient after death.

Neither Perception Nor Non-perception (Third Type)



Both Mutable and Immutable

The self is both changing and unchanging

2

Survival After Death

This paradoxical self is not destroyed

3

Liminal State

The self exists in neither perception nor non-perception

This view attempts to reconcile the opposing qualities of change and permanence in a self that survives death in a liminal state.

Neither Perception Nor Non-perception (Fourth Type)

Neither Mutable nor Immutable

Some believe that the self or soul (atta) is neither changing nor unchanging during life.

Survival After Death

They believe that after death, this self is not destroyed.

Liminal State

They believe the self continues in a state that is neither percipient nor non-percipient after death.

Transcendent Nature

This view attempts to place the self beyond all categories of change and permanence.



Neither Perception Nor Non-perception (Fifth Type)



Finite Self

Some believe that the self or soul (atta) is finite and bounded during life.



Survival After Death

They believe that after death, this finite self is not destroyed.



Liminal State

They believe the self continues in a state that is neither percipient nor non-percipient after death.

Neither Perception Nor Non-perception (Sixth Type)

Infinite Self

Some believe that the self or soul (atta) is infinite and boundless during life.

This contrasts with the fifth type, which held that the self is finite.

Survival After Death

They believe that after death, this infinite self is not destroyed.

They believe the self continues in a state that is neither percipient nor non-percipient after death.

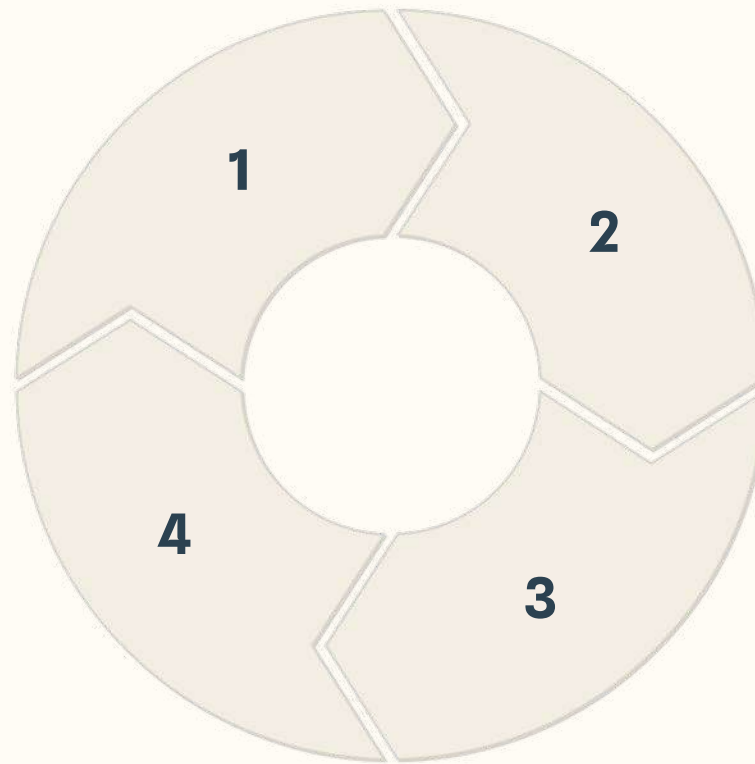
Neither Perception Nor Non-perception (Seventh Type)

Both Finite and Infinite

The self is both bounded and boundless

Contradictory Nature

This view attempts to reconcile opposing spatial qualities



Survival After Death

This paradoxical self is not destroyed

Liminal State

The self exists in neither perception nor non-perception



Neither Perception Nor Non-perception (Eighth Type)

Neither Finite nor Infinite

Some believe that the self or soul (atta) is neither finite nor infinite during life.

Survival After Death

They believe that after death, this self is not destroyed.

Liminal State

They believe the self continues in a state that is neither percipient nor non-percipient after death.

Transcendent Nature

This view attempts to place the self beyond all categories of finitude and infinitude.

Ucchedavāda: Annihilationism (First Type)



Material Self

Some believe that the self or soul is identical with the physical body, composed of the four great elements (earth, water, fire, air).



Born from Parents

This physical self is born from parents.

3

Complete Destruction

When the physical body is destroyed at death, the self is completely annihilated with nothing remaining.



Annihilationism (Second Type)

Critique of First View

Some argue against the first type of annihilationism, saying that the human self is not completely annihilated at death.

They claim there is another self that exists in divine realms, with a subtle form sustained by material food.

Divine Self Annihilation

However, they believe that this divine self is completely annihilated when its body is destroyed at death.

This view acknowledges a more refined self than the purely physical one, but still maintains that it is ultimately annihilated.

Annihilationism (Third Type)

÷

Critique of Second View

The divine self is not completely annihilated

2

Form Realm Brahma Self

There exists a self in the form realm (rūpa-brahma)

3

Mind-Made Form

This self has a complete body with all faculties, created by jhāna

4

Complete Annihilation

This form realm self is completely annihilated at death



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Annihilationism (Fifth Type)

Critique of Fourth View

Some argue against the fourth type of annihilationism, saying that the infinite space realm self is not completely annihilated at death.

They claim there is another self that exists in the formless realm of infinite consciousness (viññāṇañcāyatana).

Infinite Consciousness Self Annihilation

However, they believe that this infinite consciousness self is completely annihilated when it dies.

This view acknowledges an even more refined self than the previous ones, but still maintains that it is ultimately annihilated.

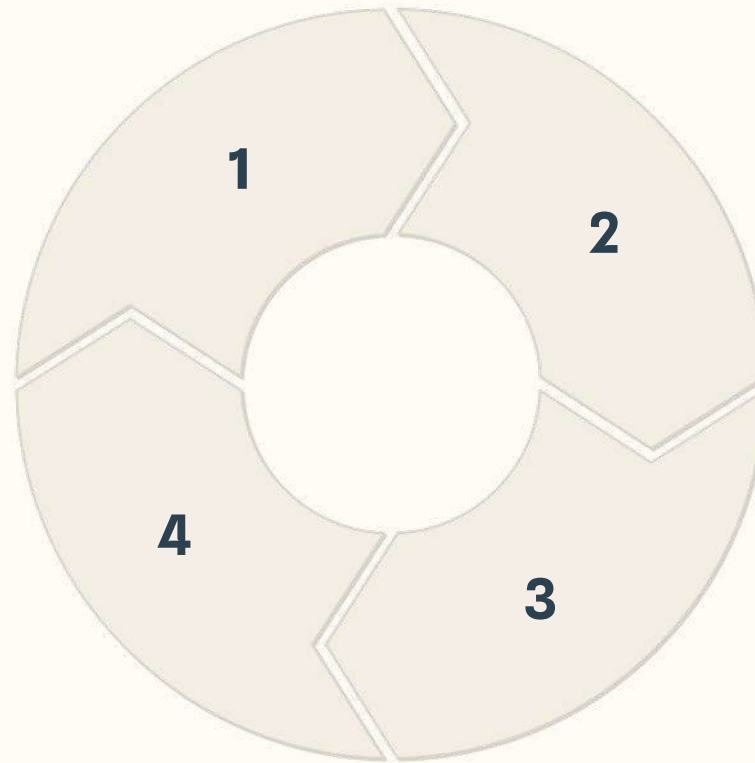
Annihilationism (Sixth Type)

Critique of Fifth View

The infinite consciousness self is not completely annihilated

Complete Annihilation

This nothingness realm self is completely annihilated when it dies



Nothingness Realm Self

There exists a self in the formless realm of nothingness (ākāśaññāyatana)

More Refined Existence

This represents an even more subtle level of existence



Annihilationism (Seventh Type)

Critique of Sixth View

Some argue against the sixth type of annihilationism, saying that the nothingness realm self is not completely annihilated at death.

Most Subtle Realm Self

They claim there is another self that exists in the formless realm of neither perception nor non-perception (nevasaññānāsaññāyatana).

Ultimate Refinement

This represents the most subtle level of existence possible.

Complete Annihilation

However, they believe that even this most refined self is completely annihilated when it dies.

Ditṭhadhammanibbānavāda : Present-life Nibbāna (First Type)

5

Sensual Pleasures

The five types of
sensual pleasures
mistaken for liberation

1

Present Life

Liberation claimed to
be experienced here
and now

0

Spiritual Development

No actual spiritual
transformation
required

Some believe that when a self (person) fully enjoys the five sensual pleasures, this is nibbāna (liberation) in the present life. This wrong view mistakes sensual indulgence for spiritual liberation.



Present-life Nibbāna (Second Type)

Critique of First View

Some argue against the first type of present-life nibbāna view, saying that sensual pleasures are impermanent and filled with suffering.

They point out that sensual pleasures lead to grief and sorrow, so they cannot be true happiness or liberation.

First Jhāna as Nibbāna

They claim that the true present-life nibbāna is the first jhāna absorption, which is accompanied by initial application (vitakka) and sustained application (vicāra) of mind.

This jhāna is free from the five hindrances (nīvaraṇa) and is considered by them to be true liberation in the present life.

Present-life Nibbāna (Third, Fourth, and Fifth Types)

20

Second Jhāna as Nibbāna

Beyond vitakka and vicāra, with joy and happiness

21

Third Jhāna as Nibbāna

Beyond joy, with physical and mental happiness

22

Fourth Jhāna as Nibbāna

Beyond pleasure and pain, with pure equanimity

The third type of present-life nibbāna view criticizes the second jhāna view, claiming that vitakka and vicāra are still coarse. They assert that the second jhāna, which transcends these factors, is true nibbāna. The fourth type claims the third jhāna, which transcends joy (pīti) and contains bodily and mental happiness, is true nibbāna. The fifth type claims the fourth jhāna, which transcends both pleasure and pain and contains pure equanimity, is true nibbāna. These are all wrong views that mistake meditative states for ultimate liberation.

2025

Part-3

Bhikkhu Indasoma
Siridantamahapala
ka

[BREAKING THE WHEEL: A PRACTICAL HANDBOOK ON DEPENDENT ORINATION PART-3]

A valuable guide to seeing how ignorance and craving fuel the cycle of existence and how insight can end it

Chapter 21 — From door to feeling: cakkhu → rūpa → cakkhu-viññāṇa → phassa → vedanā (present aspect)

1) Executive summary

- **Aim.** Install the **present-flow** template from **door to feeling** so every student can narrate an eye-door moment—**cakkhu (eye-base) → rūpa (visible form) → cakkhu-viññāṇa (eye-consciousness) → phassa (contact) → vedanā (feeling)**—and generalize it to the other doors.
- **Key mechanics.** **Contact requires three: base + object + matching consciousness; feeling depends on contact.** At “just seeing/hearing/etc.” the tone is **neutral**; body and mind have their own allowances.
- **Overlay hygiene.** Use **time ring** only (outer): ② **Present Effect** spans **3–7**; keep titles **outside**; no truths/vaṭṭa on this slide.

2) Main narrative (concise, teacher-first)

A. Start with the eye door as the model

- **Cakkhu (eye-base) meets rūpa (visible form)**, and when **cakkhu-viññāṇa** arises, their meeting is **phassa (contact)**. The next conditioned event is **vedanā (feeling)**. This is the **present-effect** band (Links **3–7**).
- **Definition you can write on the board:**
phassa = āyatana (base) + ārammaṇa (object) + viññāṇa (matching consciousness).

B. The contact triad (why three, not two)

Each **door** must have **all three** present for **contact**; without the matching **viññāṇa**, there is **no phassa and thus no vedanā** at that door. This keeps your language precise and prevents reification.

C. Feeling, door-wise (what tone appears where)

- **Eye/Ear/Nose/Tongue:** at **just-contact**, tone is **neutral (upekkhā)**.
- **Body:** **pleasant / unpleasant / neutral** are possible at the physical level.
- **Mind:** **somanassa / domanassa / upekkhā** (mental pleasure/displeasure/neutral).
- **Take-home line:** “Initial sense contact is **neutral**; later pleasant/unpleasant are **reactions**.”

D. Diagram discipline (house style)

- Keep **titles outside the rim**; run **clockwise**; show only the **time ring** (② green) for this chapter; **don’t** mix truths or vaṭṭa fills here.

3) Callouts

Key Insight

Contact needs three; feeling follows contact. Name the **door**, state the **triad**, then call the **tone**.

Pitfall

Students jump to **story** or **evaluation** before they’ve named the **door** and **tone**. Reset with: “Door? Triad? Tone at first contact?”

Teacher Tip

Print “**Door → Object → Consciousness ⇒ Contact ⇒ Feeling**” as a corner overlay for all Part III slides.

4) Figures to create (with production specs)

1. **Fig. 3.21.1 — Eye-door chain (present effect band)**

Purpose: Show **cakkhu** → **rūpa** → **cakkhu-viññāṇa** → **phassa** → **vedanā** with the ② **Present Effect** ring only.

Components: Outer ② **green** arc; five mini-nodes; **labels outside**.

Legend: “Contact requires three.”

2. **Fig. 3.21.2 — Contact triad (six doors)**

Purpose: A 2×3 grid showing base + object + matching viññāṇa for each door.

Note: Add a small arrow “phassa ⇒ vedanā”.

3. **Fig. 3.21.3 — Feeling at first contact (taxonomy)**

Purpose: Door-wise table: **neutral** for eye/ear/nose/tongue; **pleasant/unpleasant/neutral** for body; **somanassa/domanassa/upekkhā** for mind.

Export & accessibility: SVG master + PNG 300 dpi; **one overlay per slide**; patterned accents for contact/feeling; titles **outside** the rim.

5) Lesson plan (60–75 minutes)

Objectives

1. Recite **eye-door chain** from base to feeling.
2. State the **contact triad** and apply it to any door.
3. Classify **feeling at first contact** correctly.

Flow

- **0–10 — Orient (time ring only).** Show Fig. 3.21.1; name links **3–7** as ② **Present Effect**.
- **10–25 — Contact mechanics.** Board the triad; run a live **ear-door** example (drop a pen).
- **25–40 — Feeling taxonomy.** Teach neutral-first; body/mind variants.
- **40–55 — Partner drill.** One cues a door/object; the other names triad + tone.
- **55–75 — Guided sit (3×5 min).** Door-tagging, tone calling; short debrief.

Materials: Figs. 3.21.1–3; timer; bell.

6) SOP / Checklist — “Door → Feeling”

- ☐ **Say the door first.**
- ☐ **Triad complete?** base + object + matching **viññāṇa**.
- ☐ **Call the tone at first contact** (neutral for 4 sense doors; body/mind per rule).
- ☐ **One overlay per slide;** titles **outside;** no chord lines on this chapter.

7) End-of-chapter review

Glossary

phassa (contact: base + object + matching consciousness) → *vedanā* (feeling); *cakkhu-viññāṇa* (eye-consciousness); *saḷāyatana* (six bases).

Quiz (5) — with answers

1. **What three conditions make contact?** — Base, object, matching consciousness.
2. **Which link follows contact?** — **Vedanā** (feeling).
3. **Default tone at just-seeing?** — **Neutral (upekkhā)**.
4. **Name the present-effect band.** — Links **3–7** (outer time ring ②).
5. **Why insist on “door language”?** — Prevents reification; keeps analysis at aggregates/doors, not “someone.”

Homework

- **Six-door log (24 hrs):** 2 entries per door—“door → object → consciousness ⇒ contact ⇒ tone.”
- **Caption practice:** Write a one-line caption for Fig. 3.21.1 using only **time ring** semantics (no truths/vaṭṭa terms).

8) References (Chapter 21)

- **Full Data about DO with cycles diagrams.pdf** — contact triad, six contacts, door-wise feeling taxonomy, time-ring mapping, label/overlay hygiene.

Figure files to create (Ch. 21)

- [D0_Book_Fig-3-21-1.svg](#) — Eye-door chain (② ring only).
- [D0_Book_Fig-3-21-2.svg](#) — Contact triad (six doors).
- [D0_Book_Fig-3-21-3.svg](#) — Feeling at first contact (taxonomy).

Chapter 22 — The pivot at *vedanā*: how craving begins—and how to cut it (C2)

1) Executive summary

- **Aim.** Make the *vedanā* → *taṇhā* hand-off (**C2**) unmistakable in both diagram and practice. Students learn to (i) call **door** → **contact** → **feeling**, (ii) recognise **neutral-first** at initial sense contact, and (iii) install short skills that **hold at feeling** so **craving fails to organize**.
- **Doctrinal anchors.** Door-wise feeling taxonomy (eye–ear–nose–tongue neutral; body pleasant/unpleasant/neutral; mind: *somanassa/domanassa/upekkhā*). Craving’s **three types**: *kāma-*, *bhava-*, *vibhava-taṇhā*. Four **clings** downstream.
- **Bridge logic & diagram hygiene.** C2 = “**Present Effect** → **Present Cause**” (Links **3–7** → **8–10**). Show as a **short dashed chord** labeled **in the left gutter**; keep **all link titles outside**; use **one overlay per slide** (time ring, or two-truths, or *vaṭṭa*).

2) Main narrative

A. Where C2 lives on the Mogok wheel

Read the **time** layer first: ② **Present Effect** (Links 3–7) ends at **vedanā**; ③ **Present Cause** (Links 8–10) begins at **taṇhā**. The **C2** chord is the **hand-off** from **effect** to **new cause**. Keep the chord **short & dashed** with the **C-legend** in the **left gutter**.

B. Feeling at the six doors (what tone appears at first contact?)

- **Eye / Ear / Nose / Tongue:** just seeing/hearing/smelling/tasting = **neutral (upekkhā)**.
- **Body:** **pleasant & unpleasant & neutral** can arise at the physical level.
- **Mind:** **somanassa / domanassa / upekkhā**.
Use the summary line often: “**Initial sense contact is neutral; later tones are reactions.**”

C. How craving begins

From **feeling**, **craving (taṇhā)** seeks pleasant, resists unpleasant, or grasps neutrality. Teach its **three modes** explicitly to build recognition: **kāma-taṇhā** (for sense-pleasures), **bhava-taṇhā** (for existence), **vibhava-taṇhā** (for non-existence).

D. If C2 is missed: the quick escalation

Craving hardens into **upādāna** (four clingings), then energizes (**kamma-**)**bhava**; this is why **the pivot at feeling** is the practical gate. Keep the four clingings ready for classroom diagnosis: **kāmupādāna**, **diṭṭhupādāna**, **sīlabbatupādāna**, **attavādupādāna**.

3) Micro-drills to “hold at feeling” (90–120 seconds each)

Run two or three per class; bell between drills. Cue language is minimal: **Door** → **Contact** → **Tone**; stay **with tone**, not story.

1. **First-Touch Neutral (FTN).**

“Next sight/sound: name **door**; whisper ‘**neutral**’; rest attention **on tone** for **2 breaths**.” (Builds the neutral-first reflex.)

2. **Body-Barometer (BDB).**

“Pick one body sensation; label **pleasant / unpleasant / neutral**; keep awareness **on tone**, not meanings.”

3. **C2 Guardrail.**

“See a tiny dashed bridge from **vedanā** to **taṇhā**; if urge appears, tap the bridge (mentally), **return to tone**, exhale slow.” (Matches the **short dashed** C2 chord visual.)

4. **Name-the-Craving (once).**

“If craving is clear, name **kāma / bhava / vibhava-taṇhā** **once**, then drop the label and **rejoin tone**.”

5. **Clinging Detector.**

“If stickiness persists, tag the **upādāna** flavor (sensual / views / rites-and-rituals / self-doctrine) and soften around the tone.”

4) Callouts

Key Insight

Hold at feeling → **craving can't organize**. Two relaxed breaths on **tone** often dissolve the urge-wave before **C2** completes.

Pitfall

Learners conflate **object** with **tone**. Fix with: “Which **door**? What **tone at first contact**?” (Don't ask *what happened*.)

Teacher Tip

Keep the **C-legend in the left gutter** on every slide and never stack overlays. (One of: **time ring** / **two-truths ring** / **vaṭṭa fills**.)

5) Figures to create (production specs)

1. Fig. 3.22.1 — C2 Hand-Off (vedanā → taṇhā)

Purpose: Make the pivot unmistakable.

Components: Outer **time** ring only: ② **green** through **vedanā**, ③ **blue** from **taṇhā**; **short dashed** chord labeled “**C2: vedanā → taṇhā**” with **legend in left gutter**; all titles **outside**.

Styles: Effects links #0D47A1; Causes #1B5E20; C-bridges #F57F17 (dashed); Contact/Feeling accent #6A1B9A; Frames #455A64.

2. Fig. 3.22.2 — Feeling by Door (taxonomy strip)

Purpose: One-glance table: eye/ear/nose/tongue **neutral**; body **pleasant/unpleasant/neutral**; mind **somanassa/domanassa/upekkhā**. (Use icons but don’t rely on color.)

3. Fig. 3.22.3 — Escalation if C2 is missed (8 → 9 → 10)

Purpose: Mini-flow chips for **taṇhā** (3 types) → **upādāna** (4 types) → **(kamma-)bhava**; add “**intercept here**” badges at C2 and just before 9.

Export & accessibility: SVG master + PNG 300 dpi; labels **outside**; **one overlay per slide**; patterned strokes on the C-chord; include concise alt-text.

6) Lesson plan (60–75 minutes)

Objectives

1. Locate and explain **C2** on the wheel.
2. Classify **door-wise feelings** and state **neutral-first** correctly.
3. Demonstrate **two micro-drills** that hold attention at **feeling**.

Flow

- **0–10 — Orient (time ring only).** Show Fig. 3.22.1; ask: “What does **C2** connect?” (Answer: *vedanā* → *taṇhā*.)
- **10–25 — Feeling taxonomy.** Teach neutral-first; body/mind variants (Fig. 3.22.2).
- **25–40 — Drill block.** Run **FTN + C2 Guardrail** (two rounds).
- **40–55 — Escalation map.** Walk **8 → 9 → 10** with chips (Fig. 3.22.3).
- **55–75 — Integrated sit (15 min).** “Door → Contact → **Tone**” with on-the-fly guardrail; quick debrief.

Materials: Figs. 3.22.1–3; bell; timer; pair-cards.

7) SOP / Checklist — “Stop at Feeling”

- ☐ **Name the door** before content.
- ☐ **Contact triad** present? (base + object + matching consciousness).
- ☐ **Call tone at first contact**; sense doors = **neutral**; body/mind per rule.
- ☐ If urge arises: **name craving once** (kāma/bhava/vibhava) → **back to tone**.
- ☐ If sticky: tag **upādāna** type; soften; resume tone.
- ☐ **One overlay per slide**; C-legend **left gutter**; C-chord short & dashed.

8) End-of-chapter review

Glossary

vedanā — feeling tone; *taṇhā* — craving (kāma/bhava/vibhava); *upādāna* — clinging (sensual/views/rites-&-rituals/self-doctrine); **C2** — “*vedanā* → *taṇhā*” (Present Effect → Present Cause).

Quiz (5) — with answers

1. **What does C2 connect?** — *Vedanā* → *taṇhā* (Present Effect → Present Cause).
2. **Default tone at just-seeing/hearing/smelling/tasting?** — **Neutral (upekkhā)**.

3. **Three kinds of craving?** — **kāma-, bhava-, vibhava-taṇhā.**
4. **Name the four clingings.** — **kāmupādāna, diṭṭhupādāna, sīlabbatupādāna, attavādupādāna.**
5. **Why one overlay at a time?** — To keep meanings clean (time vs truths vs vaṭṭa); C-legend stays in **left gutter.**

Homework

- **C2 Journal (7 days):** Log **5 moments/day**: door, contact, tone, urge? (Y/N), craving flavor (if any), which drill used, outcome.
- **Caption practice:** Write a 1-line caption for Fig. 3.22.1 using only **time-ring** semantics.

9) References (Chapter 22)

- **Full Data about DO with cycles diagrams.pdf** — six contacts & triad; door-wise feeling analysis; taṇhā types; upādāna types; C-bridges; overlay & legend hygiene.

Figure files to create (Ch. 22)

- [DO_Book_Fig-3-22-1.svg](#) — C2 Hand-Off (vedanā → taṇhā).
- [DO_Book_Fig-3-22-2.svg](#) — Feeling by Door (taxonomy strip).
- [DO_Book_Fig-3-22-3.svg](#) — Escalation if C2 is missed (8 → 9 → 10).

Chapter 23 — Seeing aggregates live: *khandha* contemplation without “being”-language

1) Executive summary

- **Aim.** Replace “someone is seeing/hearing/feeling” with **door-first, aggregate-only** narration at the **present-effect band (Links 3–7)**. Students learn to label each moment by **door** → **contact triad** → **tone**, then **name the aggregates** that are operating right now. Keep **labels outside the rim**; use **one overlay per slide**.
- **Live map.** In present flow, **viññāṇa (3) = consciousness aggregate**; **nāma-rūpa (4) = four mental aggregates (vedanā, saññā, saṅkhāra, viññāṇa) + form**; **saḷāyatana (5) = mainly form** (the five sensitive bases are rūpa); **phassa (6) = a saṅkhārakkhandha factor**; **vedanā (7) = feeling aggregate**.
- **No-self grammar.** Teach “**no being, only aggregates**” using the **Anattalakkhaṇa** principle and the **Phena Sutta** similes (foam, bubble, mirage, plantain trunk, magic trick) to de-reify experience.
- **Overlay hygiene.** For this chapter, default to the **time ring** showing ② **Present Effect (3–7)**. If you show a truths slide, use **inner ring only**: **Dukkha-sacca = ②+④**, **Samudaya-sacca = ①+③**. Never mix with vaṭṭa fill on the same slide.

2) Main narrative (teacher-first)

A. From “being-talk” to “aggregate-talk”

- **Swap the subject.** Instead of “I see the cup,” use: “**Eye-door: visible form (rūpa) contacts eye-base (rūpa) with eye-consciousness (viññāṇa) ⇒ contact (phassa) ⇒ feeling (vedanā)**.” Then identify which **aggregates** are present: **rūpa, vedanā, saññā, saṅkhāra, viññāṇa**.

- **Why this matters.** The Buddha’s **non-self** teaching lists each aggregate as **anattā**; seeing only aggregates dissolves the “someone” overlay.

B. Live mapping of Links 3–7 to aggregates

- **3 Viññāṇa (consciousness)** → **viññāṇakkhandha**.
- **4 Nāma-rūpa** → **nāma = vedanā, saññā, saṅkhāra, viññāṇa; rūpa = form.**
- **5 Saḷāyatana (six bases)** → five sense-bases are **rūpa**; mind-base is the **hadaya-vatthu** among derived matter.
- **6 Phassa (contact)** → belongs to **saṅkhārakkhandha** (it’s one of the mental factors).
- **7 Vedanā (feeling)** → **vedanākkhandha**; at initial eye/ear/nose/tongue contact the tone is **neutral**.

C. Truths overlay (optional, separate slide)

Show **inner ring only**: **Dukkha-sacca covers ②+④** (what is undergone), **Samudaya-sacca covers ①+③** (what is done). Keep captions **on the ring**, no wedge text.

D. Similes to puncture “self” impressions

Use **foam (rūpa)**, **bubble (vedanā)**, **mirage (saññā)**, **plantain trunk (saṅkhāra)**, **magic illusion (viññāṇa)** to **briefly** illustrate insubstantiality, then return to the live door.

E. Diagram discipline (house style)

Keep **all link titles outside**; **C-legend** in **left gutter** if you mention bridges; **one overlay at a time**: outer **time ring** for this chapter.

3) Micro-drills (60–120 seconds each)

1. **Aggregate Call-Out.** Partner A names a current door; Partner B lists **only** aggregates present (e.g., “**rūpa + viññāṇa + saṅkhāra (phassa) + vedanā**”). Swap roles. (Use the **present-effect** ring slide.)
2. **Language Swap Card.** Replace “I feel tight” with “**body-door rūpa; contact; vedanā = unpleasant; saṅkhāra reacting.**” Keep the grammar **impersonal** (no “I/me/mine”). Anchor with **Anattalakkhaṇa**.
3. **Simile Flash.** For 10 seconds, flash the relevant **Phena** simile (e.g., **bubble** for vedanā), then **close the slide** and return to live labeling.

4) Callouts

Key Insight

“**No being, only aggregates.**” When you state door → contact → tone in **aggregate language**, the **self-story** has nowhere to hook.

Pitfall

Stacking overlays (time + truths + vaṭṭa) or putting text **inside wedges**. Keep **one overlay** and **outside labels only**.

Teacher Tip

When a student slips into “I...”, interrupt gently: “**Which door? Which aggregates?**” Then have them re-state with **khandha terms**.

5) Figures to create (production specs)

1. Fig. 3.23.1 — Present-Flow to Aggregates Map (Links 3–7)

Purpose: Overlay ② **Present Effect (3–7)** and annotate each link with its **aggregate(s)** (e.g., **6 Phassa** → **saṅkhārakkhandha**).

Components: Outer ② **green** arc only; titles **outside**; small badges “R, Vd, Sañ, Saṅk, Viñ.” near nodes.

Legend: “**Door** → **Contact** → **Tone**; **no being, only aggregates.**”

2. Fig. 3.23.2 — Nāma-rūpa unpacked (Link 4)

Purpose: Show **nāma** = **vedanā**, **saññā**, **saṅkhāra**, **viññāṇa** + **rūpa**, with simple icons; keep labels off wedges.

Note: Cite the four-fold **nāma** list on the caption.

3. Fig. 3.23.3 — Six-Door → Aggregate table

Purpose: Grid mapping: **eye/ear/nose/tongue bases** = **rūpa**; **phassa** = **saṅkhārakkhandha**; **vedanā** = **vedanākkhandha**; add row for **mind-base (hadaya-vatthu)**.

Export & accessibility. SVG master + PNG 300 dpi; **house colors** (Causes #1B5E20; Effects #0D47A1; Bridges #F57F17; Contact/Ved. #6A1B9A; Frames #455A64); patterned strokes for emphasis; **alt-text** per figure; **one overlay per slide**; **outside-only labels**.

6) Lesson plan (60–75 minutes)

Objectives

1. Narrate present flow **without “being”-language**, using aggregates.
2. Map **Links 3–7** to **khandha** accurately.

3. Apply **door** → **contact** → **tone** with the **aggregate list**.

Flow

- **0–10 — Orientation (time ring only).** Show Fig. 3.23.1; mark **3–7** as ② **Present Effect**.
- **10–25 — Nāma-rūpa unpacked.** Teach Fig. 3.23.2; four-fold **nāma**.
- **25–40 — Six-door mapping.** Use Fig. 3.23.3; highlight **phassa** = **saṅkhārakkhandha**.
- **40–55 — Language Swap drills.** Quick rounds converting “I” statements to aggregate statements.
- **55–75 — Guided sit (12 min).** Door-tagging + aggregate call-outs; debrief with one **Phena** simile.

Materials: Figs. 3.23.1–3; bell; timer; swap-cards.

7) SOP / Checklist — “Aggregate-only narration”

- ☐ **Say the door first**; then **contact triad**; then **tone**.
- ☐ Name **aggregates** explicitly for Links **3–7** (use Fig. 3.23.1).
- ☐ **No “I/me/mine.”** If it appears, switch to **khandha** terms (quote **SN 22.59** principle).
- ☐ **One overlay per slide**; **outside labels**; C-legend in **left gutter** if shown.

8) End-of-chapter review

Glossary

pañcakkhandha — five aggregates (form, feeling, perception, formations, consciousness); *nāma-rūpa* — **nāma = vedanā, saññā, saṅkhāra, viññāṇa + rūpa**; *phassa* — **contact** (a **saṅkhārakkhandha** factor); *anattā* — non-self characteristic applied to all aggregates.

Quiz (5) — with answers

1. Which aggregate corresponds to Link 6 (phassa)? — **Saṅkhārakkhandha** (phassa is a mental factor).
2. What are the four components of *nāma* in *nāma-rūpa*? — **Vedanā, saññā, saṅkhāra, viññāṇa**.
3. At initial eye-door contact, what is the feeling tone? — **Neutral (upekkhā)**.
4. State the truths mapping for this chapter's band. — **Dukkha-sacca covers ② (and ④); Samudaya-sacca covers ①+③**.
5. Give one Phena Sutta simile and its aggregate. — e.g., **Vedanā = water bubble**.

Homework

- **24-hour log:** For **12 moments**, write **door** → **contact** → **tone** and list the **aggregates** present; keep grammar impersonal.
- **Caption practice:** Draft a one-line caption for Fig. 3.23.1 using **time-ring semantics** only (no truths/vaṭṭa terms).

9) References (Chapter 23)

- **Full Data about DO with cycles diagrams.pdf** — geometry; outside-label rule; overlays; present-effect mapping; nāma-rūpa breakdown; feelings by door.
- **The-Five-Aggregates-Pañcakkhandha-in-Buddhist-Philosophy.pdf** — non-self of aggregates; Phena Sutta similes; six-door/derived matter notes; practice-oriented khandha guidance.

Figure files to create (Ch. 23)

- [DO_Book_Fig-3-23-1.svg](#) — Present-Flow → Aggregates Map (Links 3–7).
- [DO_Book_Fig-3-23-2.svg](#) — Nāma-rūpa unpacked (4-part nāma + rūpa).
- [DO_Book_Fig-3-23-3.svg](#) — Six-Door → Aggregate Table.

Chapter 24 — The three short connections: C1, C2, C3

1) Executive summary

- **Aim.** Make the three **Mogok bridges** explicit in both diagram and teaching script:
C1 *saṅkhāra* → *viññāṇa* (① → ②), **C2** *vedanā* → *taṇhā* (② → ③), **C3** (*kamma-*)*bhava* → *jāti* (③ → ④). Show each as a **short, dashed chord** with the **C-legend in the left gutter**; keep **all titles outside the rim**.

- **Layer logic in one line.** “Past cause → present result (C1); present result → present cause (C2); present cause → future result (C3).” Use the **outer time ring** to teach this (one overlay at a time).
- **Truths overlay (separate slide).** **Samudaya-sacca** spans ①+③; **Dukkha-sacca** spans ②+④.
- **Vaṭṭa reminder (separate slide).** Kilesa = {1, 8, 9}; Kamma = {2, 10}; Vipāka = {3–7, 11–12}. Never mix rings and wedge-fills on the same slide.

2) Main narrative

A) Read the three bridges before details

- Put up the **time ring only**: ① (yellow), ② (green), ③ (blue), ④ (pink). Now add **just the three dashed chords** and read them aloud with the **left-gutter legend**. This installs “**which layer connects to which**” as muscle memory.

B) C1 — *saṅkhāra* → *viññāṇa* (① → ②)

- **Meaning.** Past causes (①) hand to present results (②) at the first arising of **consciousness**. On the wheel this is the “**past → present**” connection.
- **How to show.** Time ring on; **short, dashed chord** from 2 **Saṅkhāra** to 3 **Viññāṇa**; **label outside**; **C-legend left gutter**. (No truths/vaṭṭa on this slide.)

Micro-script (20s). “C1 says: **what we did** (①) → **what we now undergo** as the first **present result** (②).”

C) C2 — *vedanā* → *taṇhā* (② → ③)

- **Meaning.** Present results (3–7) hand to present causes (8–10) right at **feeling**. This is the **practice hinge** in present-flow: if we **hold at feeling**, craving fails to organize.
- **How to show.** Keep time ring only; dashed C2 between 7 *Vedanā* and 8 *Taṇhā*; legend left gutter; outside labels only.
- **Teacher note.** Door-wise tone at first contact: **eye/ear/nose/tongue = neutral**; **body = pleasant/unpleasant/neutral**; **mind = somanassa/domanassa/upekkhā**—use this to coach the “**stay with tone**” reflex.

Micro-script (20s). “C2 says: **result becomes new cause**—if we leave tone; **not** if we **stay**.”

D) C3 — (*kamma-*)*bhava* → *jāti* (③ → ④)

- **Meaning.** Present causes (8–10) hand to future results (11–12). Use the line: “**Jāti must take kammabhava**.” This keeps **cause/result lanes** clean and underlines ethics at the hand-off.
- **How to show.** Time ring on; dashed C3 between 10 *Bhava* and 11 *Jāti*; legend left gutter; labels **outside**. (Truths/*vaṭṭa* on separate slides.)

Micro-script (20s). “C3 says: **what we manufacture now** (③) → **what ripens later** (④).”

E) Two roots, two halves (orient your Q&A)

Right half (1–7) runs under **past root = avijjā**; left half (8–12) under **present root = taṇhā**. Use this to locate **C2/C3** in the **taṇhā-led half** and tie them back to restraint at **feeling**.

F) Overlay hygiene (non-negotiable)

- **One overlay per slide.** Rings teach **time/truths**; wedge-fills teach **vaṭṭa**; chords are **short & dashed**; **no labels inside wedges**; **C-legend in the left gutter**.

3) Callouts

Key Insight

Each bridge is **layer-to-layer**: ① → ②, ② → ③, ③ → ④. Teach **time first**, then overlay **truths** on a **separate** slide.

Pitfall

Stacking layers (time + truths + vaṭṭa) or letting chords **cross text**. Keep titles **outside**, chords **short**, and use **one overlay** only.

Teacher Tip

When students ask “**why C3 matters**,” quote: “**Jāti must take kammabhava**,” then show ③ **blue** → ④ **pink** with the **C3** chord.

4) Figures to create (production specs)

1. Fig. 3.24.1 — Three Bridges (overview)

Purpose: Show **time ring** plus **C1/C2/C3** dashed chords and **left-gutter legend**; no truths/vaṭṭa.

Rules: Titles **outside**; chords **don’t cross text**.

2. Fig. 3.24.2 — C1 zoom (① → ②)

Purpose: Past-to-present hand-off: *saṅkhāra* → *viññāṇa* with ① yellow → ② green arcs.

Note: Time ring only.

3. **Fig. 3.24.3 — C2 zoom (② → ③)**

Purpose: Present-effect to present-cause: *vedanā* → *taṇhā*; add tiny **door-tone** badges as mnemonic (eye/ear/nose/tongue neutral; body/mind variants).

4. **Fig. 3.24.4 — C3 zoom (③ → ④)**

Purpose: Present-cause to future-result: (*kamma-*)*bhava* → *jāti*; caption: “**Jāti must take kammabhava.**”

Export & accessibility. SVG master + PNG 300 dpi; **one overlay per slide**; chords **dashed** (#F57F17); house colors for effects/causes/frames; **alt-text** per figure.

5) Lesson plan (60–75 minutes)

Objectives

1. Recite and place **C1/C2/C3** correctly.
2. Explain each as a **layer-to-layer** hand-off using the **time ring**.
3. Keep **overlay hygiene** and **left-gutter legend** consistent.

Flow

- **0–10 — Orient.** Fig. 3.24.1 (time ring + three chords). Read **what connects to what**.

- **10–25 — C1 mini-teach.** Fig. 3.24.2; one-line definition; quick Q&A.
- **25–40 — C2 practice hinge.** Fig. 3.24.3; run 1× **First-Touch Neutral**; 1× **C2 Guardrail** (from CH22).
- **40–55 — C3 ethics hand-off.** Fig. 3.24.4; quote the doctrinal line; discuss **present doing** → **future result**.
- **55–75 — Assessment game.** “Point & Say”: teacher points at a chord; class shouts the **layers** it connects.

Materials: Figs. 3.24.1–4; bell; timer.

6) SOP / Checklist — “Bridges done right”

- ☐ **Time ring on; truths/vaṭṭa off** (until their slides).
- ☐ **C1/C2/C3 = short dashed chords; legend left gutter.**
- ☐ **Outside-only labels**; chords **never** cross text.
- ☐ When switching overlays, **announce** the layer and keep it **solo**.

7) End-of-chapter review

Glossary

C1 — *saṅkhāra* → *viññāṇa* (① → ②); **C2** — *vedanā* → *taṇhā* (② → ③); **C3** — *(kamma-)bhava* → *jāti* (③ → ④); **time ring** (①–④); **Two Truths ring**; **vaṭṭa** (kilesa/kamma/vipāka).

Quiz (5) — with answers

1. What does C1 connect? — *Saṅkhāra* → *Viññāṇa* (① → ②), **past** → **present**.
2. Which layers does C2 join? — **Present result** → **present cause** at *vedanā* → *taṇhā*.
3. Give the doctrinal tag-line for C3. — “**Jāti must take kammabhava.**”
4. Where do you put the C-legend? — **Left gutter**; chords **short & dashed**.
5. Why not show *vaṭṭa* on the same slide as **time/truths**? — Different overlays teach different meanings; **never mix**.

Homework

- **Caption practice (3 lines).** Write one clean caption for each chord slide using **only time-ring language** (no truths/*vaṭṭa* terms).
- **Bridge diary (24 hrs).** Log **3× C2** moments and **1× C3** forecast (“what I’d be manufacturing if I followed the urge”).

8) References (Chapter 24)

- **Full Data about DO with cycles diagrams.pdf** — C-bridges; outside-label rule; layer/period logic; Two Truths mapping; *vaṭṭa* membership; two-roots halves; slide order/QA.

Figure files to create (Ch. 24)

- [D0_Book_Fig-3-24-1.svg](#) — Three Bridges (overview).
- [D0_Book_Fig-3-24-2.svg](#) — C1 zoom (① → ②).
- [D0_Book_Fig-3-24-3.svg](#) — C2 zoom (② → ③).
- [D0_Book_Fig-3-24-4.svg](#) — C3 zoom (③ → ④).

Chapter 25 — Six-door case studies & classroom drills

1) Executive summary

- **Aim.** Give teachers a plug-and-play kit to run **six live door case studies**—eye, ear, nose, tongue, body, mind—using Mogok’s **present-flow: base + object + matching consciousness** ⇒ **phassa (contact)** ⇒ **vedanā (feeling)**, then watching for (or averting) **C2: vedanā** → **taṇhā**. Keep titles outside the rim and show **one overlay per slide**.
- **Non-negotiables.** (i) **Threefold contact** at every door; (ii) **feeling depends on contact**; (iii) **neutral-first** at initial eye/ear/nose/tongue contact; body can present **pleasant/unpleasant/neutral**; mind can present **somanassa/domanassa/upekkhā**.
- **Bridge hygiene.** Mark **C2** with a **short dashed chord** and a **left-gutter legend**; teach **time ring** (② → ③) on a separate slide from **truths** or **vaṭṭa**.

2) Main narrative — the case-study template (use this script for each door)

1. **Name the door.** (“Eye-door...”, “Ear-door...”, etc.)
2. **Contact triad.** Base + object + **matching** consciousness $\Rightarrow$ **phassa**.
3. **Call the tone at first contact.** Eye/ear/nose/tongue $\rightarrow$ **neutral**; body $\rightarrow$ **$\pm/0$** ; mind $\rightarrow$ **somanassa / domanassa / upekkhā**.
4. **Name C2** (if it lights up): **vedanā** $\rightarrow$ **taṇhā**. Keep the **C-chord** short & dashed.
5. **Hold at feeling.** Two relaxed breaths on tone; do not jump to story.
6. **(Optional) Show truths/vaṭṭa on separate slides** if you want conceptual contrast: **Samudaya** = ①+③; **Dukkha** = ②+④; **Vipāka-vaṭṭa** includes **viññāṇa... vedanā** (and **jāti-jarā-marana**)

3) Six door case studies (with micro-drills)

A) Eye-door — “blue cup flash”

- **Setup.** Flash a blue cup image for 1s.
- **Triad.** Eye-base + visible form + eye-consciousness $\Rightarrow$ **contact**.
- **Tone at first contact.** **Neutral**.
- **Risk (C2).** “I want that set” $\rightarrow$ **kāma-taṇhā**.

- **Drill (FTN).** Whisper “neutral,” rest on tone for **2 breaths**; if urge rises, tap the **C2** chord mentally and return to tone.

B) Ear-door — “pen drop”

- **Setup.** Drop a pen once.
- **Triad.** Ear-base + sound + ear-consciousness $\Rightarrow$ contact.
- **Tone at first contact. Neutral.**
- **Risk.** Annoyance $\rightarrow$ **domanassa** in the mind shortly after.
- **Drill.** “Door? Tone?” (call-and-response); 2 breaths on neutral.

C) Nose-door — “coffee waft”

- **Setup.** Pass a fresh cup by the front row.
- **Triad.** Nose-base + odor + nose-consciousness $\Rightarrow$ contact.
- **Tone at first contact. Neutral.**
- **Risk.** “Need coffee now” $\rightarrow$ **kāma-taṇhā** $\rightarrow$ **upādāna (kāmuṇāpādāna)**.
- **Drill.** Name **kāma-taṇhā** once, drop the label, back to tone (2 breaths).

D) Tongue-door — “salt crystal”

- **Setup.** Tiny salt grain on the tongue.
- **Triad.** Tongue-base + taste + tongue-consciousness $\Rightarrow$ contact.
- **Tone at first contact.** **Neutral** (just-tasting).
- **Risk.** Chasing more tastes $\rightarrow$ **kāma-taṇhā**.
- **Drill.** “Name once $\rightarrow$ back to tone.”

E) Body-door — “cool stone / warm pad”

- **Setup.** One hand on a cool stone, the other on a warm pad.
- **Triad.** Body-base + tangible + body-consciousness $\Rightarrow$ contact.
- **Tone at first contact.** **Pleasant / unpleasant / neutral** are all possible in the body.
- **Risk.** “Keep the pleasant / dump the unpleasant” $\rightarrow$ **kāma- or vibhava-taṇhā**.
- **Drill (Body-Barometer).** Label exactly **pleasant / unpleasant / neutral**, breathe with tone.

F) Mind-door — “remember the bell”

- **Setup.** Ask students to recall the earlier pen drop.
- **Triad.** Mind-base + mental object + mind-consciousness $\Rightarrow$ contact.
- **Tone at first contact.** Somanassa / domanassa / upekkhā.
- **Risk.** Ruminative story $\rightarrow$ **diṭṭhupādāna** / **attavādupādāna** (view/self-view).
- **Drill (Name-the-Craving).** If clear, label **kāma** / **bhava** / **vibhava** once $\rightarrow$ back to tone.

Diagram cue for all six: show ② **Present Effect (3–7)** only; if you introduce **C2**, keep **time ring** on that slide and **left-gutter C-legend**; no truths/vaṭṭa mixing.

4) Classroom drills (short, repeatable)

- **Door-Tone Callouts.** Teacher names a door; class answers “**base, object, consciousness $\Rightarrow$ contact $\Rightarrow$ tone**” in chorus. (Install the triad.)
- **C2 Point-and-Say.** Point to **vedanā** node $\rightarrow$ class says “**C2 to taṇhā—hold at tone**” (with dashed chord visible).
- **Truths toggle.** New slide: inner ring **only**—class tags **Dukkha** = ②+④ vs **Samudaya** = ①+③; then return to **time** slide.
- **Vaṭṭa flash.** Separate slide: wedge fills only—have students spot **Vipāka-vaṭṭa** items (viññāṇa... vedanā; jāti–jarā-maraṇa).

5) Figures to create (production specs)

1. Fig. 3.25.1 — Six Doors: Contact Triads (poster)

Purpose: 2×3 grid of **base + object + matching consciousness** ⇒ **phassa** ⇒ **vedanā**.

Notes: Icons ok; ensure text labels; **no wedge text**; export SVG + PNG.

2. Fig. 3.25.2 — Feeling at First Contact (by door)

Purpose: Strip chart: eye/ear/nose/tongue **neutral**; body **±/0**; mind **somanassa/domanassa/upekkhā**.

3. Fig. 3.25.3 — C2 Overlay Mini (per door)

Purpose: Small wheel with ② → ③ ring and **C2 dashed chord**; left-gutter legend. (Make six variants; same layout.)

4. Fig. 3.25.4 — Body-door: ±/0 card

Purpose: Three large chips labelled **pleasant / unpleasant / neutral** for quick pointing drills.

5. Fig. 3.25.5 — Mind-door: mental tones card

Purpose: Chips **somanassa / domanassa / upekkhā** with one-line definitions.

House style & accessibility. Outside labels only; one overlay per slide; short dashed chords (#F57F17) for C-bridges; time ring colors: ② green / ③ blue; provide concise alt-text.

6) Lesson plan (75–90 minutes)

Objectives

1. Run six door-wise present-flow case studies with correct **triad** and **tone**.

2. Identify/interrupt **C2** in real time.
3. Keep overlay/label hygiene.

Flow

- **0–10 — Primer.** Fig. 3.25.1 (triads poster) + Fig. 3.25.2 (tone chart).
- **10–45 — Case studies (A–C).** Eye, ear, nose (3×10 min + transitions).
- **45–65 — Case studies (D–E).** Tongue, body; use **±/0** card.
- **65–80 — Case study (F).** Mind-door; show mental tones card.
- **80–90 — C2 consolidation.** Fig. 3.25.3 for any door; “Point-and-Say” drill (class shouts “**hold at tone**”).

Materials: Figs. 3.25.1–5; bell; timer; salt grain; cool/ warm items; coffee cup.

7) SOP / Checklist — running door drills

- ☐ **Say the door first.**
- ☐ Confirm **base + object + matching consciousness** before calling **phassa**.
- ☐ **Call tone at first contact** (neutral for 4 sense doors; body **±/0**; mind **somanassa/ domanassa/ upekkhā**).

- □ If urge appears: name **C2** once → **back to tone** (2 breaths).
- □ **One overlay per slide; outside labels; left-gutter C-legend.**

8) End-of-chapter review

Glossary

saḷāyatana — six bases; *phassa* — contact (requires **base + object + matching consciousness**); *vedanā* — feeling tone (door-wise taxonomy); **C2** — *vedanā* → *taṇhā* (Present Effect → Present Cause).

Quiz (5) — with answers

1. What three factors make contact? — Base, object, matching consciousness.
2. Default tone at just-seeing/hearing/smelling/tasting? — Neutral (*upekkhā*).
3. Body-door tones at first contact? — Pleasant / unpleasant / neutral.
4. Mind-door tones? — Somanassa / domanassa / *upekkhā*.
5. Where do you show C2 on the diagram? — Short dashed chord from *vedanā* (7) to *taṇhā* (8), legend in the left gutter; time ring only on that slide.

Homework

- **Six-door log (24 hrs).** Two entries per door: **door** → **contact triad** → **tone** → **C2? (Y/N)** → **drill used**.
- **Caption practice.** Write a **time-ring-only** caption for your favorite door's C2 mini-slide.

9) References (Chapter 25)

- **Full Data about DO with cycles diagrams.pdf** — six contacts & triad; feeling taxonomy by door; chord/legend rules; overlay hygiene; vaṭṭa membership & truths mapping; two roots & periods.

Figure files to create (Ch. 25)

- [D0_Book_Fig-3-25-1.svg](#) — Six Doors: Contact Triads (poster).
- [D0_Book_Fig-3-25-2.svg](#) — Feeling at First Contact (by door).
- [D0_Book_Fig-3-25-3a-f.svg](#) — C2 Overlay Mini (6 variants, one per door).
- [D0_Book_Fig-3-25-4.svg](#) — Body-door $\pm/0$ card.
- [D0_Book_Fig-3-25-5.svg](#) — Mind-door tones card.



Conventional and Ultimate Truth

An exploration of the Buddhist understanding of conventional designations versus ultimate reality, and how wisdom helps us see beyond appearances to the true nature of existence.

The Two Types of Vision

"The eyes given by our parents see people and beings - this cannot be eliminated. Only the eye of wisdom can eliminate this."

When we look at the world through our ordinary eyes, we naturally see distinct individuals and beings. This is our conventional way of perceiving reality.



Conventional Designations

When looking with our parents' eyes, we see persons and beings. During the Buddha's time, weren't there terms like 'Brother Ānanda,' 'Son Rāhula,' 'dear sons and daughters'?

These are conventional designations and names.

Conventional Names

The Buddha himself used conventional terms to address his disciples and family members.

Practical Communication

These designations are necessary for everyday interaction and communication.

Social Reality

They form the basis of our social relationships and identities in the conventional world.

The Buddha's Approach to Conventional Terms

Did the Buddha reject these conventional terms?

No, he didn't.

The Buddha recognized the necessity of conventional language and designations for communication, while simultaneously teaching the deeper ultimate truth.



Names as Conventions

Similarly, when we have a family and children, don't we give them names? Are these names present from birth or given by parents?



Birth

A child is born without any inherent name



Naming

Parents assign a conventional designation



Identity

The name becomes associated with the person



Recognition

Society accepts and uses this designation

The Intangible Nature of Names

Try touching a name.

The visible form is just color.

Names have no physical substance. They are merely concepts we use to designate what we see, but they have no inherent reality of their own.





The Example of Four Sons

Let's say there are four sons: Ba U, Ba Aung, Ba Maung, and Ba Htwe. We give them conventional names.

Ba U

A conventional designation for the first son

Ba Aung

A conventional designation for the second son

Ba Maung

A conventional designation for the third son

Ba Htwe

A conventional designation for the fourth son

When they grow up, don't we take 'Ba U' as really existing?

We take it as real.

Examining with Wisdom

When we examine 'Ba U' with Buddha-given wisdom-hands, from head to toe, do we find Ba U or hardness and softness?

Hardness is pathavī (earth element), softness is pathavī. Is it self that knows hardness and softness, or body-consciousness?





Finding Mind and Matter

Don't we find mental phenomena? Aren't hardness and softness material phenomena? These are mind and matter.

Mental Phenomena

The consciousness that knows sensations

The perception that recognizes

The feeling that experiences

Material Phenomena

The earth element (hardness/softness)

The water element (cohesion)

The fire element (temperature)

The air element (motion)

We think 'Ba U' but find mind and matter.

The Ultimate Truth Revealed

Only mind and matter are found.

If we can't find Ba U, can we find Ba Aung? Ba Maung? Ba Htwe?

What's found is mind and matter.





Embracing the Truth

Shouldn't we take what's found as truth?

When truth is known, doesn't delusion disappear?

When truth is known, wrong view falls away.

Conventional View

Seeing people and beings as inherently existing

Discovery

Finding only mind and matter, not persons

Investigation

Examining with wisdom to find the true nature

Liberation

Wrong view falls away as truth is realized

Conventional Usage Remains

However, do we reject the conventional usage? What exactly is rejected?

When we examine what we think is 'Ba U', do we find 'Ba U' or just hardness and softness?

Mind and matter only.



The Non-existence of Conventional Designations

Is it 'Ba U' or mind and matter? Why can't we find 'Ba U'? What's found - 'Ba U' or mind and matter?

Is mind and matter found because 'Ba U' exists or doesn't exist? That's what we mean by rejection.

Because it doesn't exist.



Conventional Designation

'Ba U' is a name we assign to a collection of physical and mental phenomena



Ultimate Reality

When examined with wisdom, only mind and matter are found, not 'Ba U'



Non-existence

'Ba U' as a separate entity doesn't exist in ultimate reality

The Utility of Conventional Designations

What's found is mind and matter. On these two phenomena of mind and matter, don't we conventionally call them Ba U, Ba Aung, Ba Maung, Ba Htwe?

Do we reject these conventional designations? Isn't this worth studying?

This is 'Ba U' conventionally. There are conventional designations like 'Brother Ānanda.' Without such conventions, how could people communicate?





Two Levels of Truth

1

Conventional Truth

The level of reality that uses names, concepts, and designations for practical communication and social functioning

This is knowing conventional truth.

In ultimate truth seen by wisdom, only mind and matter are found.

2

Ultimate Truth

The level of reality seen by wisdom, where only mind and matter (nāma-rūpa) are found, without persons or beings

The Non-existence of Conventional Entities

When mind and matter are found, is it because 'Ba U' exists or doesn't exist?

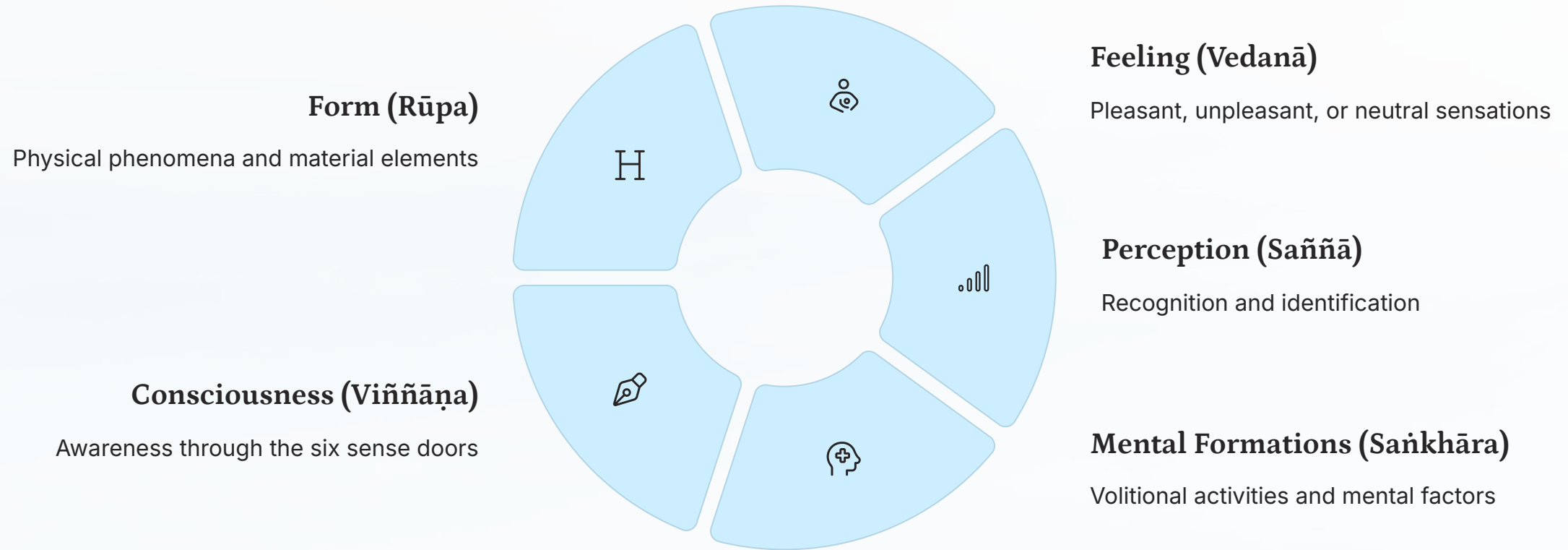
If there's no attachment to 'Ba U', can we find humans? Devas?
Brahmas? The 31 planes of existence?

What's found is mind and matter. See, only mind and matter are
found. Nothing we imagine is found. Why?



Wisdom Revolving Around the Aggregates

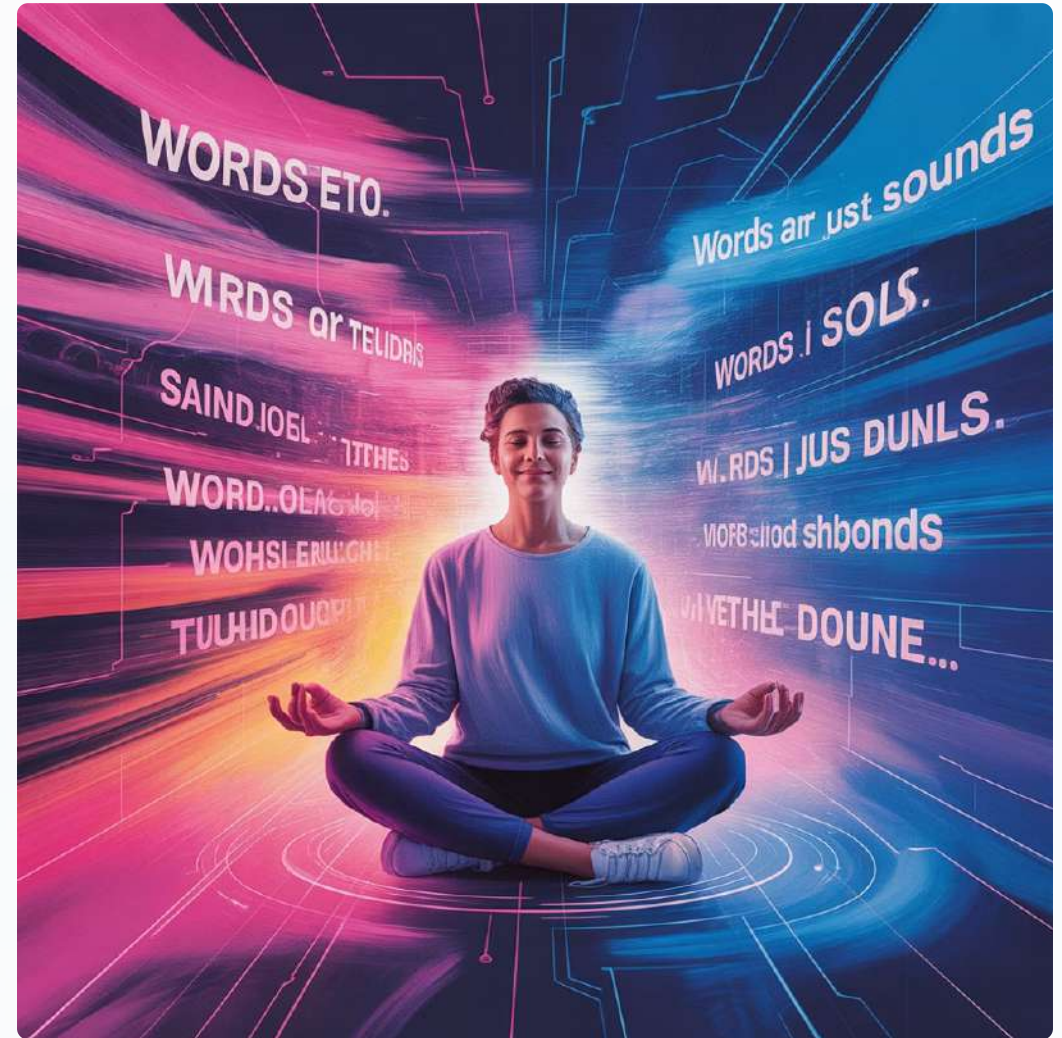
When someone truly understands non-existence, listening to Dhamma, doesn't the Mogok Sayadaw teach in recordings that wisdom revolves around the aggregates?



Understanding Conventional Designations

"When someone curses you, hear it? When cursed, when you hear it as conventional designation you understand."

When we understand that words are merely conventional designations, they lose their power to cause suffering.





The Buddha's Teaching on Mind and Matter

Doesn't Buddha teach this as mind and matter? Doesn't he teach to turn towards the aggregates?

Listen to the Dhamma - doesn't he teach that wisdom revolves around the aggregates?

The Buddha's Instruction

The Buddha consistently directed attention to the five aggregates as the focus of wisdom

Turning Inward

Rather than focusing on external concepts, we are taught to examine our own experience

Wisdom Development

True understanding comes from investigating the nature of the aggregates

Hearing Dhamma as Sound

When hearing Dhamma, is it person or sound?

Sound is correct. This is Dhamma. If it's a person, can it be Dhamma? Isn't sound correct?

Isn't ear-consciousness that knows sound mental phenomena? Isn't sound material phenomena?

These are mind and matter.





The Five Aggregates

When expanded, they're Five Aggregates. Doesn't he teach that wisdom revolves around aggregates?

1	Form (Rūpa) The physical body and all material elements • The four great elements: earth, water, fire, air • Derived material phenomena like color, sound, smell, taste
2	Feeling (Vedanā) The affective tone of experience • Pleasant feelings • Unpleasant feelings • Neutral feelings
3	Perception (Saññā) The recognition and identification of objects • Recognition of forms, sounds, smells, tastes, touches, and mental objects
4	Mental Formations (Saṅkhāra) Volitional activities and mental factors • Intention, attention, concentration • Emotions, desires, aversions
5	Consciousness (Viññāṇa) Basic awareness through the six sense doors • Eye, ear, nose, tongue, body, and mind consciousness

Examining the Aggregates

Isn't it worth examining what we find when revolving around aggregates?

Doesn't sound-form cease after hearing? Doesn't hearing-consciousness cease after knowing?

Finding mind and matter is impermanence.



The Nature of Impermanence

Is impermanence happiness or suffering? Is suffering pleasant or unpleasant?

Don't we need to truly understand suffering?



Impermanence

All phenomena arise and pass away



Suffering

What is impermanent is unsatisfactory



Understanding

Seeing the true nature of suffering



Liberation

Freedom from attachment to what is impermanent

True Understanding of Suffering

When truly understanding suffering, do we still want this kind of aggregate?

This true understanding is vijjā (knowledge). Taking it as beings is avijjā (ignorance).





Wrong Attention vs. Right Understanding

Taking human happiness, deva happiness, brahma happiness as real is wrong attention.

Wrong Attention (Ayoniso Manasikāra)

- Taking conventional happiness as real and permanent
- Seeing beings and persons as inherently existing
- Believing in a permanent self or soul

Right Understanding (Yoniso Manasikāra)

- Seeing the impermanent nature of all happiness
- Recognizing only mind and matter in ultimate reality
- Understanding the non-self nature of all phenomena

The End of Misconceptions

When understanding suffering, don't misconceptions about happiness disappear?

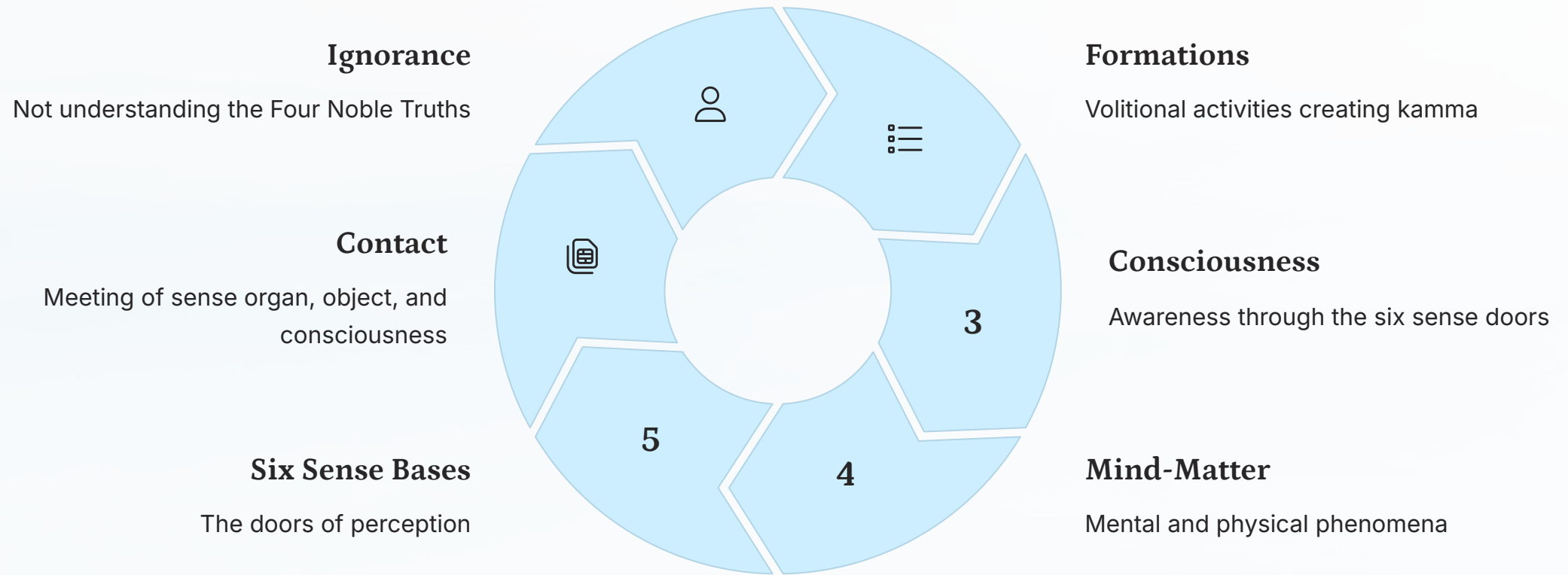
Does craving still come? Clinging? Kamma?

When we truly understand the unsatisfactory nature of all conditioned phenomena, our attachment to them naturally diminishes.



Cessation of Dependent Origination

Don't the three types of Dependent Origination cease? Craving-dependent origination, clinging-dependent origination, kamma-dependent origination - all three cease.



The End of the Cycle

Doesn't the cycle of aggregates end?

This is cessation truth.

When ignorance ceases, the entire cycle of dependent origination comes to an end, resulting in the cessation of suffering.





The Call to Practice

Strive to reach this state.

Diligent Effort

Apply energy to the practice of the Dhamma

Mindful Awareness

Maintain continuous attention to present experience

Deep Investigation

Examine the true nature of mind and matter

Unwavering Commitment

Persist in the practice despite challenges

The Arising and Ceasing of Aggregates

When hearing, aggregates arise and cease

What truth is this?

(Truth of Suffering, Venerable Sir)





The Four Noble Truths in Experience

1

Truth of Suffering

When hearing, aggregates arise and cease

2

Truth of Origin

Craving is the cause of suffering

3

Truth of Cessation

No more aggregates arising

4

Truth of Path

Understanding is the way to cessation

Understanding as the Path

Understanding is (Truth of Path, Venerable Sir)

When we truly understand the nature of reality, we are practicing the Noble Eightfold Path that leads to liberation.



Craving as the Origin

Craving is (Truth of Origin, Venerable Sir)

Craving for Sensual Pleasures

Attachment to pleasant sights, sounds, smells, tastes, and touches

Craving for Existence

Desire to continue existing, to be reborn

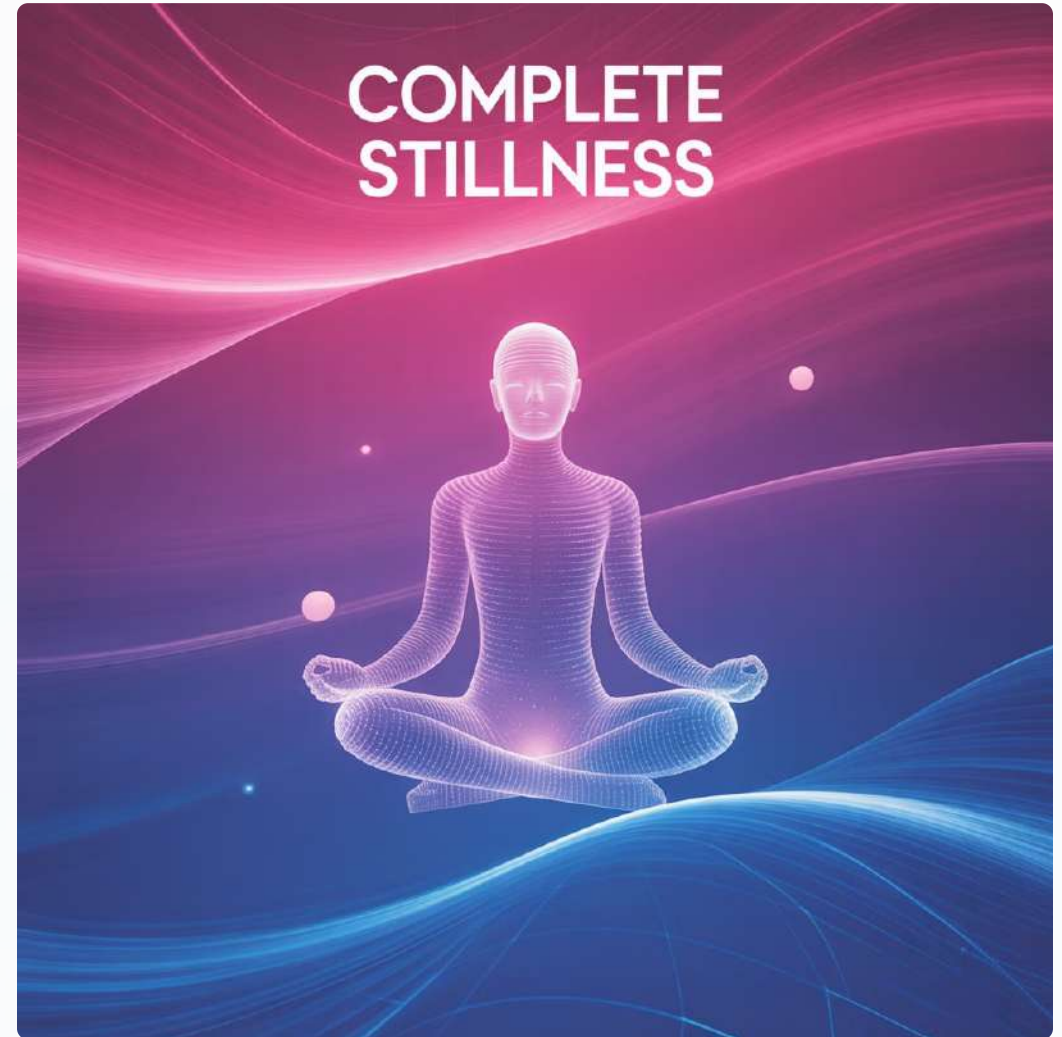
Craving for Non-existence

Desire for annihilation, to escape from existence

Cessation as the Goal

No more aggregates arising is (Truth of Cessation, Venerable Sir)

The complete cessation of suffering is achieved when there is no more arising of the five aggregates.



The Structure of Dependent Origination

How many sections in Dependent Origination?

(Four sections, Venerable Sir)

1

Past Causes

Ignorance and Formations

2

Present Effects

Consciousness, Mind-Matter, Six Sense Bases, Contact, Feeling

3

Present Causes

Craving, Clinging, Becoming

4

Future Effects

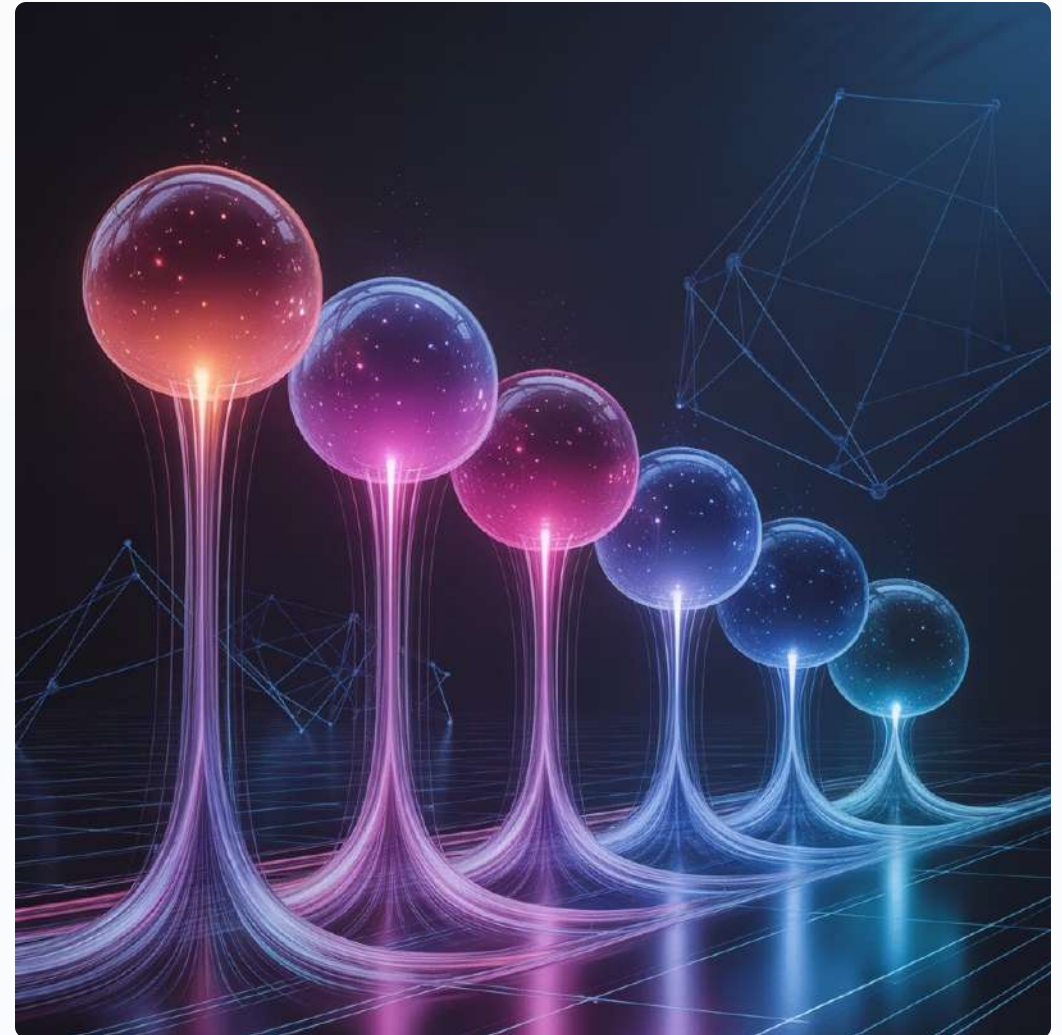
Birth, Aging and Death

Factors in Each Section

How many factors in each section?

(Five factors, Venerable Sir)

The teaching of Dependent Origination is structured in a way that shows how suffering arises and ceases through interconnected factors.



The Twenty Factors

Five times four (Twenty)

5

Factors per section

Each of the four sections contains five factors

4

Sections

Past causes, present effects, present causes,
future effects

20

Total factors

The complete analysis of Dependent
Origination



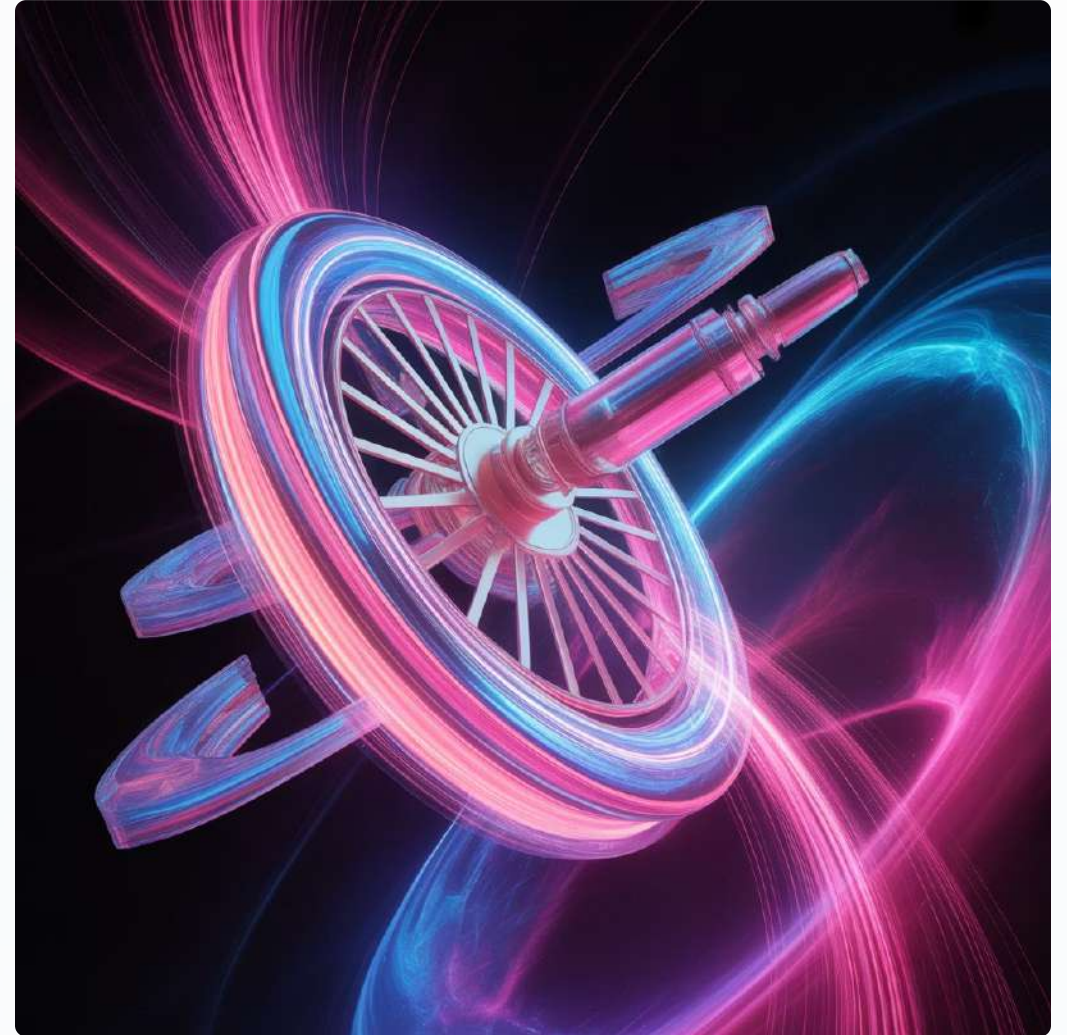
The Path to Liberation

These eight should be (easily memorized as the way to liberation from saṃsāra)

1	Right View Understanding the Four Noble Truths
2	Right Intention Thoughts free from sensuality, ill-will, and cruelty
3	Right Speech Abstaining from lying, divisive speech, harsh speech, and idle chatter
4	Right Action Abstaining from killing, stealing, and sexual misconduct
5	Right Livelihood Earning a living in ways that do not harm others
6	Right Effort Preventing unwholesome states and cultivating wholesome states
7	Right Mindfulness Awareness of body, feelings, mind, and mental objects
8	Right Concentration Development of one-pointedness of mind

Sadhu! Together let us keep the Dharma wheel rolling.

This traditional expression of approval and encouragement reminds us of our collective responsibility to maintain and spread the Buddha's teachings.





The Two Truths in Daily Life

1 Conventional Truth in Action

We use names, labels, and concepts to navigate our daily lives and communicate with others. We refer to ourselves and others by name, and we organize our world using conventional designations.

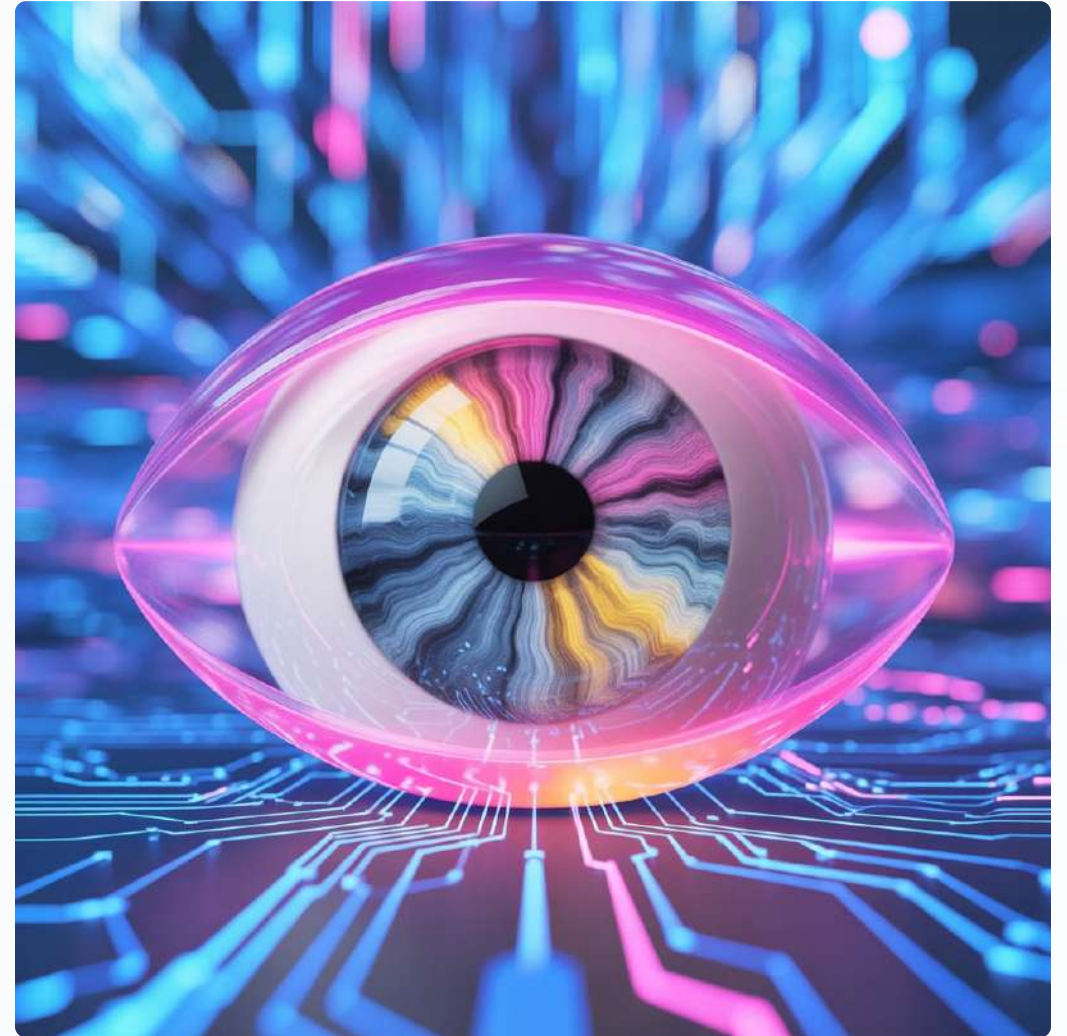
2 Ultimate Truth in Meditation

During meditation and mindfulness practice, we penetrate beyond concepts to directly experience the arising and passing of mental and physical phenomena, seeing their impermanent, unsatisfactory, and non-self nature.

The Eye of Wisdom

"Only the eye of wisdom can eliminate this."

The Buddha taught that while our ordinary vision sees people and beings, the eye of wisdom sees the ultimate reality of mind and matter.





The Buddha's Skillful Teaching

The Buddha skillfully used conventional language while pointing to ultimate truth.

Conventional Language

Using terms like "Brother Ānanda" and "Son Rāhula" for communication

Ultimate Teaching

Pointing to the impermanent, unsatisfactory, and non-self nature of all phenomena

Skillful Means

Adapting the teaching to the understanding of the listener

Progressive Training

Leading gradually from conventional to ultimate understanding



The Four Great Elements

When examining with wisdom, we find the four great elements rather than persons.

Earth Element (Pathavī)

Hardness, softness, roughness, smoothness, heaviness, lightness

Water Element (Āpo)

Fluidity, cohesion, binding together

Fire Element (Tejo)

Heat, cold, temperature, maturation

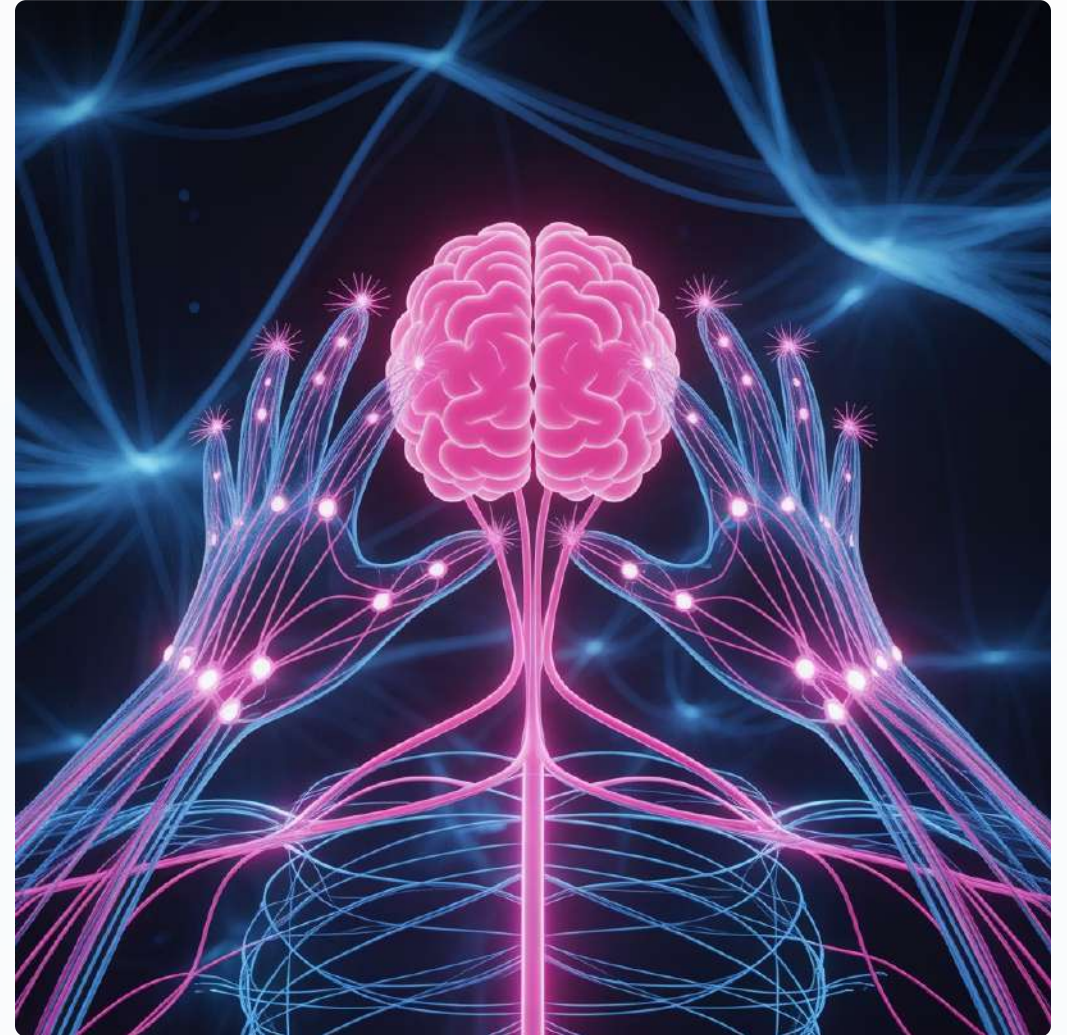
Air Element (Vāyo)

Motion, movement, pressure, support

Body Consciousness

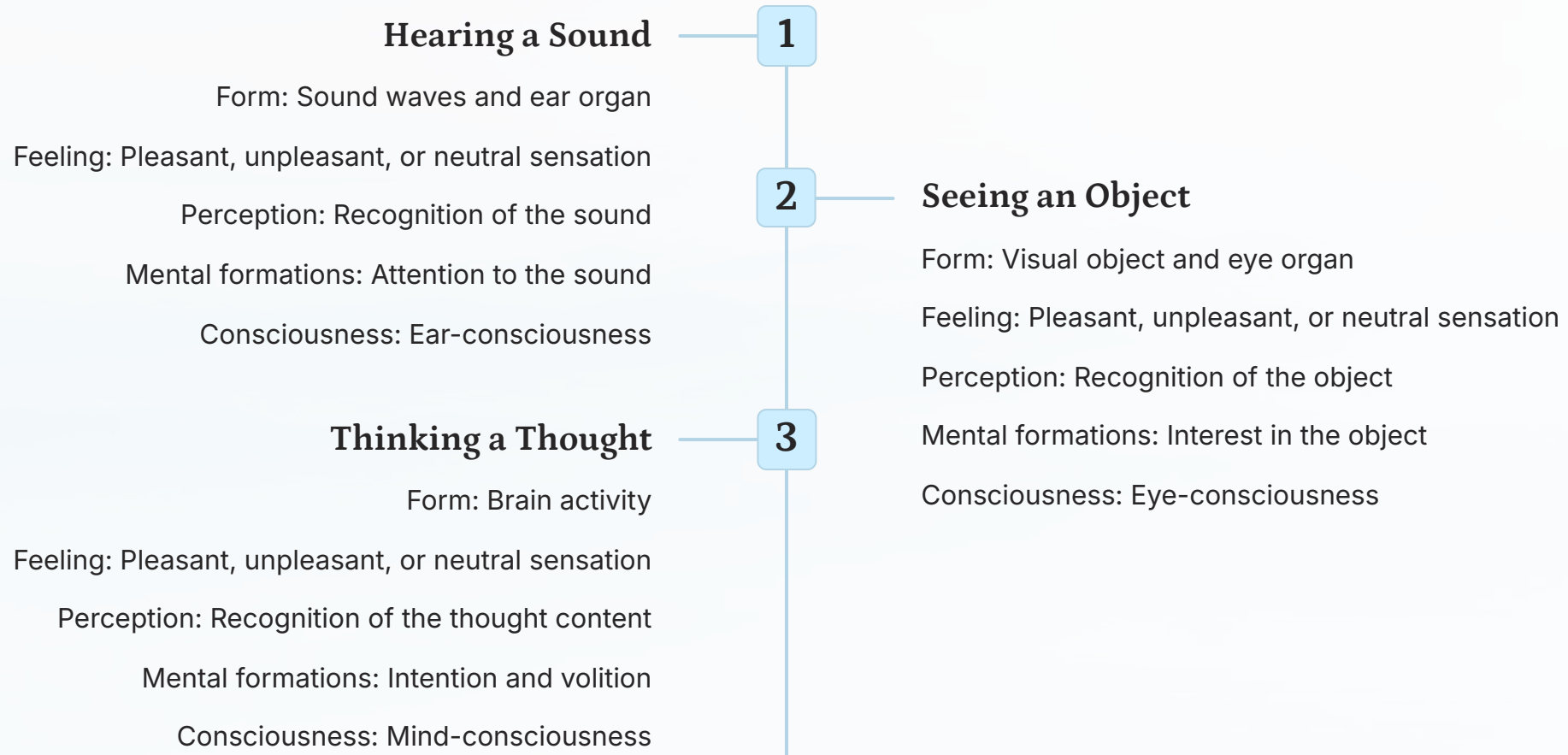
"Is it self that knows hardness and softness, or body-consciousness?"

The Buddha taught that it is not a self that experiences sensations, but rather body-consciousness, a type of mental phenomenon that arises dependent on conditions.



The Five Aggregates in Experience

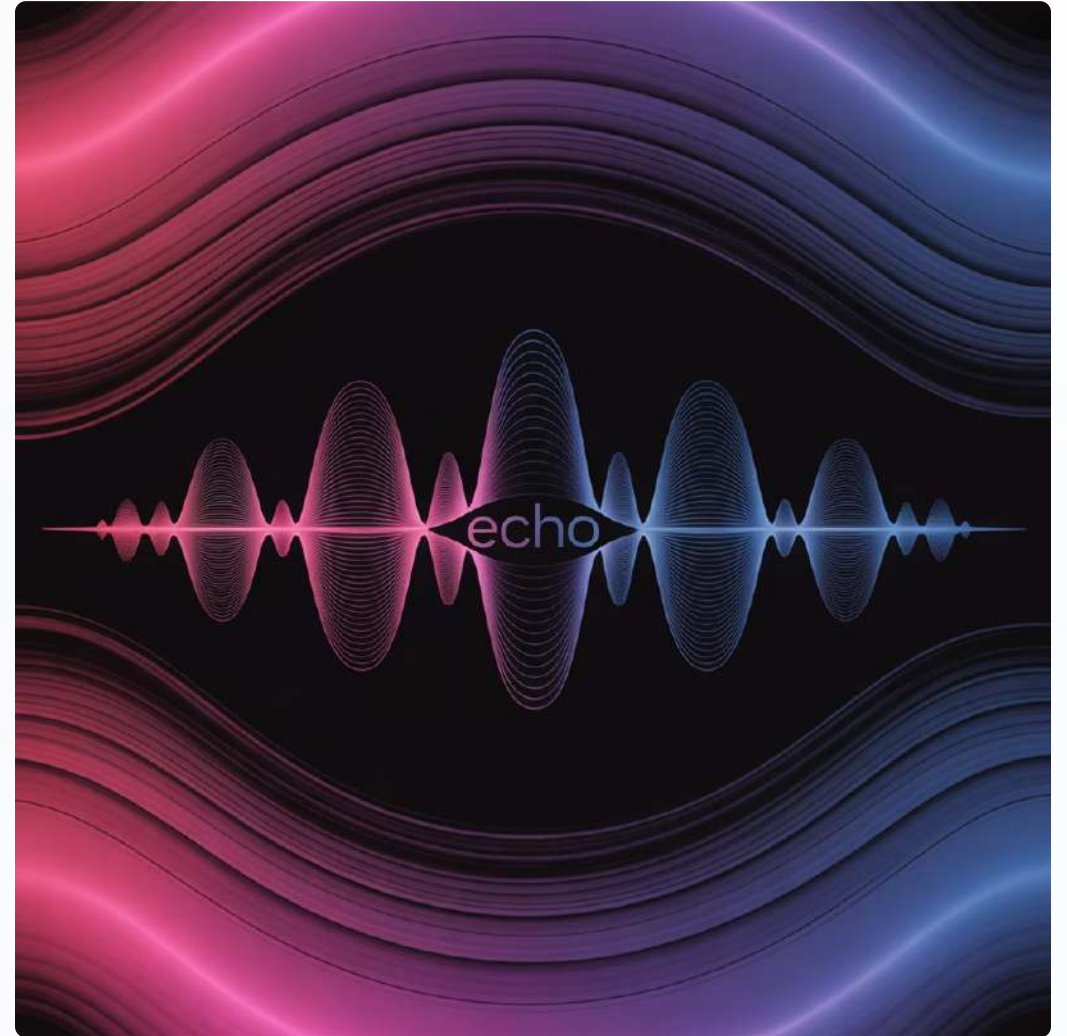
Every experience can be analyzed in terms of the five aggregates.



The Impermanence of Experience

"Doesn't sound-form cease after hearing? Doesn't hearing-consciousness cease after knowing?"

All experiences are momentary, arising and passing away. This impermanence is a fundamental characteristic of all conditioned phenomena.



The Three Characteristics

Impermanence (Anicca)

All conditioned phenomena are subject to change and dissolution

Nothing lasts forever; everything that arises must cease

Even seemingly stable objects are in constant flux at a subtle level

Suffering (Dukkha)

What is impermanent is unsatisfactory

Clinging to what changes leads to disappointment

All conditioned experiences are ultimately unsatisfactory

Non-self (Anatta)

No permanent, unchanging self or soul can be found

All phenomena are without an inherent, independent essence

What we take to be "self" is merely a collection of changing processes

Knowledge vs. Ignorance

"This true understanding is vijjā (knowledge). Taking it as beings is avijjā (ignorance)."

The Buddha taught that ignorance (avijjā) is the root cause of suffering, while true knowledge (vijjā) is the path to liberation.



The Contrast Between Knowledge and Ignorance

Ignorance (Avijjā)

Taking conventional designations as ultimately real
Seeing permanence in what is impermanent
Finding satisfaction in what is unsatisfactory
Perceiving self in what is non-self

Knowledge (Vijjā)

Understanding conventional and ultimate truth
Seeing the impermanence of all conditioned phenomena
Recognizing the unsatisfactory nature of all formations
Realizing the non-self characteristic of all experiences



The Three Types of Dependent Origination

"Don't the three types of Dependent Origination cease? Craving-dependent origination, clinging-dependent origination, kamma-dependent origination - all three cease."

1

Craving-dependent Origination

The process by which desire for pleasant experiences leads to continued existence

2

Clinging-dependent Origination

The process by which attachment to views, sensuality, rituals, and self-concept perpetuates suffering

3

Kamma-dependent Origination

The process by which intentional actions create the conditions for future experiences

The Cessation of Suffering

"This is cessation truth."

The Third Noble Truth teaches that suffering can completely cease when its causes are eliminated. This cessation is Nibbāna, the ultimate goal of Buddhist practice.



The Four Noble Truths

1

Truth of Suffering

Life involves suffering in various forms

2

Truth of Origin

Suffering arises from craving and ignorance

3

Truth of Cessation

Suffering can end completely

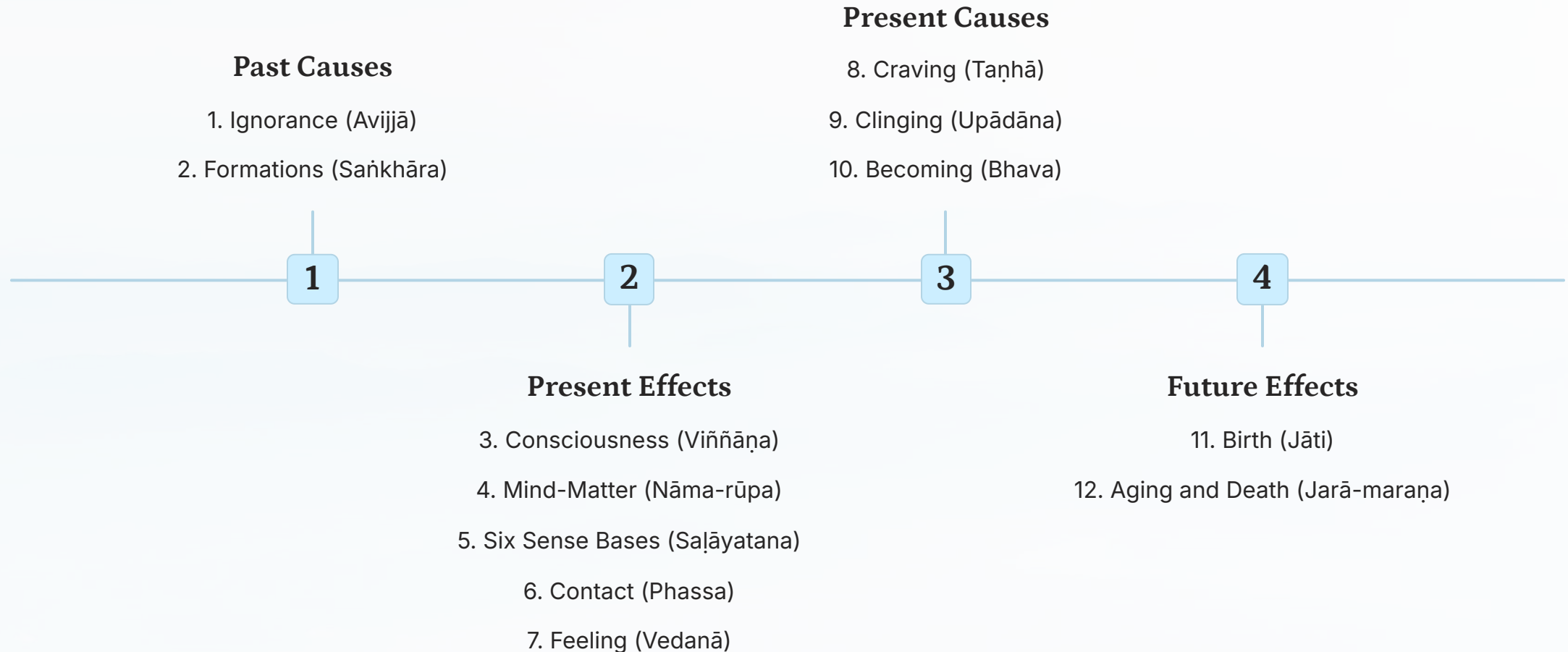


Truth of Path

The Eightfold Path leads to the end of suffering

The Structure of Dependent Origination

The teaching of Dependent Origination (Paṭicca-samuppāda) is organized into four sections with five factors each.



The Noble Eightfold Path

"These eight should be easily memorized as the way to liberation from saṃsāra."

Right View

Understanding the Four Noble Truths

Right Concentration

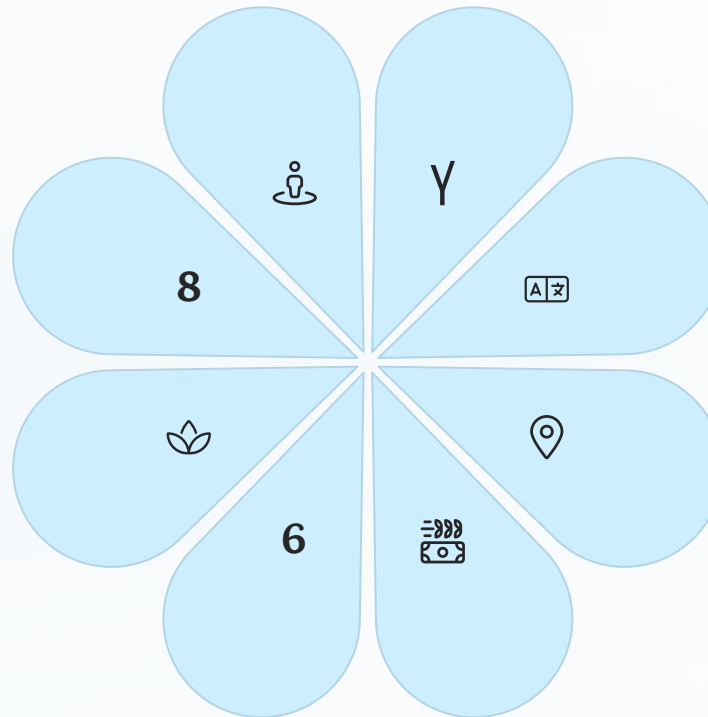
Development of one-pointed focus

Right Mindfulness

Clear awareness of present experience

Right Effort

Cultivating wholesome states and abandoning unwholesome ones



Right Intention

Thoughts free from desire, ill-will, and cruelty

Right Speech

Truthful, harmonious, gentle, and meaningful speech

Right Action

Ethical conduct in bodily actions

Right Livelihood

Earning a living in a way that doesn't harm others

Keeping the Dharma Wheel Rolling

"Sadhu! Together let us keep the Dharma wheel rolling."

This traditional expression reminds us of our responsibility to practice, preserve, and share the Buddha's teachings for the benefit of all beings.





The Practice of Mindfulness

Mindfulness practice helps us see the true nature of mind and matter.

1

Mindfulness of Body

Observing physical sensations, postures, and elements

2

Mindfulness of Feelings

Noting pleasant, unpleasant, and neutral sensations

3

Mindfulness of Mind

Recognizing mental states and consciousness

4

Mindfulness of Dhammas

Contemplating mental objects and teachings

Hearing as a Process

"When hearing Dhamma, is it person or sound? Sound is correct."

The Buddha taught us to analyze experience in terms of processes rather than persons. Hearing involves sound (material phenomena) and ear-consciousness (mental phenomena).



The Process of Hearing



Sound

Material phenomena (rūpa)



Ear Organ

Sensitive matter that can receive sound



Contact

Meeting of sound, ear, and consciousness

4

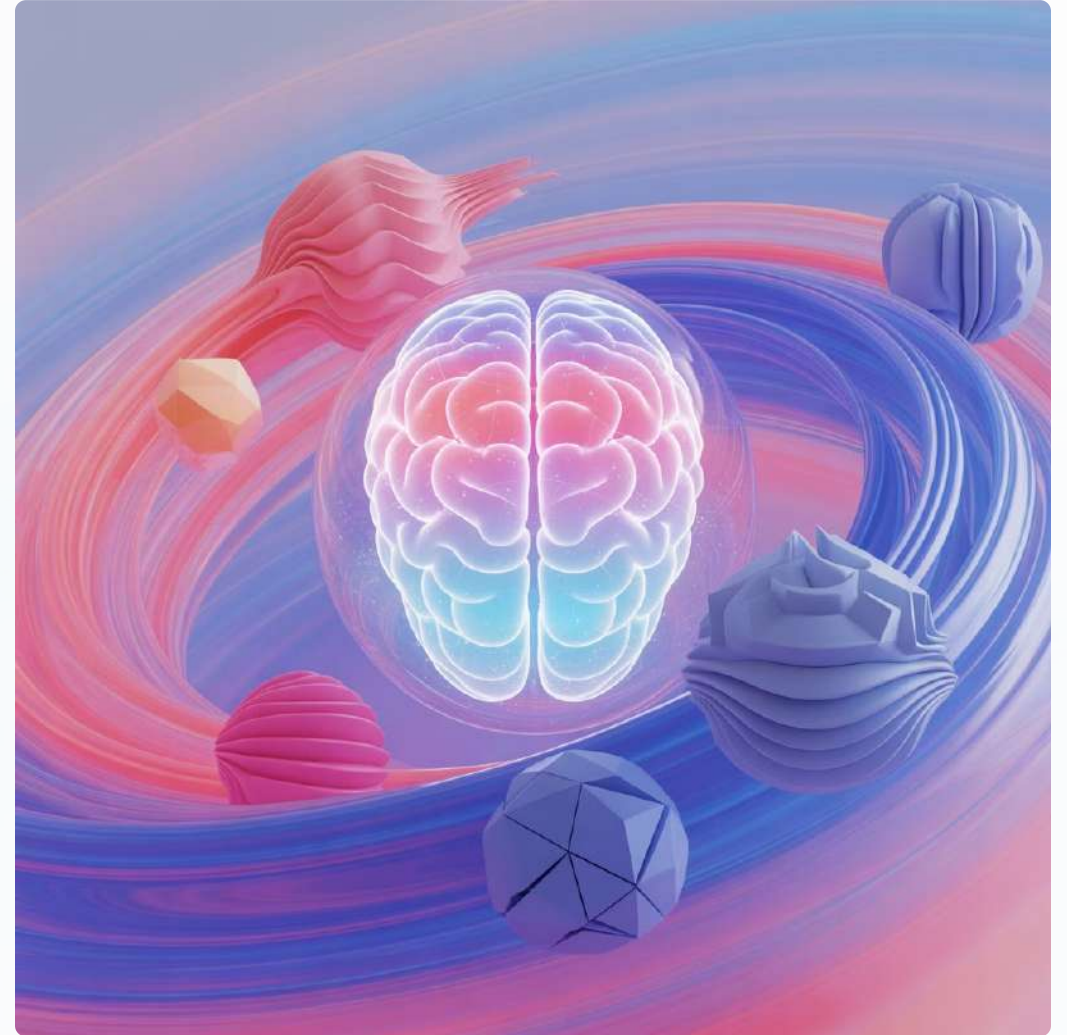
Ear-consciousness

Mental phenomena (nāma) that knows sound

Wisdom Revolving Around the Aggregates

"Doesn't he teach that wisdom revolves around the aggregates?"

The Buddha taught that true wisdom comes from directly investigating the five aggregates, seeing their impermanent, unsatisfactory, and non-self nature.





The Path to Liberation

By understanding conventional and ultimate truth, we can progress on the path to liberation from suffering.

Understanding Conventional Truth

Recognizing the practical utility of names and concepts while not taking them as ultimately real

Developing Wisdom

Cultivating insight into the Four Noble Truths through mindfulness of the aggregates

Seeing Ultimate Truth

Directly perceiving mind and matter as they truly are:
impermanent, unsatisfactory, and non-self

Attaining Liberation

Realizing the cessation of suffering through the complete understanding of reality

CH26 — Two Roots: Avijjā (past cause) and Taṇhā (present cause)

Objective

Give meditators a repeatable way to **detect** the two great drivers of the round and **intervene** where it actually helps. In lived terms: **avijjā** is the misreading that sits behind the moment (“not seeing the Four Noble Truths here-and-now”), and **taṇhā** is the heat that surges **after** feeling (“lean to get, to become, to erase”). Your operational aim is simple: **spot the misread at vedanā, cool the lean**, and keep the chain from tightening.

Scope & Inputs

- **Scope:** The present-moment chain from **six bases** → **contact** → **feeling** (result), and the flip into **craving** (cause).
- **Inputs to watch:** a real-time **tone** (pleasant / unpleasant / neutral), the mind’s **interpretation** (e.g., “this should stay/go”), and the first **micro-lean** (reach/resist/drift).
- **Lineage alignment:** Mogok (present aspect, stop at feeling), Mahāsi (vedanānupassanā noting), Pa-Auk + Visuddhimagga (proximate causes; function/manifestation of contact/feeling/craving).

Process (SOP-26: “Read & Cool”)

1. **Name the tone fast.** As soon as contact is noticed, tag **pleasant / unpleasant / neutral**. Do not justify; **measure**.
2. **Surface the misread.** Ask: *“What truth is being missed?”*
 - Pleasant: “impermanent ≠ security.”
 - Unpleasant: “pain ≠ problem” (the problem is **clinging**).

Breaking the wheel: A practical handbook on dependent origination

- Neutral: “not boring; just subtle.”
Say it in one short line, out loud if alone. This de-hypnotizes the reflex.

3. Identify the pull. Which **taṇhā** is growing?

- **Kāma-taṇhā** (more of this sense taste).
- **Bhava-taṇhā** (be the one who has/knows/controls).
- **Vibhava-taṇhā** (make this vanish).
Name the flavor; naming halves its power.

4. Cool with the right micro-move.

- Pleasant → **Gratitude without contract**. Feel the crest; **don’t sign a “keep it” deal**.
- Unpleasant → **Company, not combat**. Element language (pressure/heat/motion), widen 10%, soften jaw.
- Neutral → **Precision**. Brighten mindfulness; feel the plain texture of neutral for two breaths.

5. Confirm the cut. If heat drops (urge loses 30–70%), you did it. If not, loop Steps 1–4 once more.

6. Seal with a value. Whisper a single word that matters for you (**truth, kindness, clarity**). This swaps **taṇhā** for **chanda** (wholesome aim).

Failure Modes (and fixes)

- **Chasing history.** You start digging old causes (“why am I like this?”) while **present craving** is active.
Fix: Return to *today’s* tone. Edit **cause-now**, not **fruit-then**.
- **Confusing fruit with fault.** A sharp pain (vipāka) appears and you try to “solve” it by blaming yourself.
Fix: Label **present effect** → *know fully* (not fix). The fix belongs at craving/intention, not at raw sensation.
- **Neutral blind spot.** You skip neutral; moha blooms.
Fix: Schedule a **neutral drill** (stare at a blank wall, label neutral 20×).
- **Virtuous craving.** The lean hides under noble labels (“I’m just being responsible”).
Fix: Check **after-taste forecast** (“Clean in 10 minutes?”). If muddy, it’s taṇhā; switch to one small **value-step** now.

Audit (pass when 4/5 are “Yes”)

- ☐ I labeled **tone before lean** (≤1 second).
- ☐ I stated the **misread** in one sentence.
- ☐ I identified which **craving** mode activated.
- ☐ I applied a **cooling micro-move** and felt heat drop.
- ☐ I could place the moment in a **round** (kilesa / kamma / vipāka).

Worked Examples

- **Phone ping (pleasant).** Tone: pleasant. Misread: “pleasant = safety.” Taṇhā: kāma-taṇhā (“check now”). Move: 3 slow exhales, “changing,” schedule checking. Heat drops; you reply later, cleaner.
- **Criticism (unpleasant).** Tone: unpleasant. Misread: “unpleasant = threat.” Taṇhā: vibhava (“crush it”). Move: element scan of chest + one neutral question. Heat drops; dialogue re-opens.
- **Boredom (neutral).** Tone: neutral. Misread: “nothing here.” Taṇhā: kāma (“stimulate me”). Move: brighten attention, feel hands fully for 5 breaths. Neutral becomes workable.

Teaching Notes

- Keep grammar **impersonal**: “pleasant feeling present,” not “I am happy.”
- Anchor in **proximate causes** (Visuddhimagga): contact → feeling; feeling → craving. This guards sequence and shows **where** to cut.
- Use the “**bubble**” **image** for feelings: short-lived, ownerless; the mind relaxes when it truly sees that.

Handoff to Part V

- **CH34 Nāṇa-Traya:** translate “see misread / do micro-move / confirm cool” into **saccañāṇa • kiccañāṇa • katañāṇa**.
- **CH35 Seven Purifications:** use **Purification of View** (aggregates, elements) to stabilize the non-ownership you used here.
- **CH38 Vedanānupassanā:** formalize this entire chapter as a daily vedanā regimen.
- **CH40 Kilesa Antidotes / CH41 Cravings:** if one taṇhā recurs, apply the targeted antidote and tracking sheet.

Navigation

← Part III (CH25) • → **CH27— Two Truths in DO work: dukkha-sacca & samudaya-sacca**

CH27 — Two Truths in DO work: dukkha-sacca & samudaya-sacca and their tasks

Objective

Make the **tasks** of the First and Second Noble Truths operational **at the door**. In practice language: **dukkha-sacca** = “what is to be fully known” *right now* (the felt character of the aggregates/contacts/tones); **samudaya-sacca** = “what is to be abandoned” (the craving that pretends to solve dukkha by grabbing, becoming, or erasing). Your job is to **keep the tasks straight** in live moments so insight doesn’t turn into debate.

Scope & Inputs

- **Scope:** Any present contact at eye, ear, nose, tongue, body, mind.
- **Inputs: Contact** → **feeling** as the **dukkha-field** (because clung-to aggregates can’t secure you), and the nascent **craving** as the **samudaya signal** (origin).
- **Lineage alignment:** Mahāsi’s Satipaṭṭhāna tasks (know vedanā cleanly), Mogok’s “present aspect,” Pa-Auk/Visuddhimagga task-logic (know/abandon/realize/develop).

Process (SOP-27: “Know & Abandon”)

1. **Announce the door.** “Eye-door now,” “Body-door now,” etc. This anchors attention in **present effect** (no story).
2. **Do the First Truth task.** *Know fully.*
 - Feel the **tone** precisely (pleasant / unpleasant / neutral).
 - See **impermanence** in it (crest → fade).

- Notice **unsatisfactoriness** if clung to (strain appears).
- Recognize **not-self** (tone doesn't obey orders).
Spend 3–5 breaths doing nothing but **knowing**.

3. **Do the Second Truth task.** *Abandon craving.*

- Detect the **lean** (more / away / numb).
- Relax face, jaw, belly; **name it** once (“wanting,” “pushing”).
- Re-feel tone **without contracting**.
- If needed, shift to a **value step** (e.g., one honest reply; one sip of water) that expresses **chanda** not **taṇhā**.

4. **Seal the cycle.** One quiet breath of **upekkhā** (not coldness—warm steadiness), then resume your task.

Failure Modes (and fixes)

- **Mixing tasks.** You try to abandon **dukkha** and know **craving** (reversed).
Fix: Recite the mantra: “**Dukkha—know. Craving—abandon.**”
- **Knowing ≠ staring.** You freeze around the pain, calling it “insight.”
Fix: Knowing is **accurate, brief, mobile**. It includes impermanence; if nothing changes, you're lost in concept.
- **Abandoning by force.** You suppress the urge; it rebounds.
Fix: Abandon by **disenchantment**: show the mind the bubble-nature of tone and the cost of clinging, then release gently.
- **Skipping neutral.** You assume “no problem,” then scroll for 40 minutes.
Fix: Make **neutral** a priority door (it's where moha hides).

Audit (pass when 4/5 are “Yes”)

- ☐ I clearly **announced the door** (kept it present).
- ☐ I **knew** tone with at least one mark (impermanence/dukkha/anattā).
- ☐ I spotted the **lean** accurately.
- ☐ I **abandoned** craving with a soft release, not suppression.
- ☐ I ended with **equanimity** *and* resumed my task (no specialness).

Worked Examples

- **Eye-door (bright headline).**
First Truth: “seeing; neutral → pleasant flicker; rising/fading.”
Second Truth: “wanting more,” soften eyes, one exhale; read only what you planned.
- **Ear-door (your name in a meeting).**
First Truth: “hearing; unpleasant; heat at sternum.”
Second Truth: “becoming the defender” spotted; place palm on desk, feel weight; ask one clarifying question later.
- **Body-door (twinge while sitting).**
First Truth: “pressure/heat; unpleasant; moving edge.”
Second Truth: urge to fix; wait two breaths, then **intentional** small adjustment (intending/moving/pressure/relief noted).
- **Mind-door (late-night replay).**
First Truth: “image + phrase; unpleasant; splashes then recedes.”
Second Truth: “vibhava-taṇhā (erase this).” Label once; return to breath at nostril for 10 cycles; sleep resumes.

Teaching Notes

- Keep **door language** concrete; it enforces present-time and stops metaphysical drift.
- Use **element talk** (earth/water/fire/air) to depersonalize body-door dukkha.
- Clarify **upekkhā vs apathy**: true equanimity knows and cares; apathy turns away. If students go flat, brighten perception and shorten sits.
- Tie to **Four Tasks** (know/abandon/realize/develop). Explicitly show how “Know & Abandon” builds the **conditions** for **Nirodha** glimpses and **Magga** cultivation.

Micro-Drills (2–4 minutes each, rotate daily)

1. **Door-announce drill.** Every hour, for 60 seconds, say the door out loud (quietly) for each stimulus that arises; do nothing else.
2. **Two-breath truth drill.** At the strongest tone of the hour, spend **two breaths** only on First Truth (know) and one breath on Second Truth (abandon).
3. **Neutral unveil.** Stare at a blank surface; count **neutral** labels to 20; feel texture instead of escaping.
4. **Pleasant crest.** Enjoy a sip of tea; find the **peak**, stop; notice the easy sufficiency that follows (pleasant known, craving uninvited).

Handoff to Part V

- **CH37 Satipaṭṭhāna**: this chapter is vedanānupassanā + dhammas (truths) in action; we formalize it into lesson sequences.
- **CH34 Ñāṇa-Traya**: every live episode becomes **knowing/doing/done**—track it explicitly in your journal.
- **CH36 Bodhipakkhiyā**: when the “know” task is weak, add **mindfulness & investigation**; when “abandon” is shaky, strengthen **right effort & equanimity**; balance is the art.
- **CH39 Samatha supports**: if you cannot hold First Truth for even two breaths, build more **samādhi** (ānāpāna/kasiṇa) and return.

Navigation

← CH26 — Two Roots • → **CH28 — Three vaṭṭas: Kilesa, Kamma, Vipāka**

CH28 — Three vaṭṭas: Kilesa, Kamma, Vipāka—clean mapping across the twelve links

Objective

Give practitioners and teachers a clean, repeatable way to **place any moment** inside the **round**—defilements (**kilesa-vaṭṭa**), actions (**kamma-vaṭṭa**), and results (**vipāka-vaṭṭa**)—and then choose the right lever. In commentarial usage, **vaṭṭa** simply means the “**round**” (of kamma, etc.), which we’re applying across Dependent Origination to prevent mixed diagnoses and wasted effort.

Scope & Inputs

- **Scope.** From **feeling** → **craving** → **clinging** → **becoming** → **birth** → **ageing-and-death**, and back again as the round spins; also the “upstream” conditioning (**ignorance** → **formations** → **consciousness** → **name-&-form** → **bases** → **contact** → **feeling**). The classical analysis details **how clinging conditions becoming** and how **becoming conditions birth**, specifying condition types.
- **Inputs to watch.** (1) **Heat** in the mind (urge, aversion, fog) = likely **kilesa**. (2) **Intending / doing** (speech, body, mind) = **kamma**. (3) **Hit by a result** (pleasant/unpleasant/neutral tone, life condition) = **vipāka**.
- **Why mapping matters.** The Visuddhimagga splits **becoming** into **kamma-process** and **rebirth-process**, making the difference between present **doing** and later **result** explicit. Misplacing these creates wrong effort.

Process (SOP-28: “Tag → Map → Lever”)

1. **Tag the round (now).**
 - If you observe **craving, clinging, views, ignorance** in play, call it **KILESA**.
 - If you catch **intention, choice, speech, action**, call it **KAMMA**.

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- If you are **experiencing a ripened tone or circumstance** not authored right now, call it **VIPĀKA**. Remember: **feeling** → **craving** is the canonical **pivot** at which kilesa turns the wheel again.

2. Map to a DO link.

- **Kilesa** often shows as **craving** → **clinging** (taṇhā → upādāna).
- **Kamma** shows as **clinging** → **becoming** (upādāna → bhava), the very place the commentary assigns **decisive-support** conditions; it's **this** becoming (kamma-process) that conditions **birth**.
- **Vipāka** shows as the **present effect** set (consciousness → name-&-form → bases → contact → **feeling**), to be **known**, not fixed.

3. Pick the right lever.

- **At KILESA** (urge/heat): cut at **C2** (feeling→craving) with vedanā clarity; dis-enchant clinging.
- **At KAMMA** (intending): intercept **intention** before enactment (pre-kamma). The texts separate **kamma-process becoming** (doing) from **rebirth-process becoming** (later aggregates).
- **At VIPĀKA** (result): **know fully** (First Truth), **do not edit** the fruit; invest in **present cause** instead.

4. **Label period (sanity check).** If you're in **Present Effect**, the task is **to know**; if you're in **Present Cause** (craving/clinging/becoming), the task is **to abandon**. The Visuddhimagga's **four summarizations**—past (avijjā/saṅkhāra), present effect (viññāṇa ... vedanā), present cause (taṇhā, upādāna, bhava), future (jāti, jarāmaraṇa)—keep you honest.

Failure Modes (and fixes)

- **FM1: Treating result as cause.** You try to “fix” **feeling** (vipāka) instead of **craving** (kilesa).
Fix: Re-classify: feeling = **Present Effect** → **know**; craving = **Present Cause** → **abandon**.
- **FM2: Moralizing Kamma.** Turning “intending” into guilt talk.
Fix: Use **condition-language**; the commentary treats **becoming** conditioned by **clinging** as a lawful process with specified condition-types (decisive-support, etc.).
- **FM3: Period drift.** You debate **Past Cause** or fantasize **Future Effect** during a live trigger.
Fix: Snap back to **Present** bins using the four summarizations.
- **FM4: Reifying equanimity.** Calling numbness “upekkhā.”
Fix: Verify **marks** on feeling (impermanence, unsatisfactoriness, not-self) while steady; that’s **knowing**, not dullness.

Audit (pass when 4/5 are “Yes”)

- ☐ I **named the round** (kilesa / kamma / vipāka) in under 3 seconds.
- ☐ I **mapped** it to the nearest **DO link**.
- ☐ I chose the **correct lever** (C2 cut, C1 intercept, or “know effect”).
- ☐ I **stated the period** (Present Effect vs Present Cause) and did the proper **task**.
- ☐ I avoided **blaming fruit** or **spiritualizing urges**.

Worked Examples

- **Email sting (body-door unpleasant).** Vipāka detected (throat heat). Period: **Present Effect**. Task: **know** (element talk: heat/motion). Kilesa tries to arise (**vibhava-taṇhā**: “shut this down”). Lever: **C2**—feel the unpleasant fully, name “wanting-to-erase,” soften jaw. After heat drops, craft a clean reply. (Kilesa→Kamma avoided.)
- **Praise buzz (mind-door pleasant).** Vipāka first (pleasant tone). Kilesa threatens (**kāma-taṇhā**: scroll and bask). Lever: **C2**—notice crest/fade, keep **pleasant** as known, not owned. No clinging → no kamma-process becoming → no downstream birth of a restless evening.
- **Planning to vent (intending).** You catch **pre-speech intention**—this is **kamma**. Lever: **C1** intercept—one breath + reframe; choose a value statement over a jab. Result: the round doesn’t get fresh fuel; **future** upset averted. (Only **kamma-process becoming** conditions **birth**, says the commentary—so stopping here matters.)

Teaching Notes (Mogok • Mahāsi • Pa-Auk • Vism)

- **Mogok:** Keep it **present-aspect**: show **feeling** → **craving** live; stop the story at the pivot.
- **Mahāsi:** Use **vedanānupassanā** to detect **round-shifts** within noting; “pleasant-pleasant; wanting-wanting” etc.
- **Pa-Auk / Vism:** Keep **condition-types** clear (decisive-support, conascence, etc.) when teaching **clinging**→**becoming** and **becoming**→**birth**—it disciplines diagrams and language.

Handoff to Part V

- **CH36 Bodhipakkhiyā balancing:** which factors cool **kilesa**, stabilize **kamma** restraint, and help **know** vipāka.
- **CH38 Vedanā & Citta cuts:** formal C2-drills for everyday triggers.
- **CH40 Kilesa antidotes / CH41 Three cravings:** when you see a **round** repeat, apply a targeted protocol.
- **CH42 Vipassanā-ñāṇa:** insight signs appear cleanly once round-mapping is accurate.

Navigation

← CH28 • → **CH29 — Two Cycles (Kilesa ↔ Kamma): feedback loop and escape strategy**

CH29 — Two Cycles (Kilesa ↔ Kamma): feedback loop and escape strategy

Objective

Expose and interrupt the **feedback loop** between **defilement** (kilesa) and **doing** (kamma). The commentaries make the hinges explicit: **ignorance conditions formations** (C1), **feeling conditions craving** (C2), **clinging conditions becoming** (decisive-support), and **becoming conditions birth**. Seeing the lawful chain lets you **insert escape arrows** at the live edges.

Scope & Inputs

- **Scope.** The two mini-cycles we actually drive:
 1. **Kilesa** → **Kamma** (urge → intention → act).
 2. **Kamma** → **Vipāka** → **Kilesa** (act → result → fresh urge).
- **Inputs.** A hot **vedanā** (spark), a rising **lean** (kilesa), a **pre-act** impulse (kamma), and the **aftertaste** (vipāka) that often **re-inflames** craving. The Visuddhimagga even paints this chain in **similes**: “feeling ... pain of the blow; craving ... longing; clinging ... seizing; becoming ... applying; birth ... change; ageing-and-death ... bursting.” Use them to teach **where** to cut.

Process (SOP-29: “Freeze C2 → Fallback C1 → Accept Effect”)

1. Freeze at C2 (primary cut).
 - **Name the door** (eye/ear/nose/tongue/body/mind).
 - **Know the feeling** precisely (pleasant/unpleasant/neutral).

- **Watch the first lean** (more / away / numb).
- **Cooling move:** widen attention 10–20%, use **element** descriptors (pressure/heat/motion); let craving **fail to recruit** clinging. This is the Mogok/Mahāsi live edge.

2. **Fallback at C1 (backup cut).**

- If craving already seized the wheel, catch **intending** before enactment.
- Label: “intending to send / speak / click.”
- Switch to a **value micro-act** (truth, harmlessness, restraint). The commentary’s split between **kamma-process** and **rebirth-process** becoming shows why stopping **here** matters—only **kamma-process becoming** conditions **birth**.

3. **If both missed: accept effect cleanly.**

- When the result lands (pleasant/unpleasant/neutral, or life outcome), **do not edit** the fruit. **Know** it; **don’t** add fresh kilesa. The text repeatedly frames **kamma and result** as mutually empty yet lawfully linked—no “doer” behind them, just conditions flowing. That view stops reactivity.

Failure Modes (and fixes)

- **FM1: C2 invisibility.** You never see **feeling**, only stories.
Fix: Drill **door** → **contact** → **feeling** stair every hour for 60 seconds.
- **FM2: Editing vipāka.** You try to *fix* result (pain, mood) and create more kamma.
Fix: Period-label: **Present Effect** → **know**; invest only at **Present Cause** (C2/C1).
- **FM3: Moral heat at C1.** You shame the intention and then act anyway.
Fix: Replace shame talk with **law talk** (“this intention feeds becoming”); choose a specific **value micro-act**.

- **FM4: Diagram drift.** You draw extra arrows (e.g., feeling → birth).
Fix: Stick to the legal connectors and their condition-types; use the simile chain to memorize sequence.

Audit (pass when 4/5 are “Yes”)

- ☐ I **froze at C2** at least once today and felt the **urge collapse** by non-feeding.
- ☐ When C2 was missed, I **caught C1** (intending) and swapped in a **value micro-act**.
- ☐ Where both were missed, I **received vipāka** without adding new kilesa.
- ☐ My language stayed **impersonal & conditional** (no “doer” reification).
- ☐ I can **draw today’s loop** and mark the **escape arrow** I used.

Worked Examples

- **Mind-door replay at night (unpleasant).** C2: Feel the ache + speed in the mind-base; label “unpleasant; changing.” Watch **vibhava-taṇhā** (“erase this”) rise; widen attention to the whole body; 10 breaths at the nostrils; craving fails to recruit clinging. Sleep returns. (If missed and you start typing a message: C1 cut—stop, draft in notes for tomorrow.)
- **Body-door twinge in sitting (unpleasant→action).** Missed C2; you’re already intending to fix posture. C1 cut: name “intending to move,” slow the hand, move with mindfulness; no spike of irritation afterward. Result is clean vipāka, not more kilesa.
- **Pleasant triumph at work (pleasant→attachment).** C2: enjoy crest/fade; spot **kāma-taṇhā** (“more!”). Instead of logging into social, take one deliberate **value step** (send a concise thank-you). Kilesa doesn’t convert to kamma; later vipāka (calm, clarity) doesn’t re-ignite craving. Simile memory aid: **craving** → **clinging** (seizing the unsuitable); **becoming** (applying it) ... don’t go there.

Teaching Notes (Mogok • Mahāsi • Pa-Auk • Vism)

- **Mogok:** Emphasize **present-aspect** and the **live pivot: feeling** → **craving**. Stop the movie at the **urge**.
- **Mahāsi:** Build a **noting ladder** that catches **C2 first, C1 second**; train students to hear “intending” as loud as “wanting.”
- **Pa-Auk / Vism:** Use the **becoming split** (kamma-process vs rebirth-process) to justify **why pre-act interception saves futures**; teach the **decisive-support** role of clinging in fueling becoming.

Classical Anchors (for confidence)

- **Two starting points of the round:** the Buddha sometimes begins with **ignorance** → **formations** and sometimes with **craving** → **clinging**; both are used pedagogically to illumine the cycle and its escape.
- **No “doer,” just lawful flow:** Kamma and result **do not contain** one another, yet fruit depends on kamma; seeing this cools selfing and over-control.

Handoff to Part V

- **CH38 Vedanā & Citta cuts:** codify **C2** and **C1** drills into daily regimens.
- **CH35 Seven Purifications: Overcoming Doubt** matures by seeing **kamma/result** rightly; the text even provides verse on this.
- **CH40 Kilesa antidotes / CH41 Cravings:** precise tools when a **specific urge pattern** keeps overcoming your C2 cut.
- **CH39 Samatha supports:** if you can’t **hold feeling** long enough for a C2 cut, temporarily **raise samādhi** (ānāpāna/kasiṇa) and retry.

Navigation

← CH28 • → **CH30** — Four Periods overlay: Past Cause / Present Effect / Present Cause / Future Effect

CH30 — Four Periods Overlay: Past Cause / Present Effect / Present Cause / Future Effect

Objective

Give teachers and meditators a precise overlay that maps the twelve links into four operational “periods” you can point to in daily practice and in the classroom: Past Cause → Present Effect → Present Cause → Future Effect. This is the backbone that later training (Part V) plugs into

Scope & Inputs

- Canonical frame: the Buddha’s 12-link formula forward and reverse.
- Visuddhimagga’s four summarizations (sections) and three times.
- The “twenty spokes” view that shows how causes and fruits distribute across periods.

Period Definitions (clean map)

1. **Past Cause** — ignorance & formations, with craving, clinging, becoming included as causal supports in the previous life’s kamma-process becoming. Use this when explaining why “I didn’t choose this starting point this morning”—causal momentum was already primed.
2. **Present Effect** — consciousness → mentality-materiality → sixfold base → contact → feeling. This is the lived stream you can observe now at the six doors.
3. **Present Cause** — craving → clinging → becoming (kamma-process becoming). This is where training acts today to change tomorrow.
4. **Future Effect** — birth → ageing-and-death, unpacked as the fivefold “future fruit” (rebirth-linking consciousness, mentality-materiality, bases, contact, feeling). Use this when showing consequence-logic without metaphysical language.

Classroom SOP (step-by-step)

1. **Lay the map (2 minutes).** Draw four columns: Past Cause | Present Effect | Present Cause | Future Effect. Populate with links as above. Cite “four sections & three times.”
2. **Run the three pivot links.** Explain the wheel’s three “hinges”:
 - saṅkhāra → viññāṇa (cause→fruit),
 - vedanā → tanhā (fruit→cause),
 - bhava → jāti (cause→fruit).
3. **Demonstrate with a real sense-door episode (60–90 seconds).** Pick a moment of pleasant warmth on the skin → note contact→feeling→urge. Freeze at feeling; mark it as **Present Effect** about to tip into **Present Cause**.
4. **Overlay the two truths (keep it implicit for now).** Mark effect-side as dukkha-sacca (to be understood), cause-side as samudaya-sacca (to be abandoned). Return to this explicitly in CH25.
5. **Practice handoff (5–10 minutes).**
 - **Mahāsi mode (satipaṭṭhāna-vipassanā):** Track the arising at the six doors; label feeling quickly; watch craving’s first shimmer; “note-and-release” before clinging locks in.
 - **Mogok mode (present-aspect DO):** Keep the wheel visible “now”: feeling→craving is the live junction; see it as conditional, not “me.” Use present-tense narration to dispel diṭṭhi.
 - **Pa-Auk mode (function & condition):** Analyse which condition type is operating (e.g., decisive-support, conascence) as clinging is about to form; then return to breath/kasiṇa to stabilize. Guidance aligns with the Vism’s “as to function/as to prevention” teaching method.

Daily-Use Drill (10 minutes, solo)

- **One scene, four periods.**
 - a) Pick any minor irritation today.
 - b) Identify what you can verify **now** (Present Effect: door→contact→feeling).
 - c) Name the **Present Cause** impulse exactly (“want more/less/other”).
 - d) Acknowledge **Past Cause** (don’t speculate—just recognize “conditions were already rolling”).
 - e) State the **Future Effect** succinctly (“this same pattern will reappear if fed”).
- **Cut once at the pivot:** Intentionally meet feeling with vedanānupassanā (soft, continuous contact) to prevent the shift into craving.

Failure Modes & Fixes

- **Over-historicizing:** Students argue about literal “past lives.” Keep operational: “past” = causal momentum that is not being formed **right now**; work where leverage is (Present Cause). The Vism itself provides the modal presentation without metaphysical coercion.
- **Moral-inefficacy drift (“nothing matters”).** Correct with the method of ineluctable regularity: particular conditions yield particular effects, like milk → curd; actions matter.
- **Selfing at the pivot:** Shift language to functions, not owners; teach “as to prevention” to undercut wrong view in situ.

Audit Checklist (5 items)

- ☐ Can the meditator place today’s episode into the four columns quickly?
- ☐ Did they catch **feeling** before **craving** at least once?
- ☐ Can they name which “hinge” was observed? (C1, C2, or C3)
- ☐ Can they state one **function** correctly for a link they observed? (e.g., “contact touches; feeling tastes.”)
- ☐ Did their language remain “no-owner,” “no-essence”?

Worked Micro-Example (teacher demo)

Warm mug at the palm: eye/hand base + object → contact → **pleasant feeling** (Present Effect). There's a nudge: "Keep holding." Recognize it as **craving** forming (Present Cause). Place breath with the warmth; widen to neutral equanimity; urge dissolves. Teacher then points back to the map and circles the C2 hinge.

Teaching Notes

- Use the tumour simile set if a vivid narrative helps learners see how a wrong "remedy" (clinging) worsens outcomes.
- When fear or heaviness arises, normalize it with the "appearance as terror" passage—this is insight doing its job.

Handoff / Navigation

- Forward-link to **CH31 (Four Segments & Twenty Modes)** to convert this overlay into a full Q&A classification and assessment grid. Back-link to **Part III** drills where the six-door episodes are already familiar.

CH31 — Four Segments & Twenty Modes: the Q&A Classification Framework

Objective

Turn the four-period overlay into a durable classroom and retreat **QA matrix** that detects misunderstandings, tracks progress, and standardizes feedback.

Source Grid

- **Four Segments (aka four summarizations/sections):**
(1) Ignorance + formations; (2) Consciousness...Feeling; (3) Craving + clinging + becoming; (4) Birth + ageing-&-death.
- **Twenty Modes (spokes/qualities):**
(a) Five causes in the past, (b) fivefold present fruit, (c) five causes now, (d) fivefold future fruit.

Build the QA Sheet (teacher template)

Section A — Identification (What/Where?)

1. “Which **segment** am I asking about?” (1 to 4).
2. “Is your example a **cause-side** or **fruit-side** moment?” (cross-check with two truths in CH25).
3. “Which **hinge** is involved—C1, C2, or C3?” (saṅkhāra→viññāṇa; vedanā→taṇhā; bhava→jāti).

Section B — Mode Verification (How many? When?)

- 4) If you place the episode in **present fruit**, can you trace the **fivefold set** (viññāṇa, nāma-rūpa, bases, contact, feeling) without importing self-language?
- 5) If you place it in **future fruit**, can you restate that as “birth” in the technical sense (rebirth-linking etc.) and name aging-and-death as the inevitable decay of that set? (Use cautiously in public classes; keep operational.)
- 6) If you claim **five causes now**, list them cleanly (ignorance, craving, clinging, kamma-becoming, and—contextualizing—delusion at the time of acting). Tie back to function/method.

Section C — Function/Prevention (What does it do? How to stop it?)

- 7) State the **function** of the link you are naming (e.g., contact **touches**, feeling **experiences the taste** of the object, craving **lusts**...).
- 8) State the **prevention** angle for wrong view or mis-aimed effort (“as to prevention”). Example: seeing the wheel correctly prevents nihilism/eternalism errors.

Section D — Method (How to present/cut?)

- 9) Choose one of the **four teaching methods** for this episode: identity, diversity, uninterestedness (un-selfed causation), or ineluctable regularity. Then re-explain the same moment using that method.
- 10) If the student drifts, switch to **simile pack** (e.g., milk→curd; caterpillar cocoon; seed→shoot) to restore causal clarity.

Operational Use in Daily Meditation

- **Mahāsi track:** During walking or sitting, when “pleasant” or “pressure” is noted, immediately file it under **present fruit**; follow the chain **only** to the next hinge (vedanā→taṇhā). If taṇhā arises, mark it **present cause** and apply rapid, light noting to prevent **clinging**.
- **Mogok track:** Keep the wheel “present.” Each contact is drawn on the board “now,” not as history. Student’s job is to articulate the link’s **function** and the **method** used to prevent wrong view during that very moment.

- **Pa-Auk track:** After a stabilization period (ānāpānasati/kasiṇa), interrogate the observed episode by **condition-type** (e.g., decisive-support, conascence) and then place it into the twenty-mode grid. This trains precision about **kamma-process becoming** versus **rebirth-process becoming**.

Failure Modes & Fixes

- **Mode conflation:** Student mixes present fruit with future fruit. Fix by reciting the fivefold sets; present fruit culminates at **feeling**; future fruit begins at **rebirth-linking**.
- **Owner language:** Replace “I felt, I clung” with “feeling tasted; craving stirred; clinging seized.” Back it with Vism’s definitions of functions.
- **Scepticism drift:** Deploy “method of regularity” and the creeper-similes (teaching from beginning, middle, end) to show the wheel is penetrable from multiple start points but always lawful.

Audit Rubric (teacher)

- **A-level:** Places any lived episode into correct segment + mode; names correct function; demonstrates “prevention” method; executes a live C2 cut.
- **B-level:** Places segment correctly; misses one element of the fivefold set or misnames a function; still prevents clinging at least once.
- **C-level:** Segment placement inconsistent; uses owner language; prevention not demonstrated.

Two Worked Q&A Rounds

Round 1 (pleasant sound):

Q: “Where are we?”

A: Present fruit (ear-base condition → contact → pleasant feeling).

Q: “Which hinge?”

A: C2 (vedanā→taṇhā).

Q: “Function at each step?”

A: Contact touches; feeling experiences; craving would lust if fed.

Intervention: Note “hearing, pleasant, wanting” → soften attention; return to breath; prevent clinging.

Round 2 (urge to re-check phone):

Segment: Present cause (taṇhā→upādāna→bhava). Define bhava as **kamma-process becoming** here: volition + associated states that project outcome.

Method: “Uninterestedness” — there is no inner controller initiating; only lawful conditions rolling on.

Teaching Notes

- Keep the **four truths view** handy (source mapping) to cross-check answers quickly: some links are first truth with first-truth source; others are second truth sourced, etc. This gives a second audit lane without changing the exercise.
- If heaviness or dread arises as comprehension deepens, normalize with the “appearance as terror” passage; emphasize that knowledge does not itself fear—it merely judges cessation rightly.

Handoff / Navigation-Next: **CH32 — Saḷāyatana & Dhātu inside DO** (we’ll fit bases and elements into the wheel as teaching levers). Back link: **CH30 overlay** for anchoring; forward link: **CH33** for the visual “diagram canon” so every teacher draws the same wheel conventions.

CH33 — Diagram Canon & QA: 12-Link Wheel, Arrows, Colors, Connections (Educator Rules)

(Operations Manual — with Audits and Classroom Readiness)

1) Mission & Authority

Mission. Standardize all Dependent-Origination (DO) diagrams in this curriculum so every page, slide, and whiteboard sketch carries exactly the same semantics. Students should be able to move from Mogok-style wheels to Mahāsi-style lesson boards and Pa-Auk analytical charts without cognitive friction.

Authority. Your diagram canon must reflect: (a) the sutta formula “With ignorance as condition, formations ... with birth as condition, ageing-and-death” (SN 12.1) as quoted in *Visuddhimagga* XVII, and (b) the commentarial expansions on functions, rounds, times, and summarizations; (c) Mogok Sayadaw’s visual wheel conventions for sections, pillars, and arrows.

2) Core Diagram Objects (12 Nodes)

Always include the twelve standard nodes, in order: **avijjā** → **saṅkhāra** → **viññāṇa** → **nāma-rūpa** → **saḷāyatana** → **phassa** → **vedanā** → **taṇhā** → **upādāna** → **bhava** → **jāti** → **jarā-maraṇa**. Label vernacular first; English gloss second (small caps). A single legend explains “as condition” (“paccayā”) as “help/conditional support,” not as a maker or controller.

Prevention note (anti-diṭṭhi): Prominently add a side note: “No maker, no experiencer; wheel has no known beginning.” This prevents eternalist/nihilist misreads.

3) Arrows: What You May Draw (and May Not)

3.1 Mandatory arrows (direct order)

Draw single-headed arrows along the standard chain (12 → looped back only by teaching technique; do **not** imply ontological first cause). This arrow set is your default “forward teaching path.” Provide a thin, secondary set of reverse-reading chevrons for diagnostic back-tracing (used in contemplation “in reverse order”).

3.2 The three short connections (bold)

- **C1:** saṅkhāra → viññāṇa
- **C2:** vedanā → taṇhā
- **C3:** bhava → jāti

Show these three with a slightly thicker stroke and a letter tag (C1/C2/C3). They are your “live-edge pivots” for practice instructions and Q&A drills.

3.3 Illegal arrows (red-cross overlay in teacher copy)

Do **not** draw: phassa → taṇhā (skips vedanā), or viññāṇa → saḷāyatana (skips nāma-rūpa), etc. If asked why, point to the **function** passages: each factor conditions the next by its specific role (recognizes → consolidates → bases → contact → feeling → craving, etc.).

4) Color Canon (Three Rounds + Two Roots)

Use a **three-color map** across every medium:

- **Round of defilements (kilesa-vaṭṭa):** avijjā, taṇhā, upādāna.
- **Round of kamma (kamma-vaṭṭa):** saṅkhāra, bhava.

- **Round of result (vipāka-vaṭṭa):** viññāṇa through vedanā (the five in between).
This triple-round coloring is non-negotiable and must be consistent.

Two roots badge. Add a subtle “root” icon or border ring around **avijjā** (past cause) and **taṇhā** (present cause). This is straight from the Wheel’s “two roots” presentation.

5) Structural Overlays (for slide layers or handout insets)

5.1 Four Periods overlay

Use a transparent banding or bracket set:

Past Cause: avijjā, saṅkhāra

Present Effect: viññāṇa → vedanā

Present Cause: taṇhā, upādāna, bhava

Future Effect: jāti, jarā-maraṇa

Include the “four summarizations; three times; twenty aspects” caption in the footer.

5.2 Two Truths overlay

Add a small table near the legend: which links are **dukkha-sacca** vs **samudaya-sacca** “as source.” (E.g., formations due to ignorance = second truth sourced by second truth; consciousness due to formations = first truth sourced by second, etc.)

5.3 Mogok wheel affordances (visual anchors)

If you teach with a big wheel, keep Mogok’s supports and arrows: **four pillars** divide cause/effect quadrants; **double-headed arrows** mark the connection spans; **two curved arrows** show the exit path vs cyclic path; outer chain as binding; inner circle as container. Explicitly caption these in your legend.

6) Semantics for “As Condition” (Paṭṭhāna-aware but Classroom-safe)

In the classroom version, use a plain “as condition = provides the necessary help” sentence. Add a teacher-only note that the commentaries specify **modes** (e.g., decisive-support, conascence, mutuality, etc.) at particular junctures (not all need to be drawn). Cite once in your facilitator guide; keep the student diagram uncluttered.

7) “Function” Micro-Prompts Under Every Link

Beneath each arrow, add a four-to-six-word micro-prompt drawn from the **function** section to coach inquiry. Examples:

- “Consciousness → Nāma-rūpa: *establishes and recognizes*”
- “Bases → Contact: *fields impinge*”
- “Contact → Feeling: *feels the blow*”
- “Feeling → Craving: *lusts after the pleasant*”

These phrases come verbatim from the summarized function passage—use them to keep students close to the text.

Prevention line: In the margin of each node, add one *prevent-wrong-view* bullet (e.g., at avijjā: “no first cause”; at saṅkhāra: “volitional formations, not a self-doer”).

8) Practice Hooks (Mogok • Mahāsi • Pa-Auk • Vism.)

- **Mogok:** Overprint a small **C2** tag at **vedanā** → **taṇhā** with a red “cut here” scissor icon; cue students to **watch feeling at contact** doors; pair with the similes set (e.g., salt-water thirst for craving).
- **Mahāsi:** Place Satipaṭṭhāna cue bubbles at **phassa/vedanā**—“note ‘contacting’, ‘pleasant’, ‘pressure’, ‘warmth’...”—so the wheel points straight into labeling practice. (Functions justify the note vocabulary.)
- **Pa-Auk:** Add discreet **vaṭṭa** color blocks and a side bar for **condition-modes** (for advanced students), and a cross-reference to elements/bases alignment when you zoom the wheel segments into analytic maps.

9) Quality-Assurance (QA) Audits

Run these audits on every finished diagram (slides, posters, workbooks):

A. Node Integrity Audit

- All 12 nodes present, correctly spelled (Pāḷi + English).
- Two roots marked (avijjā, taṇhā).
- Three short connections tagged C1/C2/C3.

B. Arrows & Functions Audit

- No illegal skips; every arrow reflects the stated function from Vism XVII.
- Reverse-order tracing is available (faint chevrons).

C. Overlay Audit

- Four Period bands match nodes (2/5/3/2).
- Two Truths table aligns each link to its source truth.
- Vaṭṭa colors: kilesa/kamma/vipāka correct.

D. Prevention Audit (Wrong Views)

- “No maker / no experiencer / no first beginning” margin notes included.

E. Practice Hook Audit

- “Cut at C2” callout on vedanā→taṇhā.
- Door-specific noting prompts at phassa/vedanā.
- Advanced condition-modes sidebar for analytic sections.

10) Classroom Drills (paired with the Canon)

1. **Function Whisper:** point at a link; students recite its function line from the legend (e.g., “contact touches; feeling experiences”).
2. **Reverse-Order Escape:** starting from jarā-maraṇa, back-trace to avijjā on the board; identify the *first* feasible cutpoint a beginner can actually access (C2).
3. **Color the Vaṭṭa:** hand students a black-and-white wheel; they color the three rounds and annotate where sīla-samādhi-paññā apply in Part V.
4. **Mogok Features Hunt:** on a projected wheel, students label “four pillars,” “double-headed connectors,” and the “exit curve.”

11) Common Errors & Corrections

- **Error:** Drawing phassa → taṇhā directly.
Fix: Insert vedanā; show the “pain/pleasure/neutral” step; then C2 to taṇhā. Cite function text.
- **Error:** Treating the wheel as linear time.
Fix: Use the **three-times** caption and **four periods** overlay to show cross-temporal conditioning without a “first moment.”
- **Error:** Reifying a self-doer behind the arrows.
Fix: Keep the prevention notes—no maker/experiencer; only conditionality.

12) Minimal Compliance Template (what your final slide must show)

- 12 nodes + standard arrows (direct + faint reverse).
- C1/C2/C3 bolded; “Cut at C2” icon.
- Vaṭṭa colors + Two Roots badge.
- Four Periods banding + Two Truths inset.
- Mogok affordances labeled (if wheel format).

13) Why This Canon Matters (for Practice)

Clarity in diagrams inoculates the room against wrong view and tells practitioners *exactly where to work*: doors → contact → feeling (watch), feeling → craving (cut), craving → clinging (do not feed). The Wheel’s “function” lines justify the micro-tasks; the “prevention” lines guard against metaphysical detours; the “rounds” coloring keeps sīla-samādhī-paññā actionable.

Cross-links.

← Back: **CH32 — Saṅgāyatana & Dhātu inside DO** (aligns bases/elements to nodes for teaching).

→ Next: **CH34 — The Three Knowledges Engine (Ñāṇa-Traya)** — plug the canon into training: saccañāṇa (map), kiccañāṇa (task at C2), katañāṇa (verification). (See Part V for implementation.)



Bodha Gaya မှ တည် နိဗ္ဗာန်ဆီသို့

(ဗုဒ္ဓဂါယာမြို့ ဥပမာပြ ဒိဋ္ဌိ ဖြုတ်တရားဒေသနာတော်)





The Example of Bodha Gaya

"For example..., think about it.

Let's hear something we've never heard before.

Take Bodha Gaya city.

About Bodha Gaya city, let's search for it by motorcycle...



Searching Through Bodha Gaya

A car can't go where the road is narrow.

But a motorcycle can go, you see?

Let's search by motorcycle.





What Do We Actually Find?

☐

Do you find Bodha Gaya city or houses?

☐

Do you find Bodha Gaya city or people?

☐

You don't find the city.

☐

You only find houses, buildings, and people, right?



The Concept of a City

Well, don't we still call it Bodha Gaya city? Think about it.

People call it Bodha Gaya city,

But what we actually see - is it the city or human dwellings?

Human dwellings.



The Reality Behind Names

Do you still find 'Bodha Gaya city'?

When you look for a village too, you'll only find human dwellings.

Do you find the village or houses? Only houses, right? Isn't this worth examining? Study this.



Deconstructing a House

Now, in your mind and wisdom,

Remove the Roof

These houses have tin roofs. Mentally remove all the tin roofs and pile them up.

Remove the Structure

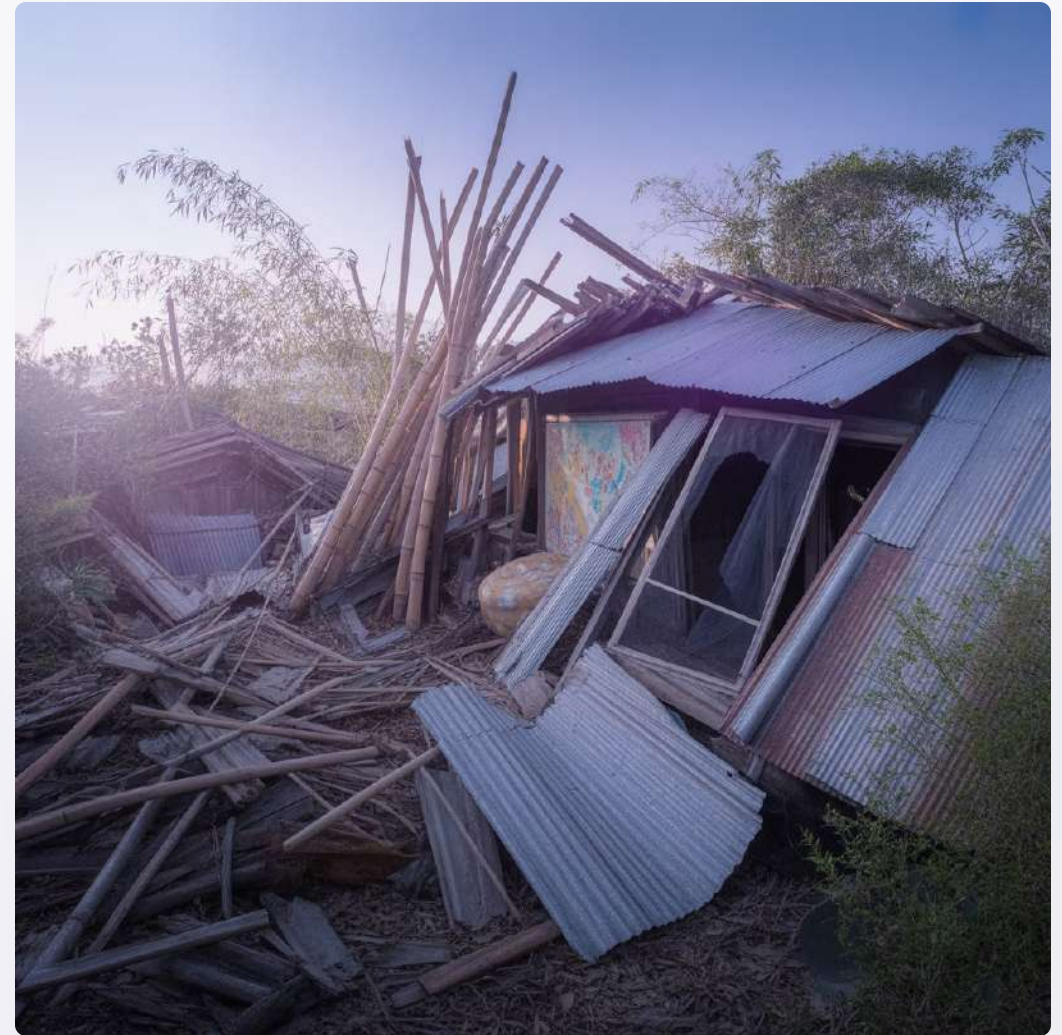
Then remove the floorboards, take out the beams and rafters, pull up the floor, remove the joists, pull out the posts, pile them up.

What Remains?

Is it still a house or just a pile of wood and bamboo?

The Disappearing House

You can't even find the house anymore, can you? Isn't this worth examining? You just find piles of wood and bamboo.





Examining Physical Elements

Touch these piles with your hand

Do you find wood piles or hardness?

That hardness is the earth element, isn't it worth examining?



Mind and Matter

Is the knowing of hardness a self or body-consciousness?

Isn't body-consciousness a mental phenomenon?

Isn't hardness a physical phenomenon?

So, mind and matter.



Finding Only Mind and Matter

☐

Is a village mind and matter?

☐

Is a city mind and matter?

☐

Is a house mind and matter?

☐

Is a pile of wood mind and matter?

You only find mind and matter, isn't this worth studying?



Conventional Designations

So, we call a collection of wood and bamboo arrangements a 'house,' and we call a collection of human dwellings a 'city' or 'village.' Isn't this worth examining? Think about it.



The Buddha's Wisdom Glasses

When you think you see a person, put on the wisdom glasses the Buddha gave:

Do you see a person or visible form?

You see visible form.

Perception covers what is seen.





Understanding Perception

Isn't it taught that doubt is cleared only when perception is understood?

What is seen is visible form element.

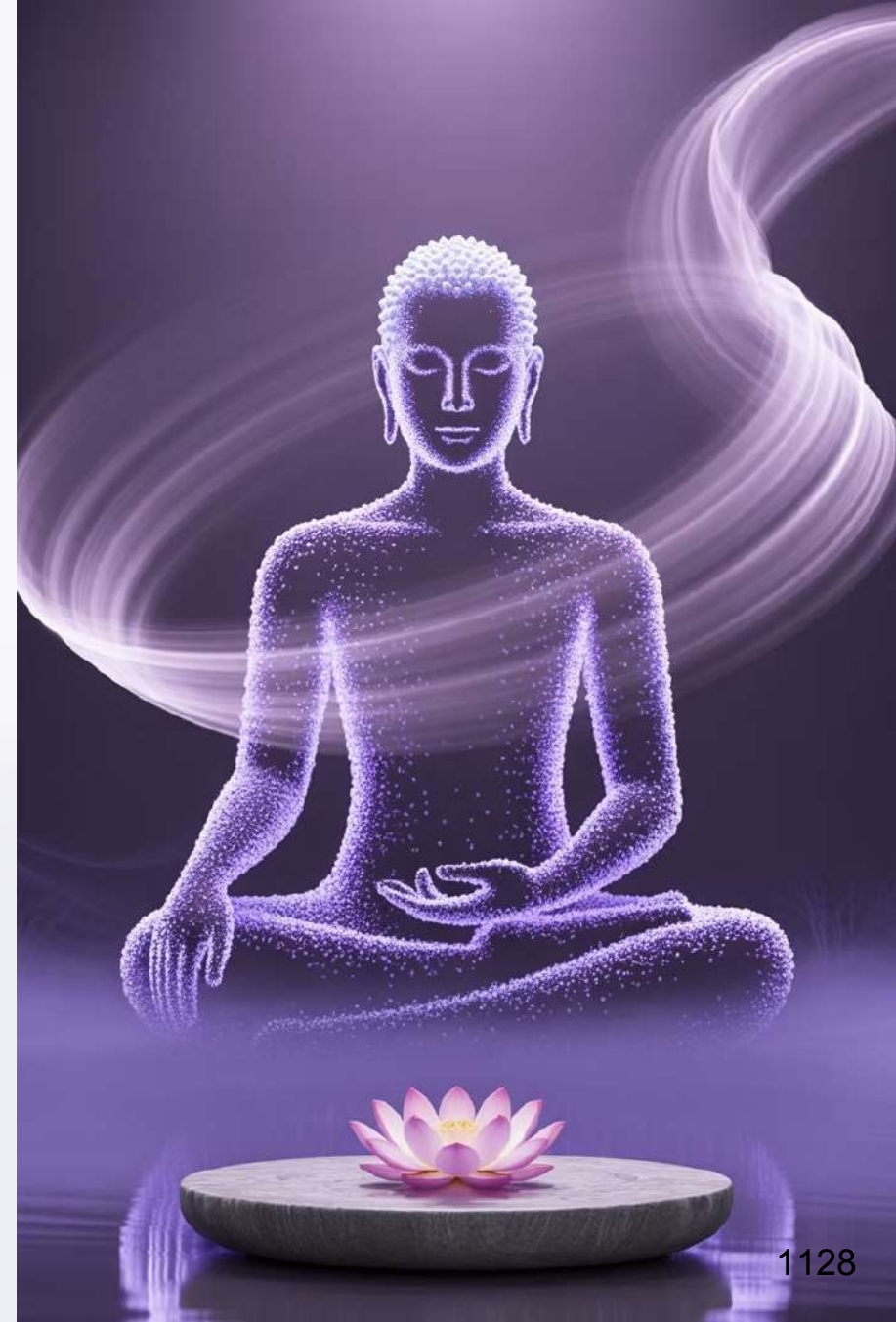
Perception labels it as human, deity, or brahma. Isn't this worth contemplating?



Removing the Aggregates

"When perception removes the aggregates, is there still a person elsewhere?"

No, there isn't.





The Buddha's Teaching on Concepts

That's why all Buddhas taught that people, devas, brahmas, and beings are concepts of what does not exist.

People, devas, brahmas, and beings are concepts of what does not exist.



Just Designations

'Person' is just a designation

'Deva' is just a designation

'Brahma' is just a designation

'Being' is just a designation

There are designations and names

What Truly Exists

What exists whether designated or not is mind and matter.

Isn't it worth examining how it exists?



The Three Characteristics

It exists as impermanence

It exists as suffering

It exists as non-self

Isn't this worth studying?



Finding Only Mind and Matter

So, we only find mind and matter, right? Do we still find cities, villages, countries?

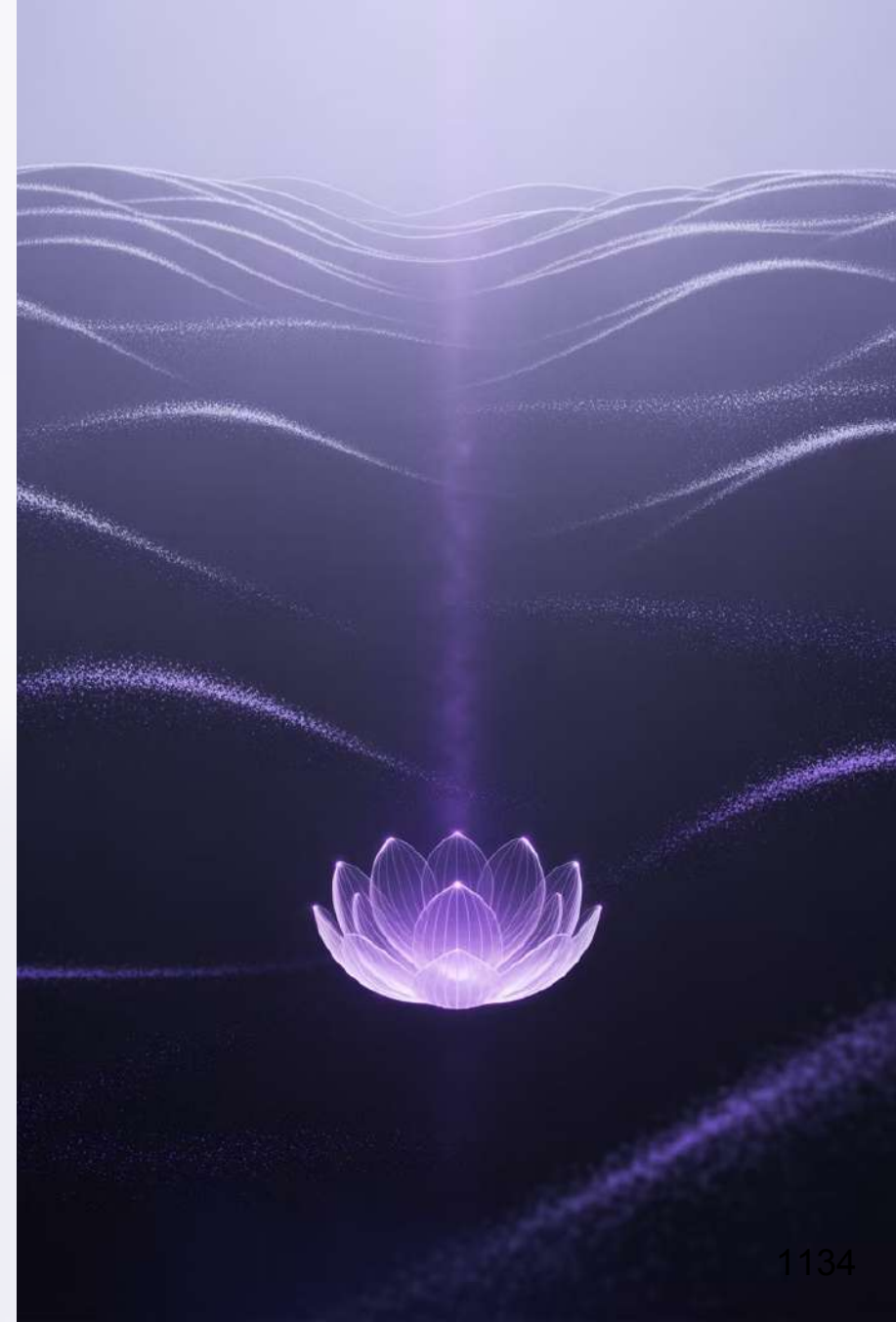
We find only mind and matter. Do we still find houses? Do we still find people? We find only mind and matter.



The Voidness of Mind and Matter

Isn't it taught as 'the voidness of mind and matter'?

Search in matter - do you find a city? A village? Persons and beings?



Why We Don't Find Them

Why don't we find them? We only find mind and matter.

On these two phenomena of mind and matter, didn't they use conventional designations like 'Brother Ananda,' 'Son Rahula,' 'beloved daughter,' 'beloved son'? These are conventional designations.



Conventional Terms and Designations

Did the Buddha reject these conventional terms and designations? No. If he had, how could there be conversation? How could the Dhamma be taught? There are conventions and designations. What did he reject? Isn't this worth examining?





The Illusion of a Person

Don't we think 'person' exists? When you think 'person' and touch it, do you find a person or hardness? Is the knowing of hardness a self or body-consciousness? Isn't there mental phenomena? Isn't hardness physical phenomena?



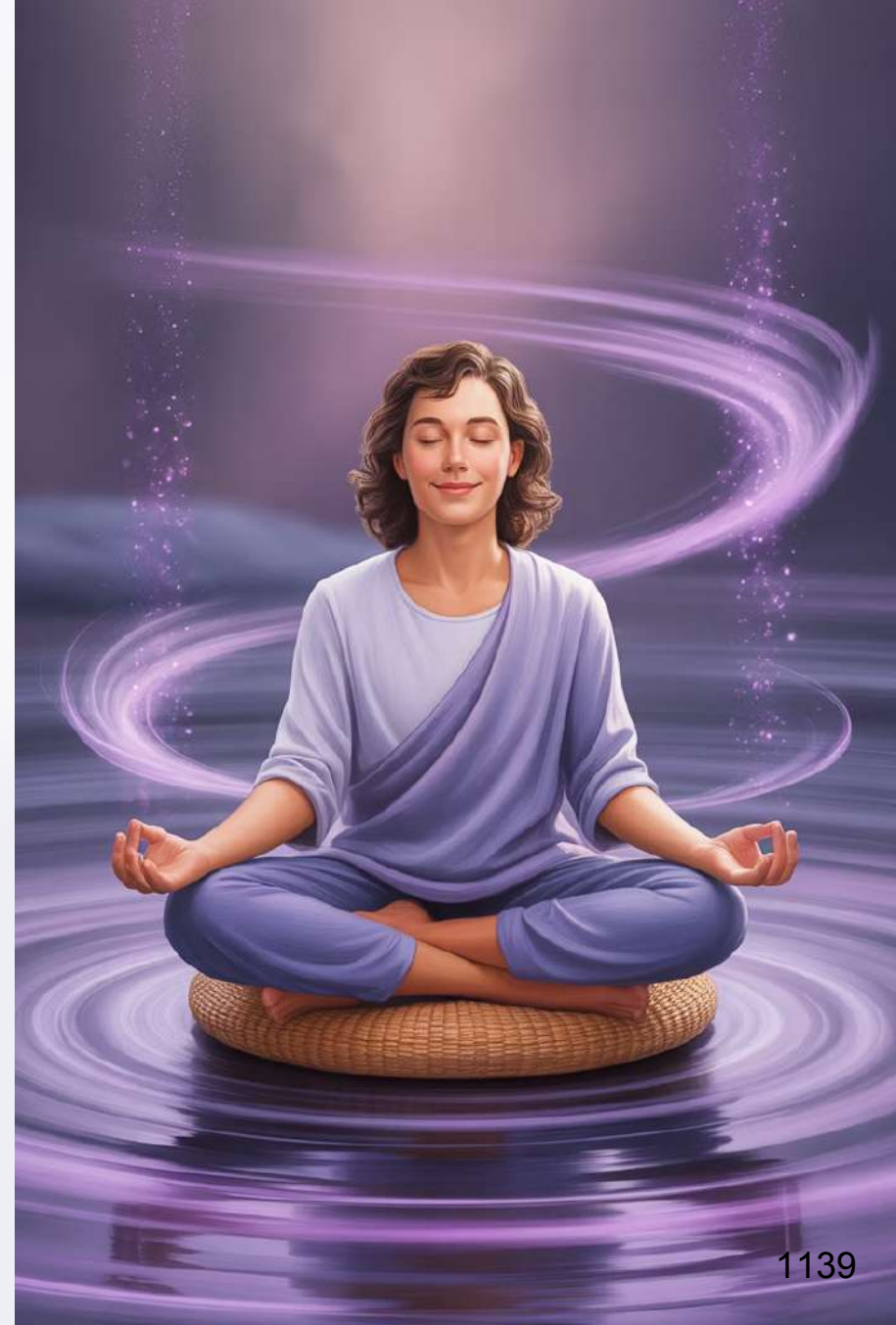
Finding Only Mind and Matter

These two - mind and matter - is it a person or mind and matter? We only find mind and matter.

Why don't we find a person? That's what's rejected. The conventional designations aren't rejected. Don't we think 'person' exists? Don't we take it as existing? That's what's rejected. Isn't this worth examining?

Full Knowledge of the Known

"We only find mind and matter - isn't it taught as 'understanding through full knowledge of the known'?"



Arising and Passing Away

When we continue observing, doesn't physical phenomena change and dissolve? Don't mental phenomena know and dissolve?

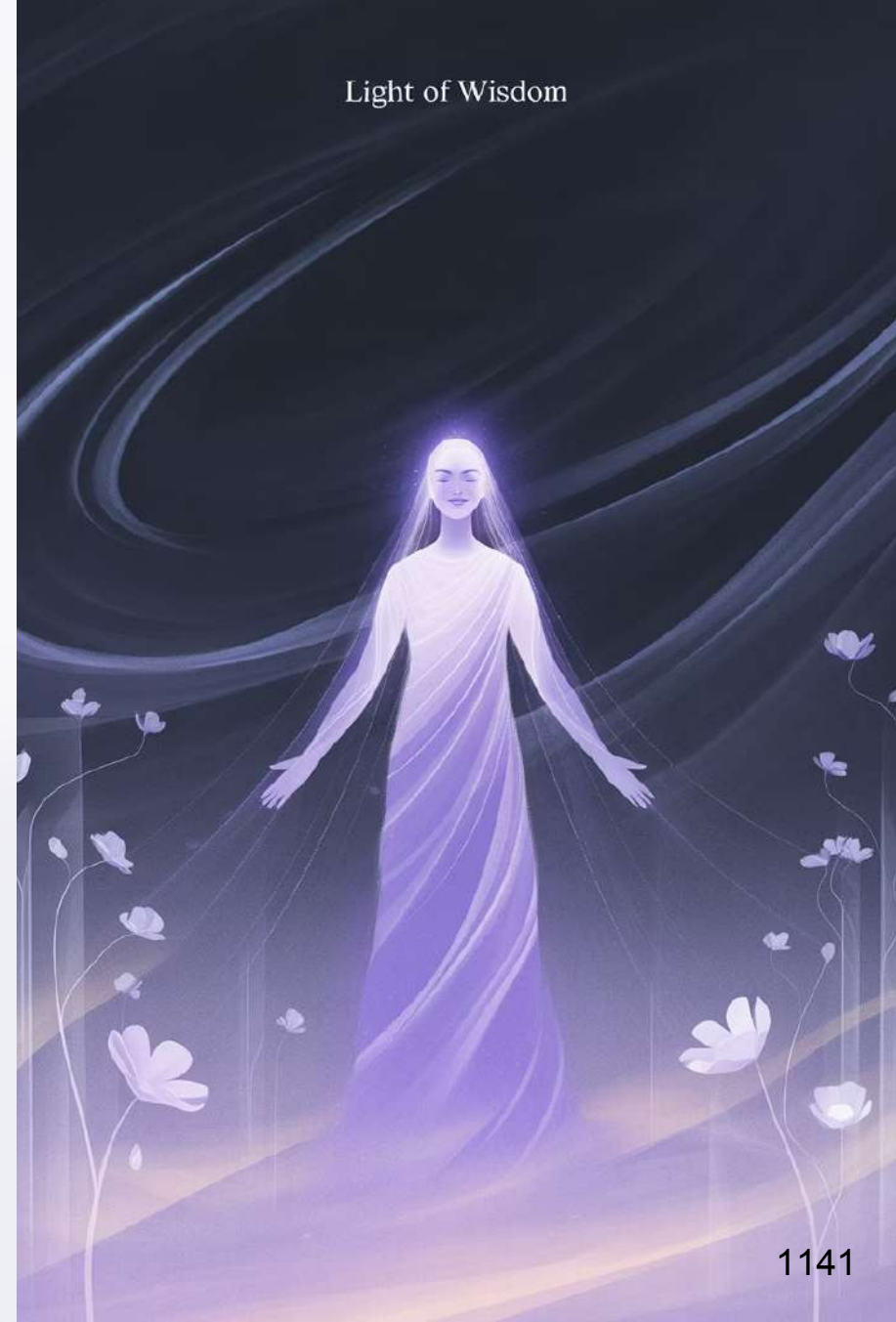
Isn't it taught as arising and passing away? Which truth is this? (It's the Truth of Suffering, Venerable Sir) Is it a pleasant or suffering phenomenon?





Understanding Suffering

When we truly understand it as suffering, does the ignorance (avijja) that wrongly perceives happiness in human, deva, and brahma realms cease or not?





Breaking the Chain

When ignorance ceases, will craving come? Will clinging come? Will kamma come?





The Three Types of Dependent Origination

1

**Dependent Origination of
Craving**

2

**Dependent Origination of
Clinging**

3

Dependent Origination of Kamma

Don't the three types of Dependent Origination break?



The End of Future Aggregates

When these three break, doesn't the story of future aggregates end? Isn't this called Nirodha (cessation)?



Nirodha: Cessation

#Nirodha_means_cessation_of_defilements_and_aggregates



Peace and Coolness

When there are no aggregates, isn't there peace?

When there are no defilements, isn't there coolness?

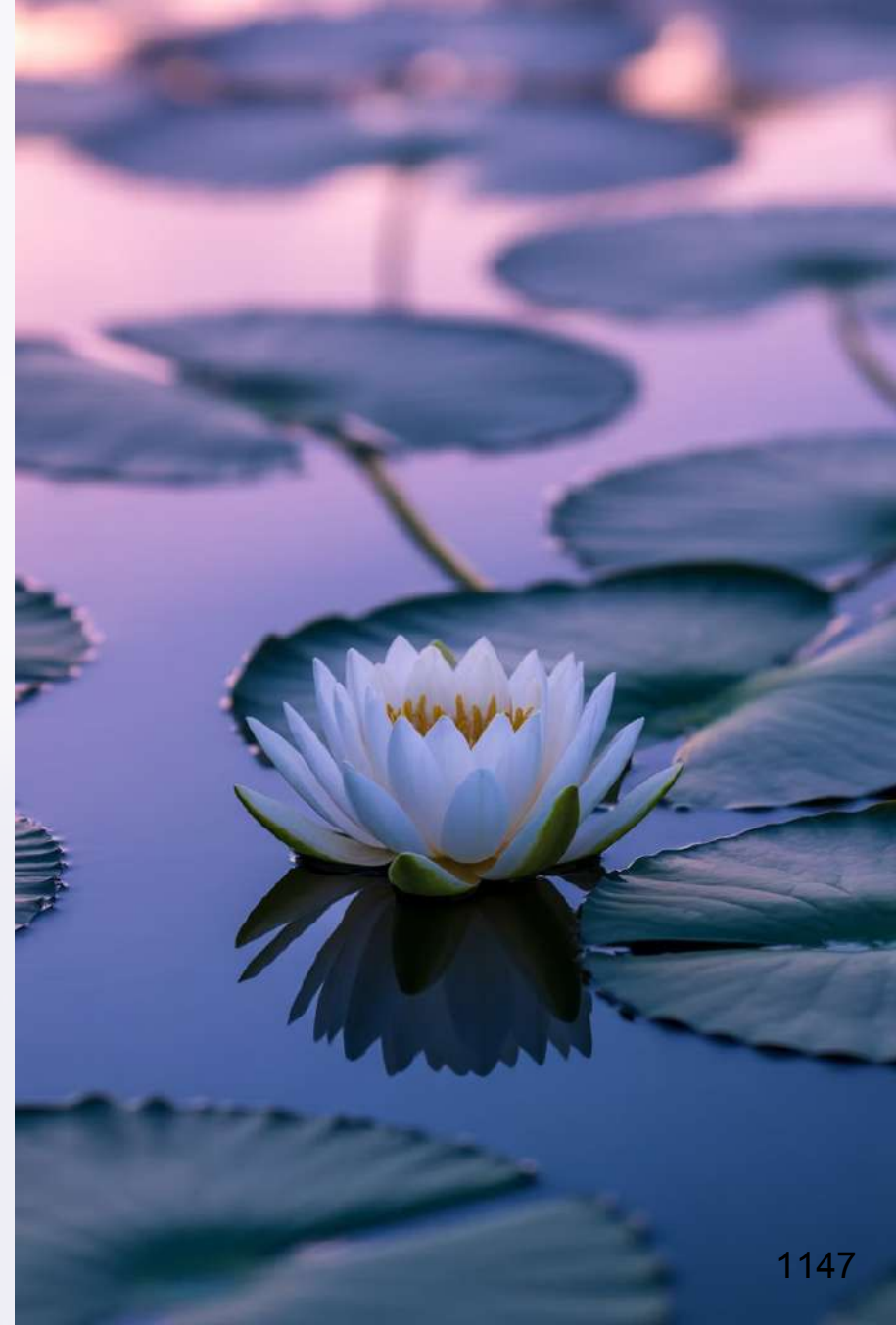
What do we call this state of peace and coolness? (Nibbana, Venerable Sir)



Nibbana

Nibbana

Sadhu Sadhu Sadhu





The Concept vs. Reality

The Concept

We think of Bodha Gaya as a city with a fixed, permanent identity.

The Reality

We only find buildings, people, and material elements - all impermanent and changing.





The Process of Investigation



Conventional Reality

We start with the concept of "Bodha Gaya city"



Investigation

We search for the city but find only components



Deeper Analysis

We break down components into elements



Ultimate Reality

We discover only mind and matter



The House Analogy

Just as a house is merely a conventional designation for assembled materials, a "person" is merely a designation for assembled aggregates.



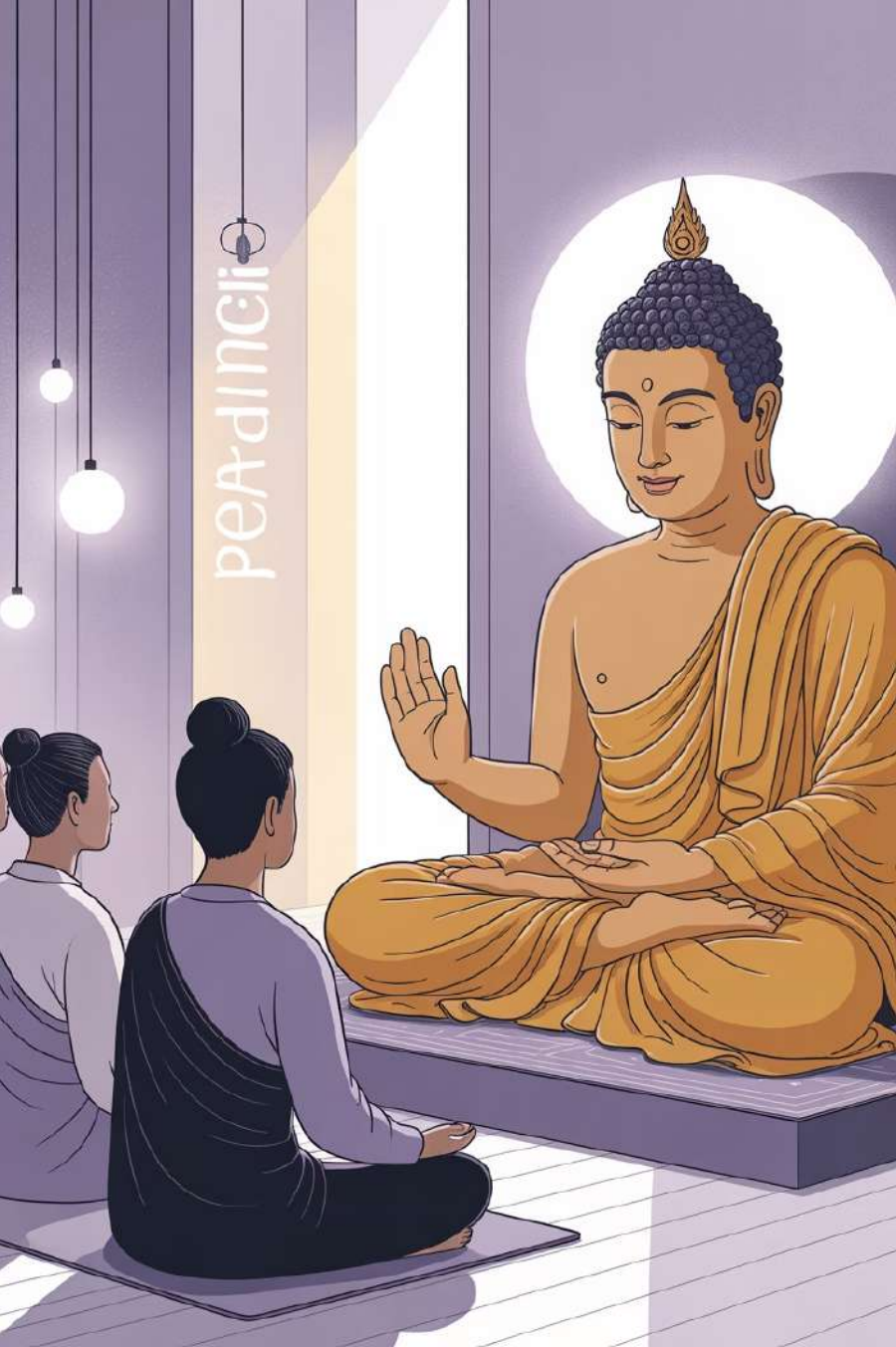
The Two Levels of Truth

Conventional Truth (Sammuti-sacca)

The level of designations, names, and concepts that allow for communication and daily functioning.

Ultimate Truth (Paramattha-sacca)

The level of mind and matter, where only impermanent, suffering, non-self phenomena exist.



The Buddha's Approach

The Buddha did not reject conventional designations - he used terms like "Ananda" and "Rahula."

What he rejected was the belief that these designations refer to permanent, substantial entities.



The Five Aggregates

Form (Rupa)

Physical phenomena, the body and material elements

Feeling (Vedana)

Pleasant, unpleasant, or neutral sensations

Perception (Sañña)

Recognition and labeling of experiences

Mental Formations (Sankhara)

Volitional activities and thoughts

Consciousness (Viññana)

Awareness through the six sense doors



The Role of Perception

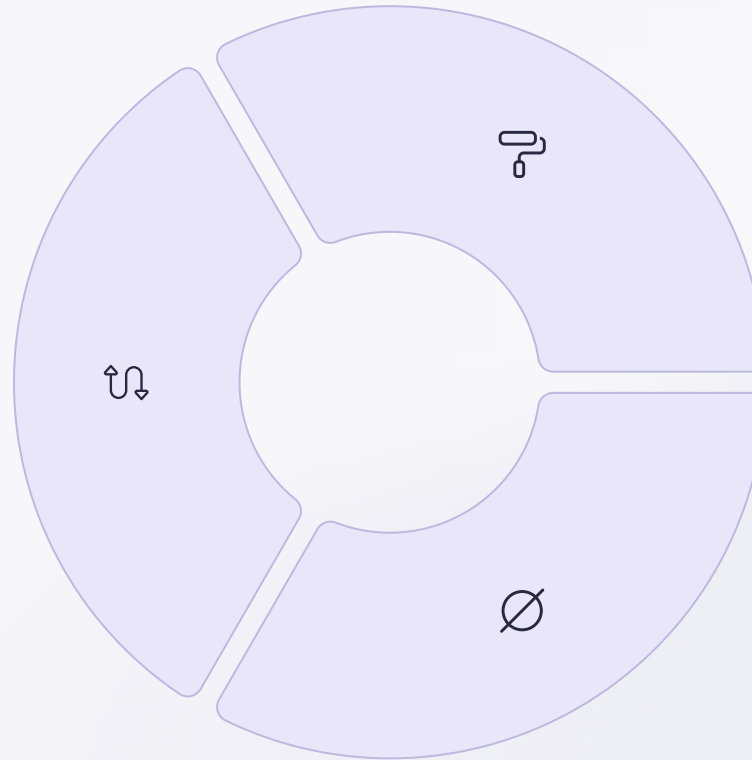
Perception (Sañña) plays a crucial role in creating the illusion of permanent entities. It labels what is seen as "person," "deva," or "brahma."



The Three Characteristics

Impermanence (Anicca)

All phenomena are constantly changing and dissolving



Suffering (Dukkha)

All conditioned phenomena are unsatisfactory

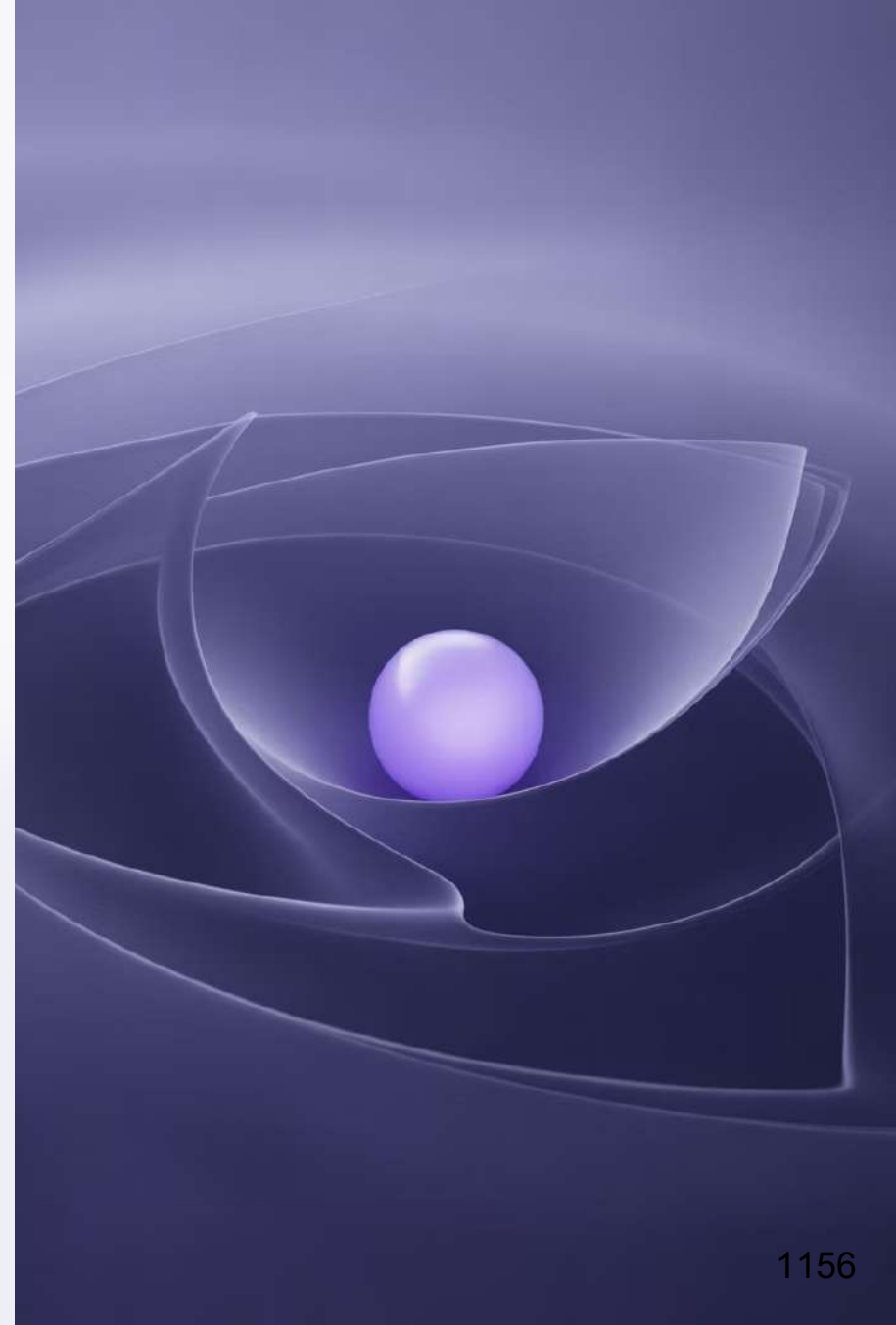
Non-self (Anatta)

No permanent self or essence exists in any phenomena



The Voidness of Mind and Matter

When we search deeply, we find that even mind and matter are "void" - they lack any permanent essence or self.





Dependent Origination

The Buddha taught that all phenomena arise dependent on conditions. When ignorance ceases, the entire chain of suffering can be broken.



Breaking the Chain of Dependent Origination

Ignorance Ceases

When we truly understand suffering, ignorance that perceives happiness in impermanent realms ceases

Kamma Formation Ceases

Without craving and clinging, no new kamma is created

Craving and Clinging Cease

Without ignorance, craving and clinging have no basis

Future Aggregates End

Without new kamma, no new aggregates arise in the future



Nirodha: The Cessation

Nirodha refers to the cessation of suffering through the ending of defilements and aggregates.





The Path to Nibbana



Insight Meditation

Directly observing the three characteristics



Wisdom Development

Understanding the true nature of phenomena



Liberation

Freedom from ignorance and craving



Nibbana

The ultimate peace and coolness



The Motorcycle Method

The teaching uses the metaphor of a motorcycle to represent a method of investigation that can access narrow places that larger vehicles (conventional thinking) cannot reach.



The Wisdom Glasses

The Buddha's teaching provides us with "wisdom glasses" that allow us to see beyond conventional reality to the ultimate truth of phenomena.

From Bodha Gaya to Nibbana





The Importance of Direct Experience

The teaching emphasizes direct investigation and experience rather than theoretical understanding. "Isn't this worth examining?" is repeated throughout.



The Dialogue Format

The teaching uses a dialogue format with questions and answers, encouraging active participation in the investigation process.



The Practical Application

Daily Observation

Apply this method of investigation to everyday experiences

Meditation Practice

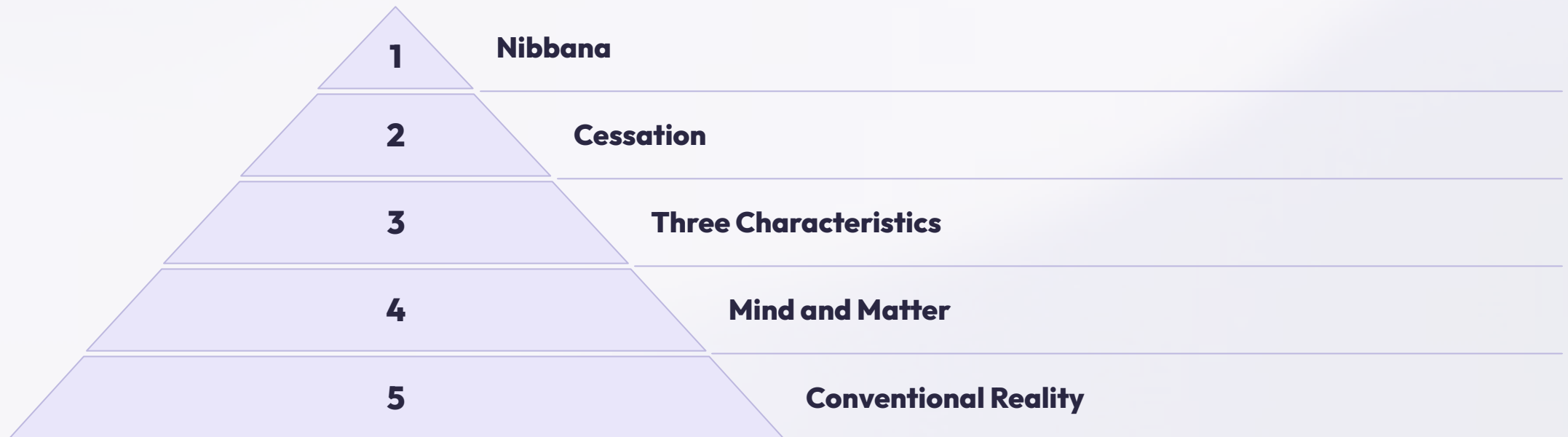
Develop sustained attention to the arising and passing of phenomena

Wisdom Development

Cultivate insight into the three characteristics



The Progressive Understanding





The Bodha Gaya Example

Bodha Gaya serves as a powerful example because it is a place of great significance in Buddhism - the site of the Buddha's enlightenment - yet even this sacred place, when investigated, reveals the same truth of emptiness.



The Ultimate Goal

When there are no aggregates, isn't there peace?

When there are no defilements, isn't there coolness?

The ultimate goal of the Buddha's teaching is the attainment of Nibbana - the state of perfect peace and coolness that comes from the cessation of suffering.



The Teacher

Sao Dhammasami @ Bhikkhu Indasoma

Siridantamahapalaka/Author/Researcher





Academic Qualifications

Education

- BA(DEQ)
- M.A(Literature)
- M.A(Pali)
- Ph.D (Candidate)
- Dip in Social Work (Yangon University)

Certifications

- Certified FCTOT Trainer(American Center)
- Certified Master Trainer (European International University,Paris)
- Consultant Trainer of SCORE(Switzerland Geneva)
- Certificate in International Mediator (IBSC)
- Certified Counselling Psychologist



The Journey from Bodha Gaya to Nibbana

This teaching uses Bodha Gaya as a starting point for a profound investigation that leads all the way to the understanding of Nibbana.

Sadhu Sadhu Sadhu

Bodha Gaya မှ တည် နိဗ္ဗာန်ဆီသို့

From Bodha Gaya to Nibbana



2025

Part-4

Bhihhku Indasoma
Siridantamahapala
ka

[BREAKING THE WHEEL: A PRACTICAL HANDBOOK ON DEPENDENT ORIGINATION PART-4]

Dedicated to all meditation Teachers and practitioners who strive to see reality clearly, to cut through ignorance and craving and to walk the path toward liberation

CH26 — Two Roots: *avijjā* (past cause) and *taṇhā* (present cause)

1) Executive summary

- **Aim.** Install the two “pivots” that drive the halves of the wheel: **past root = *avijjā*** at Link 1 and **present root = *taṇhā*** at Link 8. Teach this with the **time ring only**, and a subtle highlight on wedges **1** and **8** (no wedge fills on this slide).
- **Halves logic.** A vertical axis splits the wheel: **Right half (1–7)** runs under the **past root *avijjā*** through **vedanā**; **Left half (8–12)** runs under the **present root *taṇhā*** through **jarā-maraṇa**. Read this aloud exactly once before drills.
- **Overlay hygiene.** Keep **titles outside the rim**; **time = outer ring**, **truths = inner ring**, **vaṭṭa = wedge fills**—never stack overlays. **C-bridges** are dashed chords with the **legend in the left gutter** (show on a separate slide, not on the Two Roots slide).
- **Slide order cue.** Place “**Two Roots — Past & Present**” early in your section: Master Overview → **Two Roots** → Two Truths → Four Periods ... (keeps memory tidy).

2) Main narrative — the teaching template

1. **Turn ON the time ring only.** Thin arcs: ① **Past Cause (1–2) = yellow**; ② **Present Effect (3–7) = green**; ③ **Present Cause (8–10) = blue**; ④ **Future Effect (11–12) = pink**. Place tiny “①–④ + caption” tags just outside the arcs.
2. **Highlight Links 1 and 8 only** (subtle wedge glow or ring dots). State: “Two roots: *avijjā* (1), *taṇhā* (8).” Keep all link labels **outside** the rim.
3. **Read the halves.** Trace **1 → ... → 7** as the ***avijjā*-led** right half; then **8 → ... → 12** as the ***taṇhā*-led** left half. One clean pass—no extra overlays yet.

4. **Name—but don’t draw—C-bridges yet.** Say: “We’ll connect layers with three short links: **C1** *saṅkhāra*→*viññāṇa* (①→②), **C2** *vedanā*→*taṇhā* (②→③), **C3** *bhava*→*jāti* (③→④).” Save them for the **next** (separate) slide.
5. **Park truths & vaṭṭa for later slides.** If students ask: truths map as **Samudaya** = ①+③; **Dukkha** = ②+④ (inner ring). Vaṭṭa membership for later: **Kilesa** = {1,8,9}, **Kamma** = {2,10}, **Vipāka** = {3–7,11–12} (wedge fills only).

3) Worked demos / caselets

- **Demo A — Right-half narration (avijjā-led).** “Past Cause (①) hands to Present Effect (②): *avijjā* → *saṅkhāra* → *viññāṇa* ... *vedanā*.” Keep time ring visible; no chords yet. (Reinforces 1–7 under *avijjā*.)
- **Demo B — Left-half narration (taṇhā-led).** “Present Cause (③) will hand to Future Effect (④): *taṇhā* → *upādāna* → (*kamma*-)*bhava* → *jāti* → *jarā-maraṇa*.” Still time ring only.
- **Demo C — Layer hand-offs (verbal only).** Recite the three layer connections (①→②, ②→③, ③→④) without drawing chords yet; students point to the arcs as you say them.

4) Classroom drills (short, repeatable)

- **Root Callouts.** Point at 1 or 8; class shouts “*avijjā*” or “*taṇhā*” and names the half.
- **Half-Wheel Sort.** Name a link; class answers “**right (avijjā)**” or “**left (taṇhā)**”. (Keep time ring on.)
- **Arc-Only Hand-offs.** You say “①→②” etc.; class replies “**past → present**”, “**present result → present cause**”, “**present cause → future result**” while pointing to arcs.

5) Figures to create (production specs)

1. Fig. 4.26.1 — Two Roots (time ring only).

Purpose: Show the four thin arcs (①–④) and subtly highlight **1** and **8**; labels **outside**.

Legend: none (no truths/vaṭṭa here).

Notes: Export **SVG master + PNG 300 dpi**.

2. Fig. 4.26.2 — Half-wheel shading (read-through aid).

Purpose: Tint the **right half** (1–7) with a light wash labelled “avijjā-led”; **left half** (8–12) “taṇhā-led”; keep ring visible; no wedge fills.

House style. One overlay per slide; **outside-only labels**; time ring colors only; **no dashed chords** on Two Roots slides. (Chords appear on their own slide with legend in left gutter.)

Color & export notes (production):

Causes/Conditions arrows **#1B5E20**; Resultant links **#0D47A1**; Bridges **#F57F17** (not used on this slide); Frames **#455A64**; Time arcs ①–④ follow your palette; **SVG master + PNG 300 dpi**. (No mixing with vaṭṭa fills here.)

6) Lesson plan (75–90 minutes)

Objectives

1. Place **Links 1 & 8** instantly as the two roots. 2) Correctly read **right/left halves**. 3) Keep **overlay discipline** (time-ring only).

Flow

- **0–10 — Orient.** Show **Fig. 4.26.1**; name arcs ①–④; tag 1 & 8.

- **10–25 — Right-half pass.** Read 1 → ... → 7 under *avijjā*.
- **25–40 — Left-half pass.** Read 8 → ... → 12 under *taṇhā*.
- **40–55 — Hand-offs (verbal).** Students stand and point to arcs as you recite ① → ②, ② → ③, ③ → ④.
- **55–75 — Drills.** Root Callouts + Half-Wheel Sort; quick recap.
- **75–90 — Q&A.** Park *truths* and *vaṭṭa* for later chapters; remind them these are on **separate** overlays.

Materials: Figs. 4.26.1–2; timer; pointer.

7) SOP / Checklist

- ☐ **Time ring ON;** truths & vaṭṭa **OFF.**
- ☐ **Highlight only 1 & 8** (light wedge glow or rim dots).
- ☐ **Labels outside** the rim; no text inside wedges.
- ☐ If you mention C-bridges, **save them** for a separate slide (dashed chords; legend in left gutter).

8) End-of-chapter review

Glossary

- *avijjā* (ignorance): not-knowing of the Four Noble Truths; the **past root** in this reading.
- *taṇhā* (craving): the **present root** that drives the left half (8–12).
- *Four periods* (①–④): Past Cause; Present Effect; Present Cause; Future Effect (outer arcs).

Quiz (5) — with answers

1. Which links are the two roots? — 1 *avijjā* and 8 *taṇhā*.
2. Which half is “avijjā-led”? — Right half (1–7) up to *vedanā*.
3. Which half is “taṇhā-led”? — Left half (8–12) through *jarā-maraṇa*.
4. What overlay do we use on the Two Roots slide? — Time ring only (no truths/vaṭṭa).
5. Where must labels live? — Outside the rim (never inside wedges).

Homework

- **Half-wheel log.** Note **six** moments today; tag each as **right** (*avijjā*) or **left** (*taṇhā*) half.

- **Caption practice.** Write a one-line caption for **Fig. 4.26.1** using **only time-ring** language.

9) Figure files to create

- **D0_Book_Fig-4-26-1.svg** — Two Roots (time ring only; highlight 1 & 8).
- **D0_Book_Fig-4-26-2.svg** — Half-wheel shading (right = avijjā-led; left = taṇhā-led).

Cross-refs you'll use later:

- **Truths ring** (Samudaya = ①+③; Dukkha = ②+④) for CH27.
- **Vaṭṭa membership** for CH28 (Kilesa/Kamma/Vipāka).
- **C-bridges** (C1/C2/C3) for CH24 & CH30–31 slides.

CH27 — Two Truths in DO work: *dukkha-sacca* & *samudaya-sacca* and their tasks

1) Executive summary

- **Aim.** Map the **Two Noble Truths** to the wheel using the **inner ring only**: **Samudaya-sacca (origin/cause) = segments ① + ③**; **Dukkha-sacca (suffering/effect) = segments ② + ④**. Keep captions **on the inner ring**, not inside wedges.
- **Overlay hygiene.** Do not mix overlays. **Truths = inner ring**, **Time = outer arcs**, **Vaṭṭa = wedge fills**—each on its **own** slide.

- **Labels/legend discipline.** All link titles live **outside the rim**; if you later show C-bridges, keep the **C-legend in the left gutter** (but not on the truths slide).

2) Main narrative — the teaching template

1. **Turn OFF** the time ring and vaṭṭa fills. **Turn ON** the **thin inner ring** for truths. Read: “**Samudaya** = ① + ③; **Dukkha** = ② + ④.” Keep the cause/effect captions **on the ring**.
2. **Point once** to each segment band as you say it—no chords, no wedges, no extra layers. (We’ll add other layers on separate slides.)
3. **Rehearse turns of phrase:** “This segment is **cause (samudaya)**,” “this segment is **effect (dukkha)**.” Keep titles **outside the rim** throughout.
4. **(For later slides)** If students ask how this relates to time or connections: show **time ring** separately (①–④ colors), and show **C-bridges** separately as **short dashed chords** with **legend in the left gutter**.

3) Worked demos / caselets

- **Demo A — Present-flow moment.** Take a simple seeing/hearing moment. Ask: “Which **segment** is this?” Guide them to ② **Present Effect (dukkha)** on the **inner ring**.
- **Demo B — Craving lights up.** When **C2** would start (*vedanā* → *taṇhā*), ask which **truth-segment** that moves into (answer: ③ **Samudaya**). (Describe only; don’t draw the chord on this slide.)
- **Demo C — Future result.** Forecast to ④ **Dukkha** (future effect) without showing time colors yet—stay with the **truths ring**.

4) Classroom drills (short, repeatable)

- **Truths Call-and-Response.** Point to a segment; class answers “**Samudaya!**” or “**Dukkha!**” (inner ring only).
- **Task Tagging.** Teacher cues **Samudaya** → class replies “**to be abandoned**”; teacher cues **Dukkha** → class replies “**to be understood.**” (Keep the wording concise on the ring.)
- **Caption Builder.** Pairs write a **one-line** caption directly **on the ring** for each truth. (No wedge text.)

5) Figures to create (production specs)

1. Fig. 4.27.1 — Two Truths inner ring (clean).

Purpose: Show only the inner ring with **Samudaya** = ① + ③ and **Dukkha** = ② + ④; captions sit **on the ring**.

Notes: No wedge fill; labels outside; export **SVG master + PNG 300 dpi**.

2. Fig. 4.27.2 — Truths vs Time (toggle pair).

Purpose: Side-by-side slides: (A) **Truths ring** only; (B) **Time arcs** only (① yellow, ② green, ③ blue, ④ pink).

Notes: Teach toggling—**never stack** the two overlays.

House style (carry-over). One overlay per slide; **outside-only labels**; chords (when used) are **short dashed** with **legend in the left gutter**—but not on truths slides.

6) Lesson plan (75–90 minutes)

Objectives

1. Place **Samudaya** and **Dukkha** correctly by **segment**. 2) State the **tasks** for each truth succinctly. 3) Maintain **overlay hygiene**.

Flow

- **0–10 — Orient.** Show **Fig. 4.27.1**; read the ring once.
- **10–30 — Classify examples.** Door-wise moments → tag **Samudaya/Dukkha**.
- **30–45 — Tasks drill.** Quick call-and-response: *understand* vs *abandon*. (Keep captions **on the ring**.)
- **45–60 — Toggle practice.** Show **Fig. 4.27.2** (time vs truths); ask what changed and why overlays mustn't stack.
- **60–75 — Recap & Q&A.** Reinforce **outside-label** rule.
- **(Optional 75–90)** Short sit: label current segment by **truth** only (no stories).

Materials: Figs. **4.27.1–2**; timer; pointer.

7) SOP / Checklist

- ☐ **Inner truths ring ON**; time ring & vaṭṭa **OFF**.

- □ **Captions on the ring**; nothing inside wedges; all link titles **outside**.
- □ **No C-bridges** on the truths slide (save chords + left-gutter legend for the connections slide).

8) End-of-chapter review

Glossary

- *samudaya-sacca* — truth of **origin/cause**; in this overlay it spans ① + ③.
- *dukkha-sacca* — truth of **suffering/effect**; in this overlay it spans ② + ④.
- *overlay hygiene* — keep **rings** and **wedge fills** on separate slides.

Quiz (5) — with answers

1. Which segments belong to *samudaya-sacca*? — ① and ③.
2. Which segments belong to *dukkha-sacca*? — ② and ④.
3. Where should the captions be placed on this slide? — On the inner ring, not in wedges.
4. May the truths ring be shown with *vaṭṭa* fills or time arcs on the same slide? — No—never stack overlays.
5. If you introduce C-bridges, where should their legend go? — Left gutter (on a separate connections slide).

Homework

- **Ring-caption practice.** Write one clean caption for **Samudaya** and one for **Dukkha** on the ring; bring to class.
- **Segment diary (24h).** Log **8 moments**; for each, identify which **truth-segment** it sits in—**just the truth label**, no story.

9) Figure files to create

- [D0_Book_Fig-4-27-1.svg](#) — Two Truths inner ring (clean).
- [D0_Book_Fig-4-27-2.svg](#) — Truths vs Time (toggle pair; never stacked).

CH28 — Three vaṭṭas: *kilesa-vaṭṭa*, *kamma-vaṭṭa*, *vipāka-vaṭṭa*—clean mapping across the twelve links

1) Executive summary (one page)

- **Aim.** Teach the three rounds (*vaṭṭa*):
Kilesa-vaṭṭa (defilements) = {1 *avijjā*, 8 *taṇhā*, 9 *upādāna*}; **Kamma-vaṭṭa (kamma)** = {2 *saṅkhāra*, 10 (*kamma*-)*bhava*}; **Vipāka-vaṭṭa (results)** = {3–7 *viññāṇa...vedanā*, 11–12 *jāti-jarā-maraṇa*}.
- **Overlay hygiene.** Use **wedge fills only** to teach *vaṭṭas*; do **not** show time (outer arcs) or truths (inner ring) on the same slide. Keep all link labels **outside** the rim.
- **Cause vs result mantra.** “**Kilesa & Kamma are causes; Vipāka is result,**” and “**Jāti must take kammabhava.**” Use these lines when you later contrast C-bridges.

2) Main narrative — the teaching template

1. **Turn OFF** time ring and truths ring. **Turn ON** a vaṭṭa legend and **fill wedges by membership** (no text inside wedges; labels remain outside).
2. **Read membership cleanly.** Point-and-say through the set: *avijjā* (1) → **Kilesa**, *saṅkhāra* (2) → **Kamma**, ... *vedanā* (7) → **Vipāka**, *taṇhā* (8) → **Kilesa**, *upādāna* (9) → **Kilesa**, *bhava* (10) → **Kamma**, *jāti* (11) & *jarā-maraṇa* (12) → **Vipāka**.
3. **Name the logic.** Kilesa → Kamma **produce** Vipāka; Vipāka **is** the experienced result. (You'll draw C2/C3 on **separate** slides later.)
4. **Park time/truths.** Remind: time colors (①–④) and truths ring (Samudaya=①+③; Dukkha=②+④) are **separate overlays**—never stacked with vaṭṭa fills.

3) Worked demos / caselets

- **Demo A — Coffee-urge storyline (eye → nose → mind).** Map: *vedanā* felt at the nose (Vipāka) → later craving *taṇhā* (Kilesa) → intention/speech *saṅkhāra* (Kamma). Read the **vaṭṭa trail** only (no rings/chords).
- **Demo B — Ethics hand-off.** Explain why **future birth** (*jāti*) must “take” **kammabhava** (*bhava*): keep causes (Kilesa/Kamma) distinct from results (Vipāka).
- **Demo C — Vipāka-only picture.** Show a “results-only” read: {3–7, 11–12} to stress how **experience** (seeing, hearing, etc.) sits in Vipāka.

4) Classroom drills (short, repeatable)

- **Vaṭṭa Shout-Out.** Point to any link; class shouts **Kilesa / Kamma / Vipāka**. (Legend visible; wedge fills on.)
- **Cause vs Result.** Ask: “Cause-rounds or result-round?” Class answers: **Kilesa & Kamma = causes; Vipāka = result.**
- **Mantra check.** Call “**Jāti?**”—class replies “**must take kammabhava**” (one voice).

5) Figures to create (production specs)

1. **Fig. 4.28.1 — Vaṭṭa wedge coloring (legend).**

Purpose: A single wheel with **wedge fills**: Kilesa={1,8,9}; Kamma={2,10}; Vipāka={3–7,11–12}.

Notes: No rings; labels **outside**; export **SVG master + PNG 300 dpi**.

2. **Fig. 4.28.2 — Kamma vs Vipāka lanes (split view).**

Purpose: Two side-by-side mini-wheels: (A) *saṅkhāra & bhava* (Kamma) highlighted; (B) *viññāṇa...vedanā* and *jāti–jarā-maraṇa* (Vipāka).

Caption: “**Causes → Result** (vaṭṭa logic).”

House style. One overlay per slide; **wedge fills = vaṭṭa**, **rings = time/truths**; **no mixing**; labels **outside**; chords (C1–C3) only on their own slides with **left-gutter legend**.

6) Lesson plan (75–90 minutes)

Objectives

1. Recite **vaṭṭa membership** instantly.
- 2) Explain **cause vs result** using the wedge map.
- 3) Maintain **overlay hygiene**.

Flow

- **0–15 — Orient.** Show **Fig. 4.28.1**; read the legend and full membership.
- **15–35 — Drills.** Vaṭṭa Shout-Out; Cause vs Result; Mantra check.
- **35–55 — Demos.** Walk Demo A–C using only wedge fills (no rings/chords).
- **55–70 — Split view.** Show **Fig. 4.28.2**; discuss Kamma vs Vipāka lanes.
- **70–90 — Q&A and recap.** Re-state overlay rules (no mixing; labels outside).

Materials: Figs. 4.28.1–2; timer; pointer.

7) SOP / Checklist — Vaṭṭa slides

- ☐ **Wedge fills ON**; time & truths rings **OFF** (separate slides).
- ☐ **Membership accurate:** Kilesa = {1,8,9}; Kamma = {2,10}; Vipāka = {3–7,11–12}.
- ☐ **Labels outside** the rim; **no text inside** wedges.
- ☐ Keep **C-bridges** off this slide; teach them separately with dashed chords and **left-gutter legend**.

8) End-of-chapter review

Glossary

- *kilesa-vaṭṭa* — defilements round (here: 1 *avijjā*, 8 *taṇhā*, 9 *upādāna*).
- *kamma-vaṭṭa* — action round (2 *saṅkhāra*, 10 *bhava*).
- *vipāka-vaṭṭa* — resultant round (3–7; 11–12).

Quiz (5) — with answers

1. Name the Kilesa members. — 1, 8, 9.
2. Name the Kamma members. — 2, 10.
3. Which links are Vipāka? — 3–7, 11–12.
4. Can you show time or truths rings on a vaṭṭa slide? — No—don't mix overlays.
5. State the ethics line tying 10 → 11. — “Jāti must take kammabhava.”

Homework

- Color a blank wheel by vaṭṭa (use the exact membership), and write a one-line caption for your map using **cause/result** language only.

- **Trace one diary event twice:** (i) as a **vaṭṭa** path (wedge fills only), (ii) as a **time-ring** hand-off (separate slide).

9) Figure files to create

- **DO_Book_Fig-4-28-1.svg** — Vaṭṭa wedge coloring (legend + outside labels).
- **DO_Book_Fig-4-28-2.svg** — Kamma vs Vipāka lanes (split view).

CH29 — Two Cycles (Kilesa ↔ Kamma): feedback loop and escape strategy

1) Executive summary

- **Aim.** Make vivid how **defilements** (*kilesa-vaṭṭa*: 1 *avijjā*, 8 *taṇhā*, 9 *upādāna*) feed **kamma** (*kamma-vaṭṭa*: 2 *saṅkhāra*, 10 (*kamma*-)*bhava*), which then ripens as **results** (*vipāka-vaṭṭa*: 3–7, 11–12). “**Kilesa & Kamma are the causes; Vipāka is the result.**”
- **Escape points.** Train two “cuts”: **C2** (*vedanā* → *taṇhā*) and **C3** (*bhava* → *jāti*). Draw **short dashed chords** and keep a **C-legend in the left gutter**—on a **separate connections slide**.
- **Ethics hand-off.** Keep the doctrinal guardrail: “**Jāti must take kammabhava.**” (Use it when you explain C3.)
- **Overlay hygiene.** Teach the **vaṭṭa** logic with **wedge fills only**, and the **C-bridges** over the **time ring**—**never mix** ring layers and wedge fills on the same slide; **labels stay outside**.

2) Main narrative — the teaching template

1. **Start on a vaṭṭa slide (wedge fills only).** Color wedges by membership: **Kilesa** = {1,8,9}; **Kamma** = {2,10}; **Vipāka** = {3–7,11–12}. Read the wheel once, clockwise.
2. **Name the loop.** Say: “Kilesa → Kamma → Vipāka.” Emphasize the causal role of Kilesa+Kamma and the resultant status of Vipāka (don’t show chords yet).
3. **Switch to a connections slide.** Turn **off** wedge fills; turn **on** the **time ring** (①–④ arcs) and show **C2 & C3** as **short dashed chords** with the **legend in the left gutter**. Keep chords clear of text.
4. **Teach the two cuts.**
 - **C2 cut:** hold attention **at feeling** to prevent the shift from ② **Present Effect** to ③ **Present Cause**.
 - **C3 cut:** install wholesome **bhava** and ethical restraint so **jāti** inherits **kammabhava** skillfully (name the hand-off explicitly).
5. **Park truths for later.** (Truths ring is a different overlay: **Samudaya** = ①+③; **Dukkha** = ②+④; don’t stack here.)

3) Worked demos / caselets

- **Demo A — Desire → speech → outcome.** Map: a liking arises (**Kilesa**), you form intent and speak (**Kamma**), consequences follow (**Vipāka**). Read it twice: first as **wedge fills** (cause → cause → result), then on the **connections** slide to show which **periods** the actions traverse.

- **Demo B — Catch at C2.** Same scenario, but pause at **vedanā**; name **C2** and show how not crossing to **taṇhā** prevents the loop from re-fueling **Kamma**.
- **Demo C — Re-script before C3.** Keep watch at **bhava**; rehearse a wholesome intention so that “**jāti takes kammabhava**” on a better footing (ethics hand-off).

4) Classroom drills (short, repeatable)

- **Loop Read-through.** Point to each round; class shouts “**Kilesa → Kamma → Vipāka!**” (vaṭṭa slide).
- **Intercept Call.** Teacher taps **vedanā**; class replies “**C2 — hold at feeling!**” Then teacher taps **bhava**; class replies “**C3 — check the birth hand-off!**” (connections slide with chords).
- **Overlay Police.** Show a “bad” slide mixing fills and rings; class identifies violations: **don’t mix layers; labels outside; chords short & clear.**

5) Figures to create (production specs)

1. **Fig. 4.29.1 — Kilesa ↔ Kamma feedback (vaṭṭa slide).**

Purpose: One wheel with **wedge fills** (Kilesa/Kamma/Vipāka), plus a subtle **inner loop arrow** between **Kilesa** and **Kamma** wedges to visualize “fueling.”

Legend: Vaṭṭa key only; **no rings; outside labels.**

2. **Fig. 4.29.2 — Escape points (C2 & C3) over time ring.**

Purpose: **Time ring** (①–④ arcs) with **C2** and **C3** drawn as **short dashed chords**; **C-legend** in left gutter; chords do **not** cross text.

Notes: Keep **wedge fills off**; **outside labels** only; export **SVG + PNG 300dpi**.

House style. One overlay per slide; **rings = time/truths**, **fills = vaṭṭa**; **labels outside**; **C-bridges** are **short dashed** with legend in **left gutter**.

6) Lesson plan (75–90 minutes)

Objectives

1. Explain the **Kilesa** → **Kamma** → **Vipāka** loop.
- 2) Deploy **C2/C3** interventions correctly.
- 3) Keep **overlay hygiene**.

Flow

- **0–15 — Vaṭṭa orientation.** Show **Fig. 4.29.1**; read membership; name the loop.
- **15–35 — Case walk.** Run Demo A; distinguish **cause** rounds vs **result**.
- **35–55 — Intercepts.** Switch to **Fig. 4.29.2**; practice **C2** and **C3** call-outs with the ring visible.
- **55–70 — Ethics hand-off.** Emphasize “**jāti must take kammabhava**” and rehearse a wholesome re-script.
- **70–90 — Recap + Q&A.** Overlay Police drill and summary.

Materials: Figs. 4.29.1–2; pointer; timer.

7) SOP / Checklist

- □ **Don't mix** ring overlays and wedge fills on one slide.
- □ **Outside-only labels**; chords **don't cross text**; **left-gutter legend** for C-bridges.
- □ Name the loop **before** showing C-bridges; then teach **C2/C3** on the connections slide.

8) End-of-chapter review

Glossary

- *kilesa-vaṭṭa* — defilements round (here: **1, 8, 9**).
- *kamma-vaṭṭa* — action round (**2, 10**).
- *vipāka-vaṭṭa* — results round (**3–7, 11–12**).
- **C2** — *vedanā* → *taṇhā*; **C3** — *bhava* → *jāti* (short dashed chords; legend left gutter).

Quiz (5) — with answers

1. **Name the cause rounds. — Kilesa and Kamma.**

2. **What is the result round? — Vipāka.**
3. **Where is the first intercept? — At C2 (*vedanā* → *taṇhā*).**
4. **What doctrine governs C3's hand-off? — “Jāti must take kammabhava.”**
5. **Can you show vaṭṭa fills and time ring together? — No—never mix overlays.**

Homework

- **Two-track storyboard.** Take one real incident; draw it (i) as a **vaṭṭa** path (fills only), and (ii) as a **connections** slide (time ring + **C2/C3** chords).
- **Caption practice.** Write a time-ring-only caption for **Fig. 4.29.2**.

9) Figure files to create

- **D0_Book_Fig-4-29-1.svg** — Kilesa ↔ Kamma feedback (wedge fills; outside labels).
- **D0_Book_Fig-4-29-2.svg** — Escape points C2 & C3 (time ring + dashed chords; left-gutter legend).

CH30 — Four Periods overlay: Past Cause / Present Effect / Present Cause / Future Effect

1) Executive summary (one page)

- **Aim.** Master the **outer time ring** using four **thin colored arcs** (not wedge fills): ① **Past Cause (1–2) = yellow**; ② **Present Effect (3–7) = green**; ③ **Present Cause (8–10) = blue**; ④ **Future Effect (11–12) = pink**. Place tiny “①–④ + caption” tags just **outside** each arc.
- **Overlay hygiene.** On this slide, show **only** the time ring—no truths ring, no vaṭṭa fills. Keep all link labels **outside** the rim.
- **Connections preview.** The **three short connections** (C1/C2/C3) can be taught **on a separate slide** over the same time ring using **short dashed chords** with a **left-gutter legend**.

2) Main narrative — the teaching template

1. **Turn ON the outer ring only** and read the four arcs clockwise: ① **Past Cause** → ② **Present Effect** → ③ **Present Cause** → ④ **Future Effect**. (Arcs correspond to links 1–2, 3–7, 8–10, 11–12.)
2. **Keep labels outside.** Do not place any text inside wedges; tags “①–④” live **just outside** the colored arcs.
3. **(Optional second slide)** Add the **three bridges** as **short dashed chords**: **C1: saṅkhāra→viññāṇa (①→②)**; **C2: vedanā→taṇhā (②→③)**; **C3: bhava→jāti (③→④)**, with the **C-legend in the left gutter**.
4. **Don’t stack overlays.** Truths ring (Samudaya=①+③; Dukkha=②+④) and vaṭṭa wedge fills each have their **own** slides; never mix with the time ring.

3) Worked demos / caselets

- **Demo A — ① → ② (past → present).** Narrate how **past causes** (1–2) condition **present results** (3–7) with the ring visible (no chords yet).
- **Demo B — ② → ③ (result → cause).** Show the in-life shift from **present effect** to **present cause**, then name this as **C2** verbally (chord will appear on the connections slide).
- **Demo C — ③ → ④ (cause → future result).** Forecast how **present causes** (8–10) hand to **future results** (11–12) and later reveal that mapping with **C3** on the chords slide.

4) Classroom drills (short, repeatable)

- **Arc Call-and-Response.** Point to an arc; class shouts “**Past Cause / Present Effect / Present Cause / Future Effect!**” (outer ring only).
- **Hand-off Game.** Teacher calls “① → ②”, “② → ③”, “③ → ④”; class answers “**past → present,**” “**effect → cause,**” “**cause → future effect.**” (Still ring-only.)
- **Overlay Police.** Show a mock slide mixing vaṭṭa fills with time arcs; class identifies the violation: **do not mix rings and fills.**

5) Figures to create (production specs)

1. Fig. 4.30.1 — Four Periods arcs (clean).

Purpose: Show the **thin outer arcs** with color key (① yellow, ② green, ③ blue, ④ pink) and **tiny ①–④ captions** just outside. **No truths ring; no fills.** Labels remain **outside.** Export **SVG master + PNG 300 dpi.**

2. **Fig. 4.30.2 — Hand-offs overview (C1–C3 over time ring).**

Purpose: Same ring; add **C1/C2/C3** as **short dashed chords** that don't cross text; **C-legend** in the **left gutter**. **No wedge fills.**

House style. One overlay per slide; **rings teach time/truths**, **wedge fills teach vaṭṭas**; **labels outside**; **C-bridges** are **short dashed** with **left-gutter legend**.

6) Lesson plan (75–90 minutes)

Objectives

1. Read the **four arcs** instantly. 2) Recite the **three hand-offs** (① → ②, ② → ③, ③ → ④). 3) Keep **overlay hygiene** and **outside-label discipline**.

Flow

- **0–10 — Orient.** Show **Fig. 4.30.1**; name each arc and its caption.
- **10–25 — ① → ②.** Read past → present with simple examples.
- **25–40 — ② → ③.** Explain result → cause hand-off; keep chords off for now.
- **40–55 — ③ → ④.** Explain cause → future result hand-off.
- **55–70 — Connections slide.** Switch to **Fig. 4.30.2**; add C1–C3 chords (short dashed, left gutter legend).

- **70–90 — Drills & recap.** Arc Call-and-Response + Hand-off Game; restate “**don’t mix overlays.**”

Materials: Figs. 4.30.1–2; pointer; timer.

7) SOP / Checklist

- ☐ **Time ring ON**; truths ring & vaṭṭa fills **OFF**.
- ☐ **Tiny ①–④ tags** just **outside** arcs; **all labels outside** the rim.
- ☐ **C1–C3** shown **only** on the connections slide; **short dashed**; **left-gutter legend**; chords don’t cross text.
- ☐ **No mixing** of ring layers with wedge fills.

8) End-of-chapter review

Glossary

- **Four Periods (outer ring).** ① Past Cause, ② Present Effect, ③ Present Cause, ④ Future Effect; thin arc overlay used to teach time across the wheel.
- **Three Bridges (C1–C3).** Short dashed chords linking period-to-period: **C1 (① → ②)**, **C2 (② → ③)**, **C3 (③ → ④)**; legend lives in the **left gutter**.

Quiz (5) — with answers

1. Which links belong to ② Present Effect? — 3–7.
2. What color is ③ Present Cause? — Blue.
3. Where do the tiny ①–④ tags go? — Just outside the arcs.
4. What's C2 and what periods does it bridge? — *vedanā*→*taṇhā*, ② → ③.
5. Can you show *vaṭṭa* fills on a Four-Periods slide? — No—do not mix overlays.

Homework

- **Arc diary.** Log 12 moments today; tag each to ①/②/③/④ using the ring language only.
- **Caption practice.** Write a one-line caption for **Fig. 4.30.2** (name the hand-offs without wedge terms).

9) Figure files to create

- [D0_Book_Fig-4-30-1.svg](#) — Four Periods arcs (clean; tiny ①–④ tags; outside labels).
- [D0_Book_Fig-4-30-2.svg](#) — Hand-offs overview (C1–C3 as short dashed chords; left-gutter legend; no fills).

CH31 — Four Segments & Twenty Modes: the Q&A classification framework

1) Executive summary (one page)

- **Aim.** Install the **Twenty Modes (5×4)** framework as your rapid Q&A scaffold: **five** items per segment—① **five past causes**; ② **five present results**; ③ **five present causes**; ④ **five future results**—taught on a **separate slide** using a **light radial grid** over the wheel (no labels on the grid itself).
- **Never stack overlays.** This grid sits **alone**. Keep **time = outer ring**, **truths = inner ring**, **vaṭṭa = wedge fills** for other slides; do **not** mix with the grid.
- **Memory line.** Use the Mogok “eight headings to memorize” to anchor recall: **Two roots; Two truths; Four layers; Twelve links; Three connections; Three vaṭṭas; Three periods; Twenty modes.**

2) Main narrative — the teaching template

1. **Prep the base.** Wheel with **all labels outside** (no wedge-interior text); clockwise order per standard.
2. **Turn ON the grid slide.** Overlay a **light radial 5×4 grid** (no text on the grid). Explain: “We’ll tally five per segment.”
3. **Read the segments.**
 - ① **Past Cause (1–2):** five past causes (list below).
 - ② **Present Result (3–7):** five present results.

- ③ **Present Cause (8–10)**: five present causes.
 - ④ **Future Result (11–12)**: five future results.
4. **Populate with source tallies.** Use the Mogok counts (see “Twenty factors of causes and effects”). Read them clearly and stop—no other overlays.
5. **Place in slide order.** In your deck, the grid sits after time/truths/roots and before advanced toggles. (Slide 10 in the recommended sequence: “Twenty Modes — 5×4 Grid on Wheel”.)

The actual tallies (to speak aloud while pointing at each segment):

- ① **Past Cause (5)**: *avijjā, saṅkhāra, taṇhā, upādāna, bhava*.
- ② **Present Result (5)**: *viññāṇa ... vedanā* (i.e., 3–7).
- ③ **Present Cause (5)**: *taṇhā, upādāna, bhava, avijjā, saṅkhāra*.
- ④ **Future Result (5)**: *viññāṇa ... vedanā* (i.e., 11–12’s results counted as five).

Teacher note: keep the **Two Truths** (Samudaya=①+③; Dukkha=②+④) and **Four Periods** (outer arcs) on **their own** slides; don’t overlay with the grid.

3) Worked demos / caselets

- **Demo A — Fill-the-grid walk-through.** Class calls items while you point segment-wise and tick **five** per quadrant (grid only).
- **Demo B — Toggle comparison.** Flip to **time-ring** slide, ask “What changed?” (Answer: overlay type; counts unchanged.) Then back to the grid.
- **Demo C — Eight-headings recall.** Recite the “first rounds Q&A” opening and map where “Twenty modes” sits in the chain.

4) Classroom drills (short, repeatable)

- **Grid Shout-Fill.** You cue a segment; class shouts one item until **five** are named. (No other overlays.)
- **Where does it live?** You name “*upādāna*”; class answers ① or ③ (cause segments). Then “*vedanā*”; class answers ②/④ (result segments).
- **Eight-Headings Chain.** Students recite **2 roots, 2 truths, 4 layers, 12 links, 3 connections, 3 vaṭṭas, 3 periods, 20 modes**.

5) Figures to create (production specs)

1. Fig. 4.31.1 — Twenty Modes grid (light radial).

Purpose: A clean wheel with a **subtle 5×4 radial grid** (no text on the grid). You’ll point and tally **five** per segment live.

Canon: Labels outside; no rings, no fills, no chords on this slide. Export **SVG master + PNG 300 dpi**.

2. **Fig. 4.31.2 — “Eight Things to Learn by Heart” poster.**

Purpose: A mnemonic poster listing the eight headings (use in warm-ups and quizzes).

House style. One overlay per slide; **outside-only labels**; no mixing of grid with time/truth/vaṭṭa layers; chords (C1–C3) only on their own slide with **left-gutter legend**.

6) Lesson plan (75–90 minutes)

Objectives

1. Recall the **Twenty Modes** by segment, 2) use the grid for fast Q&A, 3) maintain **overlay hygiene** and **outside-label** discipline.

Flow

- **0–10 — Orient.** Show **Fig. 4.31.1**; explain the 5×4 idea.
- **10–30 — Segment fills.** Do ① and ② together; class calls items; you confirm.
- **30–45 — Segment fills.** Do ③ and ④; confirm counts.
- **45–60 — Toggle & contrast.** Flip briefly to **time-ring**; ask what’s different, then return to grid.
- **60–80 — Eight-Headings poster drill.** Students recite and place “Twenty modes” in the sequence.
- **80–90 — Recap/Q&A.** Restate “grid stands alone”; preview CH32.

Materials: Figs. 4.31.1–2; pointer; timer.

7) SOP / Checklist

- ☐ **Grid slide only** (no rings/fills/chords).
- ☐ **Five items per segment** exactly as sourced.
- ☐ **Labels outside** the rim; no text on grid lines.
- ☐ Place this after roots/truths/time in your **slide order**.

8) End-of-chapter review

Glossary

- **Twenty Modes (5×4).** A tally of **five** per segment across ①–④; used as an advanced classification grid.
- **Four Segments (outer rim).** ① Past Cause; ② Present Result; ③ Present Cause; ④ Future Result.
- **Eight Headings (mnemonic).** Two roots; Two truths; Four layers; Twelve links; Three connections; Three vaṭṭas; Three periods; Twenty modes.

Quiz (5) — with answers

1. How many items per segment in the Twenty Modes grid? — Five.
2. Which segments are “cause” segments? — ① and ③.
3. List the five items in ① Past Cause. — *avijjā, saṅkhāra, taṇhā, upādāna, bhava*.
4. Where must your link labels sit on this slide? — Outside the rim only.
5. Can you show the time ring or vaṭṭa fills on the grid slide? — No—one overlay per slide.

Homework

- **Blank-grid worksheet.** Fill a wheel with the **5×4** tally from memory (no peeking).
- **Eight-Headings copywork.** Write the eight headings once, then explain **where** the Twenty Modes sits among them.

9) Figure files to create

- [D0_Book_Fig-4-31-1.svg](#) — Twenty Modes grid (light radial; **outside labels**; no other overlays).
- [D0_Book_Fig-4-31-2.svg](#) — “Eight Things to Learn by Heart” poster (mnemonic).

CH32 — Saḷāyatana & Dhātu inside DO: functional alignment for teaching

1) Executive summary

- **Aim.** Align the **six bases (saḷāyatana)** and **elements (dhātu)** with the present-effect band (**Links 3–7**), showing how **contact (phassa)** arises only when **base + object + matching consciousness** meet, and how **feeling (vedanā)** then manifests door-wise.
- **Bases → objects → contacts (sixfold).** Eye/ear/nose/tongue/body/mind bases and their objects; contact is specified per door (cakkhu-/sota-/ghāna-/jivhā-/kāya-/mano-samphassa).
- **Feeling by door.** “Just seeing/hearing/smelling/tasting” are **neutral**; body-door can be **pleasant, unpleasant, or neutral**; mind-door tones are **somanassa/domanassa/upekkhā**.
- **Why āyatana matters.** “Āyatana = dhamma that extends saṃsāra”; understanding doors clarifies how the wheel keeps turning.

2) Main narrative — the teaching template

1. **Start from the wheel with labels outside.** Keep the **time ring** off unless you need anchoring; if used, remind ② **Present Effect = Links 3–7** (green arc).
2. **Lay out the six bases and objects.**
 - Eye → forms; Ear → sounds; Nose → odours; Tongue → tastes; Body → tangibles; **Mind → mind-objects (dhammā)**. (Mind-base = **manāyatana**, traditionally located at **hadaya-vatthu**.)
3. **Teach the contact triad (tiṇṇaṃ saṅgati).** For each door, **base + object + corresponding consciousness** ⇒ **contact** (e.g., eye-base + form + eye-consciousness ⇒ **cakkhu-samphassa**). Then **phassa** ⇒ **vedanā**.
4. **Map feelings by door.**

- Eye/Ear/Nose/Tongue: **neutral** when “just” seeing/hearing/smelling/tasting.
- Body: **pleasant / unpleasant / neutral**.
- Mind: **somanassa / domanassa / upekkhā**. Emphasize **door-first** language to avoid “being” talk.

5. **Close the loop to DO.** Keep students oriented that **3–7 = present results**: **viññāṇa** → **nāma-rūpa** → **saḷāyatana** → **phassa** → **vedanā** is the experiential conveyor.

3) Worked demos / caselets

- **Demo A — Eye door (neutral).** Show **base + form + eye-consciousness** ⇒ **contact** ⇒ **neutral feeling** (“just seeing”). Have learners point to **5 → 6 → 7** as you speak.
- **Demo B — Body door (±/0).** Walk **kāya-samphassa** and deliver **pleasant/unpleasant/neutral** variants.
- **Demo C — Mind door (three tones).** From a remembered image → **mano-samphassa** → **somanassa/domanassa/upekkhā**.

4) Classroom drills (short, repeatable)

- **Triad Chorus.** Teacher calls “Eye!” Class answers “**base + form + eye-viññāṇa** ⇒ **contact** ⇒ **feeling**.” Repeat for all six doors.
- **Door-Tone Callouts.** Cue a door; class replies the **default tone(s)** (e.g., “Ear: neutral”).
- **Aggregate Swap (optional).** Restate Demo A in khandha language (seeing = rūpa + four nāma).

5) Figures to create (production specs)

1. Fig. 4.32.1 — Bases → Objects → Contacts (grid).

Purpose: 2×3 grid of doors. Each cell shows **base + object + matching consciousness** ⇒ **phassa**. Keep wheel ghosted behind if desired; **labels outside**; **no wedge fills**; time ring optional.

2. Fig. 4.32.2 — Feeling by Door (strip).

Purpose: One horizontal strip: **Eye/Ear/Nose/Tongue = neutral**; **Body = ±/0**; **Mind = somanassa/domanassa/upekkhā**. Include note “**phassa** ⇒ **vedanā**.”

House style. One overlay per slide; **labels outside**; if you later show **C-bridges**, draw **short dashed chords** with the **legend in the left gutter**—on a **separate** slide. Never mix ring overlays with wedge fills.

6) Lesson plan (75–90 minutes)

Objectives

1. Recite the **contact triad** per door; 2) classify **feeling by door**; 3) keep **overlay hygiene** (and **outside-label** discipline).

Flow

- **0–10 — Orient.** Place this inside ② **Present Effect** (optional green arc), then switch arc **off**.
- **10–30 — Grid teach.** Walk **Fig. 4.32.1** door by door; chant the **triad**.
- **30–50 — Feeling strip.** Do **Fig. 4.32.2**; drill default tones per door.
- **50–65 — Demos A–C.** Quick role-plays; keep it **door-first**.
- **65–85 — Drills & recap.** Triad Chorus + Door-Tone Callouts; optional Aggregate Swap.

- **85–90 — Q&A.** Re-state why **āyatana** “extends saṃsāra.”

Materials: Figs. 4.32.1–2; pointer; timer.

7) SOP / Checklist

- ☐ **Teach triad** precisely: base + object + matching consciousness ⇒ **phassa** ⇒ **vedanā**.
- ☐ **Feeling by door:** Eye/Ear/Nose/Tongue = **neutral**; Body = **±/0**; Mind = **somanassa/domanassa/upekkhā**.
- ☐ **Overlay hygiene:** one overlay per slide; **labels outside**; **no fills** on these slides; C-legend in **left gutter** when showing bridges.

8) End-of-chapter review

Glossary

- *saḷāyatana* — six **bases** (eye-, ear-, nose-, tongue-, body-, **mind-base**), each with its object; mind-base (manāyatana) traditionally at **hadaya-vatthu**.
- *phassa* — **contact**, requiring **base + object + matching consciousness**; condition for **vedanā**.
- *vedanā* — **feeling**; six-door analysis simplifies to three basic types (**pleasant / unpleasant / neutral**).

Quiz (5) — with answers

1. **What are the three requisites for contact? — Sense base + object + corresponding consciousness.**
2. **What is the default tone at the eye/ear/nose/tongue doors? — Neutral (upekkhā).**
3. **Which door can have pleasant, unpleasant, or neutral bodily feeling? — Body door.**

4. Name the three mind-door tones. — **Somanassa, domanassa, upekkhā.**
5. In which segment of the time ring do Links 3–7 sit? — ② **Present Effect (green arc).**

Homework

- **Six-door log (24h).** Record **two moments per door**; write the **triad** and the **tone** for each.
- **Caption practice.** Draft a one-line, **time-ring-only** caption for **Fig. 4.32.1** (no wedge or truths terms).

9) Figure files to create

- **D0_Book_Fig-4-32-1.svg** — Bases → Objects → Contacts (2×3 grid; **outside labels**; no fills; optional time-ring anchor).
- **D0_Book_Fig-4-32-2.svg** — Feeling by Door (neutral at 4 doors; body $\pm/0$; mind three tones; “phassa $\Rightarrow$ vedanā” note).

How wrong attention (ayoniso
manasikāra) creates suffering





A Story of Attachment and Suffering

"Here's a story you might not have heard before. A man and woman, destined by their past karma, became husband and wife. Both were excellent at their work - the wife was very good at her job, and so was the husband."

Financial Prosperity

"In modern times, weren't they doing well financially? They bought gold with their extra money. They lived together for five years without having any children."

Financial Success

The couple was doing well financially in their early years together

Wise Investment

They invested their extra money in gold

Five Childless Years

They lived together for five years without having children

The Joy of Parenthood

"In the sixth year, they had a son. Weren't the couple overjoyed like cats playing with cloth? They were so happy when their son was born."

"From then on, over the next five years, they had five sons in total."



Changes in Family Dynamics

"Could the mother continue working? Their two-person workforce reduced to one, right?"

"When one person stopped working, didn't their food expenses increase by five mouths?"



Two Working Adults

Both parents working full-time



Children Arrive

Five sons born over five years



One Income, More Expenses

Mother stops working, expenses increase

Financial Strain Begins

"After seven or eight years, their income couldn't match their expenses. They had to sell their gold, you see?"



Deteriorating Financial Situation



"Later, there was no more gold to sell, and the income wasn't enough."



Relationship Deterioration

"When their living conditions became difficult, the husband became irritable. He complained about excessive kitchen expenses."

"The wife couldn't take it anymore and argued back."

The Argument Escalates

"She said, 'It's because you're incompetent! Look at Mr. Smith's family next door. They have twelve people in their household. Ten children and two parents – twelve people total. Look how well they manage their food and living!'"

"They argued and eventually divorced. When people argue, is it from love or hate? It's from hate! Isn't this worth thinking about? These are things to consider."

The Five Aggregates of Form

"There are five aggregates of form (rūpakkhandha) related to the five sense doors:"



The Nature of the Five Sense Doors

"These are the five sense doors. In these rūpakkhandha, there is neither good nor bad inherently. Good and bad arise only through wrong attention (ayoniso manasikāra)."





After the Divorce

"After the couple divorced and two or three months passed, during the summer months of Tabaung and Tagu when schools were closed, people were busy with various ceremonies – some with novitiation ceremonies, some with weddings, some with house-warming ceremonies."

Community Involvement

"Village elders would attend these ceremonies. The elders would ask, 'We heard there's a couple who divorced in your neighborhood, is that true?' Wouldn't they ask that? And wouldn't people respond, 'Yes, that's true'?"

"They'd ask, 'How long has it been?'"

"About three months now."



Elders' Concern

"With all the elders in your neighborhood, should you let it go on this long? You should help reconcile them."

"The elders from different villages would discuss this. The neighborhood elders would also bring it up at weddings, novitiation ceremonies, and house-warmings."

Community Intervention

"They'd say, 'We don't feel right about this. We should help reconcile them.'"

"They'd say, 'You take the wife's side, I'll take the husband's side.'"

Community Concern

Village elders feel responsible for maintaining harmony

Strategic Approach

Elders divide responsibilities to counsel both parties

Cultural Value

Reconciliation seen as community responsibility

Elders' Counseling

"They'd ask, 'How many times have you two fought?' 'Just this once.'"

"The elders would respond, 'We've had four fights in our marriage. It took four times before things really settled down.'"



Wisdom from Experience

"We fought four times, but now we don't fight anymore. You should be patient at least this one time," wouldn't they say that?

The elders share their own marital experiences to help the couple gain perspective on their situation.



The Tongue Metaphor

"Wouldn't they ask, 'When you eat, don't you sometimes accidentally bite your tongue?' Wouldn't they answer 'Yes'?"

"Wouldn't they ask 'Why did you bite it?' 'It was unintentional. Just like this situation - it was unintentional, so you should be patient.'"

Reconciliation

"When they reasoned like this, the couple was able to reconcile. Didn't they get back together?"

Conflict

The couple argues and divorces

Intervention

Community elders counsel both parties

Wisdom

Elders share personal experiences and metaphors

Reconciliation

The couple reunites

YIN YANG



Examining the Nature of Love and Hate

"Let's examine this: if there was truly something to love between the man and woman, would they fight? When there is something to love, there is no fighting."

"And if there was truly something to hate, could they be reconciled? No, they couldn't."

The Absence of Inherent Love or Hate

"Isn't it clear there was nothing to hate? Isn't it clear there was nothing to love?"

This insight reveals that neither love nor hate are inherent in the relationship itself, but arise from our mental attitudes.

Neutral Feelings in Sense Experiences

"That's why it's taught that neutral feeling (upekkhā vedanā) arises in the eye, neutral feeling arises in the ear, neutral feeling arises in the nose, neutral feeling arises in the tongue."



Eye

Neutral feeling arises in the eye



Ear

Neutral feeling arises in the ear



Nose

Neutral feeling arises in the nose



Tongue

Neutral feeling arises in the tongue

Mind-Generated Feelings

"Isn't it taught that pleasant feeling (somanassa vedanā) and unpleasant feeling (domanassa vedanā) arise in the mind?"

Mind-Generated Feelings

- Pleasant feeling (somanassa vedanā)
- Unpleasant feeling (domanassa vedanā)



The Role of Wrong Attention

"This happens because of wrong attention (ayoniso manasikāra)."

- ⊗ Wrong attention (ayoniso manasikāra) transforms neutral sense experiences into pleasant or unpleasant feelings, creating suffering.



Examining Inherent Qualities

"Now, in what is seen and what is to be seen, is there anything inherently lovable? Is there anything inherently hateful? Isn't this worth examining?"

"These phenomena are free from love and hate. It's wrong attention that creates these feelings."

Perception and Investigation

"Therefore, 'Perception (saññā) covers what is seen, and when perception is investigated, doubt is cleared.'"

"What is seen is just visible form-element. Perception labels it as 'princess' or 'prince.' Isn't this a misperception?"

The Path to Clarity

"Perception covers what is seen. Only when perception is investigated can doubt be cleared..."



Seeing

Pure sense experience



Perception

Labeling what is seen



Investigation

Examining perception



Clarity

Doubt is cleared



Understanding Ayoniso Manasikāra

Wrong Attention Defined

Ayoniso manasikāra (wrong attention) refers to attending to things in an improper, unwise manner that doesn't align with reality.

The Couple's Wrong Attention

Financial Challenges

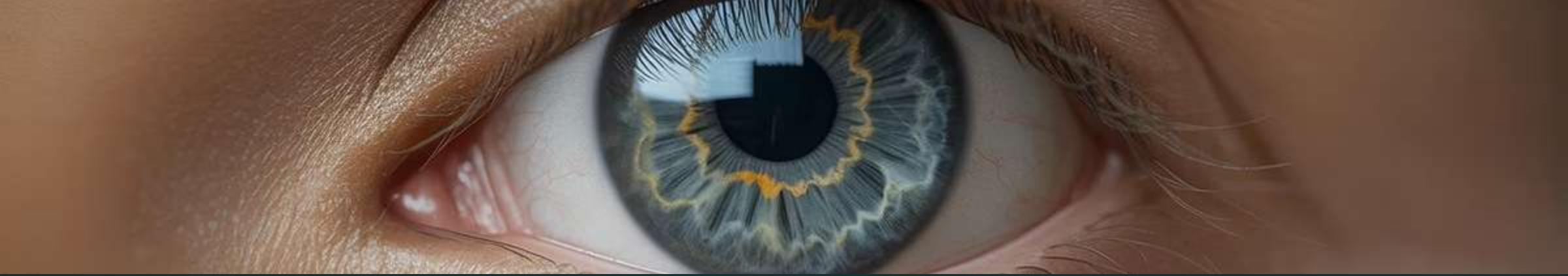
The couple faced genuine financial difficulties

Wrong Attention

They interpreted these challenges as personal failings and blame

Result

Their wrong attention created suffering and conflict



The Neutral Nature of Sense Experience

The Buddha taught that our raw sense experiences are inherently neutral. The eye sees forms, the ear hears sounds, but these experiences themselves are neither pleasant nor unpleasant.

How Wrong Attention Creates Suffering



The Five Aggregates in Detail

Form (Rūpa)

The physical aspect of experience, including the body and all material objects perceived through the five senses.

- Eyes and visible forms
- Ears and sounds
- Nose and smells
- Tongue and tastes
- Body and tangible objects



Feeling (Vedanā)

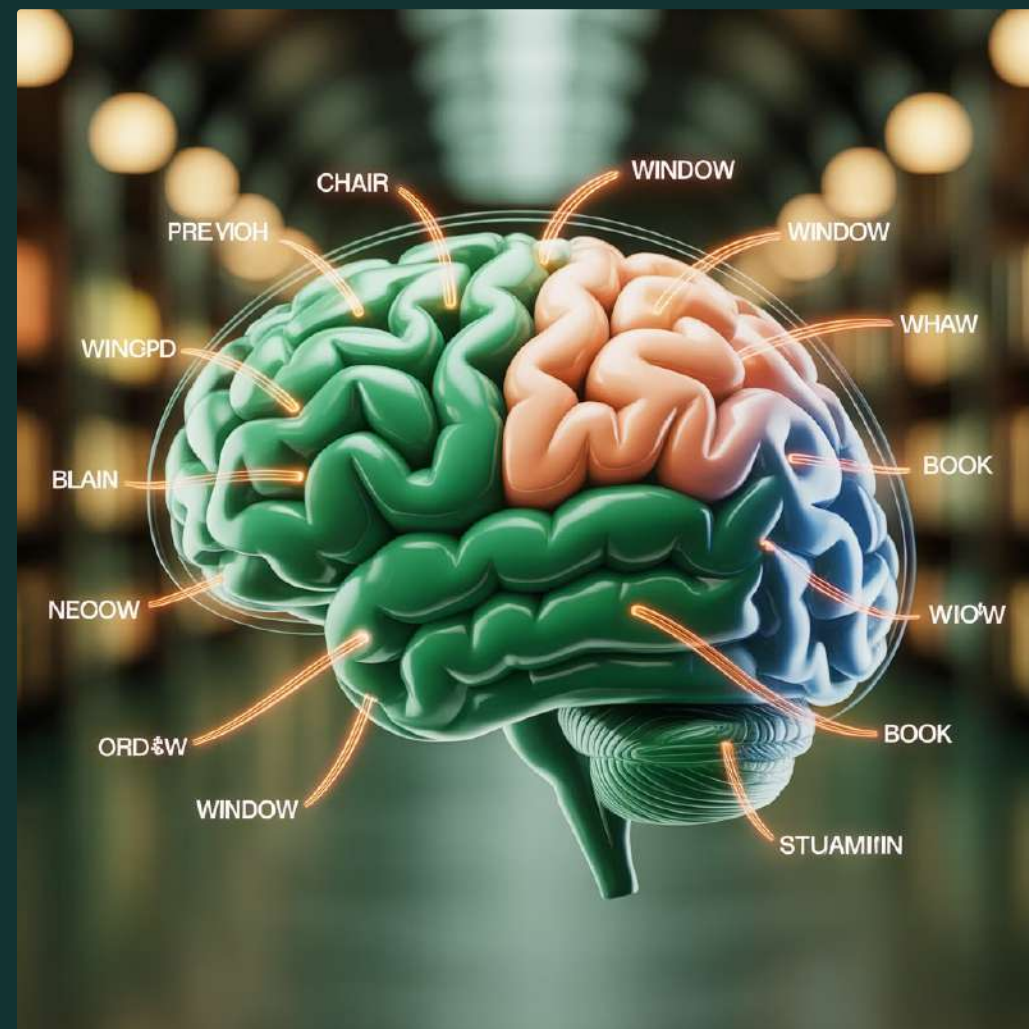
The affective tone of experience, which can be pleasant, unpleasant, or neutral.



Perception (Saññā)

The mental function that recognizes, labels, and categorizes sense experiences.

Perception takes raw sense data and applies labels based on past experiences and conditioning. It's what makes us recognize a tree as "tree" or a person as "friend" or "stranger."



Mental Formations (Sankhāra)

The volitional activities of the mind that shape our thoughts, intentions, and actions.

Intention

The will to act that drives karma

Attention

Where and how we focus our mind

Volition

The mental energy behind choices

Emotion

Feelings that color experience

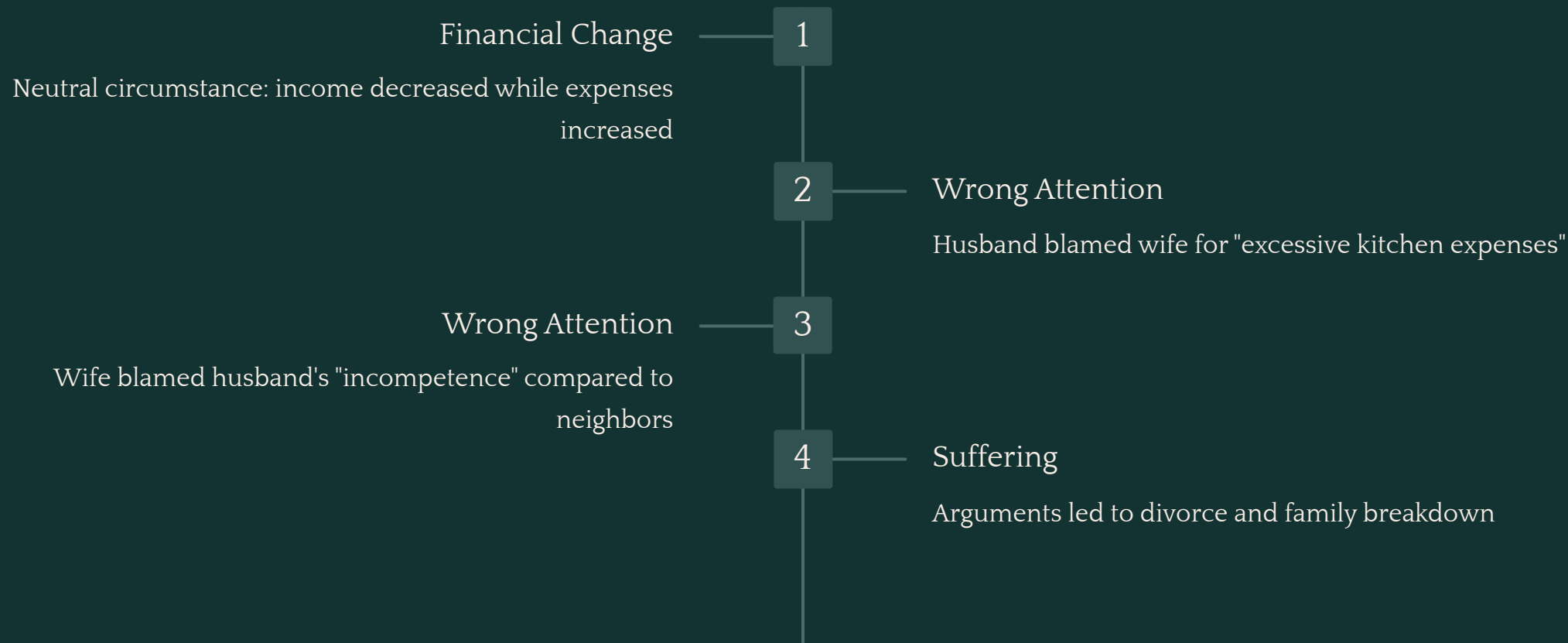
Consciousness (Viññāṇa)

The basic awareness that allows for the knowing of an object through a sense door.

- Eye-consciousness
- Ear-consciousness
- Nose-consciousness
- Tongue-consciousness
- Body-consciousness
- Mind-consciousness



The Role of Ayoniso Manasikāra in the Couple's Story



The Community's Yoniso Manasikāra

In contrast to the couple's wrong attention, the village elders demonstrated wise attention (yoniso manasikāra).

Seeing the Bigger Picture

Elders recognized the value of the marriage beyond the temporary conflict

Sharing Wisdom

They offered perspective from their own experiences

Using Skillful Metaphors

The tongue-biting analogy helped reframe the situation

The Tongue Metaphor Explained

"When you eat, don't you sometimes accidentally bite your tongue? It was unintentional. Just like this situation - it was unintentional, so you should be patient."

This metaphor illustrates that just as we don't hold grudges against our tongue or teeth when accidents happen, we shouldn't hold grudges against loved ones for unintentional hurts.



The Absence of Inherent Love or Hate

"If there was truly something to love between the man and woman, would they fight? When there is something to love, there is no fighting."

"And if there was truly something to hate, could they be reconciled? No, they couldn't."

- ③ This insight reveals that neither love nor hate are inherent qualities in people or relationships. They arise from our mental attitudes and attention.

Neutral Feelings in Sense Experience

Eye

Neutral feeling arises in the eye

Ear

Neutral feeling arises in the ear

Nose

Neutral feeling arises in the nose

Tongue

Neutral feeling arises in the tongue

Body

Neutral feeling arises in the body

The Buddha taught that our raw sense experiences are inherently neutral.



Mind-Generated Feelings

"Pleasant feeling (somanassa vedanā) and unpleasant feeling (domanassa vedanā) arise in the mind."

The Process of Perception

"Perception (saññā) covers what is seen, and when perception is investigated, doubt is cleared."



Raw Seeing

Pure visual data without labels



Perception

Mind applies labels and categories



Emotional Response

Feelings arise based on perception



Investigation

Examining the process reveals truth

Misperception Example

"What is seen is just visible form-element. Perception labels it as 'princess' or 'prince.' Isn't this a misperception?"

When we see a person, we're actually just seeing colors and shapes.
Our perception adds labels like "beautiful," "ugly," "friend," or "enemy"
– none of which exist in the raw visual data.





The Four Noble Truths Perspective

1. The Truth of Suffering (Dukkha)

The couple's story illustrates how suffering manifests in everyday life – from financial stress to relationship breakdown.

2. The Cause of Suffering (Samudaya)

Wrong attention (ayoniso manasikāra) is identified as a key cause of suffering in this teaching.

Craving

Desire for things to be different than they are

Aversion

Rejection of present circumstances

Wrong Attention

Focusing on aspects that generate suffering

3. The Cessation of Suffering (Nirodha)

The couple's reconciliation shows that suffering can end when wrong attention is replaced with wise attention.



4. The Path to the Cessation of Suffering (Magga)

The elders' intervention demonstrates elements of the Noble Eightfold Path:

1

Right View

Understanding the true nature of the situation

2

Right Intention

Motivation to help reconcile the couple

3

Right Speech

Using skillful metaphors and gentle persuasion

4

Right Action

Taking steps to bring the couple back together

Yoniso Manasikāra: The Antidote

Wise attention (yoniso manasikāra) is the opposite of wrong attention and the remedy for the suffering it causes.

Characteristics of Wise Attention:

- Seeing things as they truly are
- Understanding impermanence
- Recognizing non-self
- Acknowledging suffering



Practical Applications

Developing Wise Attention in Daily Life



Mindfulness

Cultivating present-moment awareness



Reflection

Examining our perceptions and assumptions



Meditation

Formal practice to develop mental clarity



Study

Learning the Buddha's teachings

The Role of Community

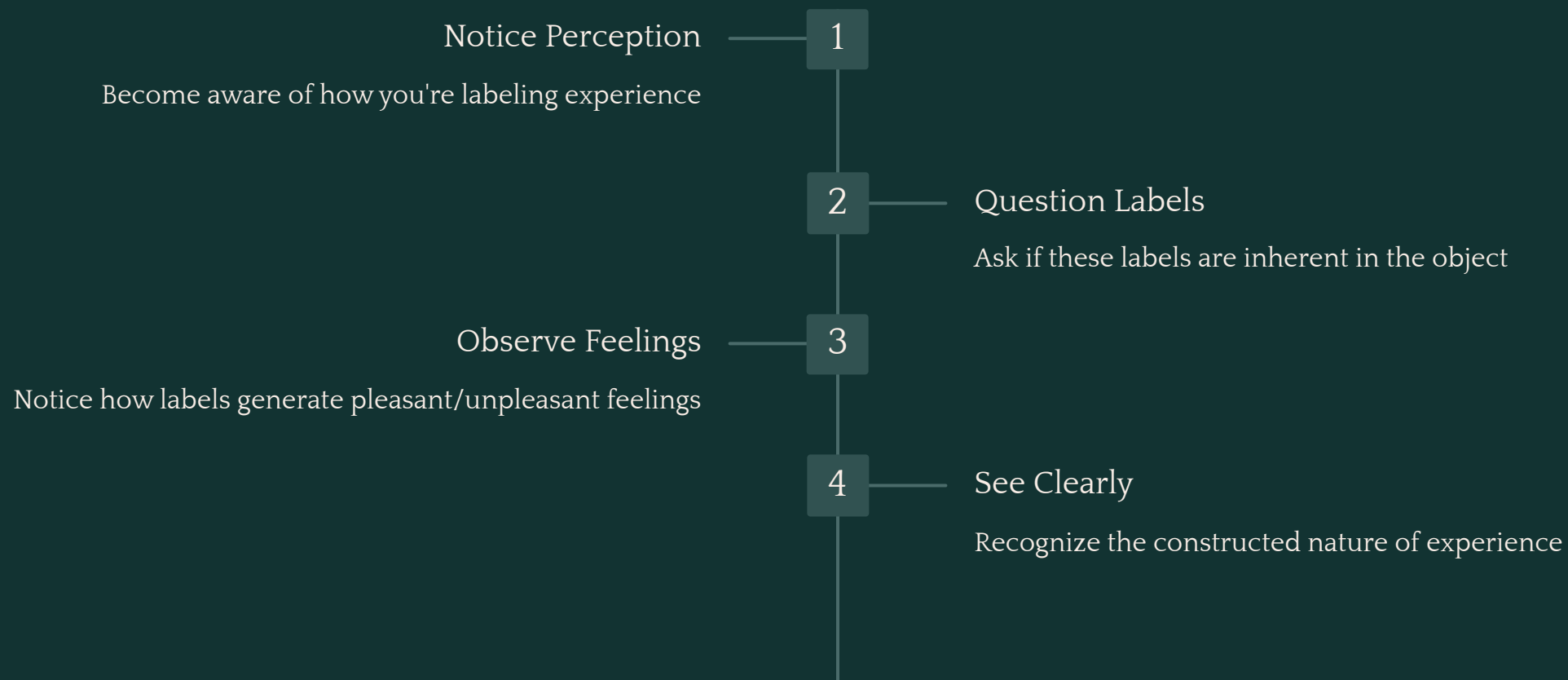
The story highlights how community wisdom and intervention can help individuals overcome wrong attention.

In Buddhist practice, the sangha (community) serves as a support system for developing wise attention and overcoming delusion.



Investigating Perception

"Only when perception is investigated can doubt be cleared..."





The Couple's Reconciliation

The story's resolution demonstrates how shifting from wrong attention to wise attention can transform conflict into harmony.

The Metaphor of Biting One's Tongue

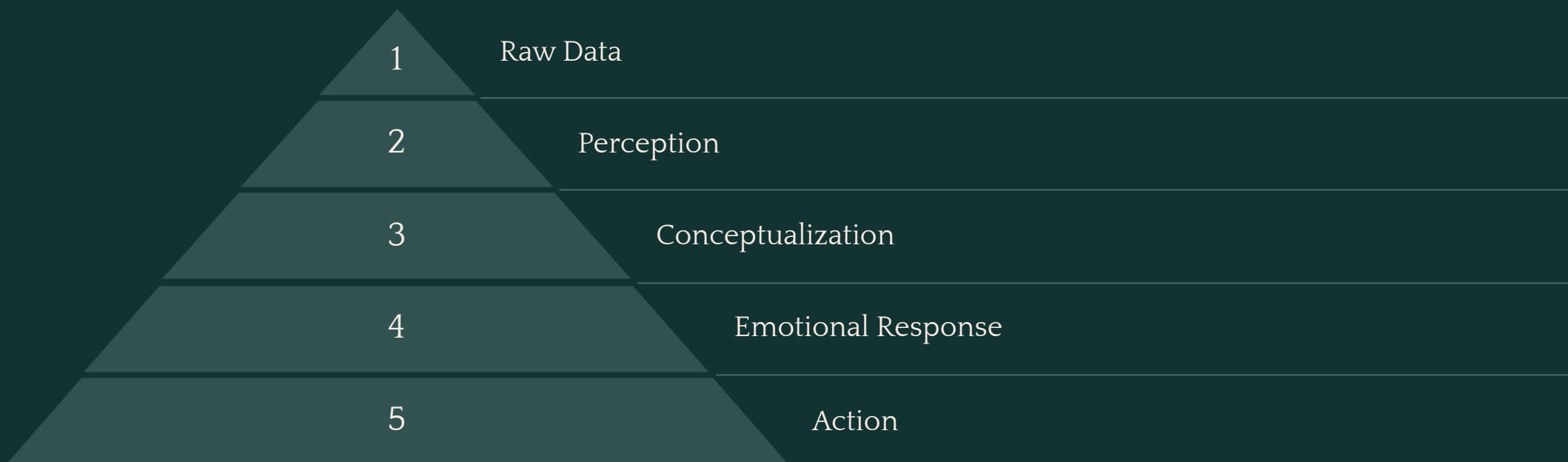
"When you eat, don't you sometimes accidentally bite your tongue? It was unintentional. Just like this situation - it was unintentional, so you should be patient."

This metaphor teaches several important lessons about relationships:

- Unintentional harm still hurts
- We don't hold grudges against ourselves
- Patience heals accidental wounds

The Nature of Perception

"Perception (saññā) covers what is seen, and when perception is investigated, doubt is cleared."



Our experience builds from raw sensory data through layers of mental processing.

Investigating the Five Aggregates

The Buddha taught that investigating the five aggregates (form, feeling, perception, mental formations, consciousness) leads to liberation from suffering.



The Couple's Journey

Initial Harmony
Successful marriage and financial stability

Reconciliation
Return to harmony through wise attention

Community Intervention
Elders provide wisdom and perspective



Family Growth
Five sons born, changing family dynamics

Financial Challenges
Expenses exceed income, assets depleted

Conflict
Wrong attention leads to blame and divorce

The Neutrality of Experience

The Buddha's teaching emphasizes that our raw sensory experiences are inherently neutral - neither good nor bad, lovable nor hateful.

It is our mental processing - particularly wrong attention - that creates the judgments, preferences, and aversions that lead to suffering.



The Path to Freedom

By understanding how wrong attention creates suffering, we can begin to cultivate wise attention and find freedom from unnecessary mental anguish.

Awareness

Recognizing wrong attention in action

Investigation

Examining perceptions and assumptions

Wise Attention

Developing skillful mental habits

Liberation

Freedom from suffering caused by wrong attention



Conclusion: The Power of Attention

"In these rūpakkhandha, there is neither good nor bad inherently. Good and bad arise only through wrong attention (ayoniso manasikāra)."

This teaching reveals that our suffering is not inherent in our experiences but created by how we attend to them. By developing wise attention, we can transform our relationship with life's challenges and find greater peace and harmony.

CH32 — The Three Knowledges Engine (Ñāṇa-Traya) in Practice

saccañāṇa • kiccañāṇa • katañāṇa — a practical, break-the-chain workflow

1) Saccañāṇa — Knowing the Truth (Direct Seeing)

Definition (classical anchor). The Buddha’s four-task formula is our backbone: “What must be directly known is directly known; what has to be developed has been developed; what has to be abandoned has been abandoned.”

Buddhaghosa then spells out how this applies **at each sense-door**: *the eye is dukkha; prior craving is the origin; their non-occurrence is cessation; the way that understands cessation is the path*—and likewise for ear, nose, tongue, body, and mind. He extends the same fourfold discernment across **six bases, six consciousnesses, six contacts, six feelings**, the **five aggregates, twelve bases, eighteen elements**, and **the DO links in both orders**.

Practice scope (what you have the yogi see, on the cushion and in life):

- **DO (Paṭicca-samuppāda) at the present door.** Train students to verify functions, not stories: contact touches; **feeling “experiences” and presents as pleasure/pain/neutral; craving delights and shows as “never enough”**—with the **proximate cause chain** contact→feeling→craving. Then demonstrate the four canonical teaching modes (forward, backward, from the middle, etc.) to track conditions and spot cut-points.
- **Aggregates (khandha).** Have them sort experience into rūpa, vedanā, saññā, saṅkhāra, viññāṇa—“any... past, future, present... all together is the aggregate.” This puts illusions of self under a microscope.
- **Sense-bases (āyatana) & elements (dhātu).** Teach the *meeting point*: base + object + consciousness → **phassa** → **vedanā** (this is “to be directly known”).
- **Feeling taxonomy at six doors.** Use the classroom chart: just-seeing/hearing/smelling/tasting = **neutral**; body door brings **pleasant/unpleasant**, mind door brings **somanassa/domanassa/upekkhā**. (Then consolidate to the three: pleasant—unpleasant—neutral.) Train yogis to label precisely at the door where it occurs.

Mahāsi-style instruction (satipaṭṭhāna emphasis). Encourage crisp noting of vedanā (*pleasant/unpleasant/neutral*) exactly when it arises at the door; trace the next link if/when it appears as liking/leaning. (This dovetails with the Visuddhimagga’s feel-then-crave function chain above.)

Pa-Auk support (elements & bases). If perception is muddy, drop to **four-element analysis** or fine-grain **āyatana/dhātu** parsing per Visuddhimagga XIV and XVII to re-stabilize saccañāṇa.

Mogok cue (present-aspect wheel). Keep the **present slice** of the wheel front-and-center: attend to where *feeling* → *craving* lights up now; use the “exit arrow” as the instructional symbol when equanimity is established.

2) Kiccañāṇa — Knowing the Task (What To Do, Now)

The four duties. Dukkha to be **fully understood**, origin to be **abandoned**, cessation to be **realized**, path to be **developed**—applied at each door and aggregate, not just in theory.

Live protocols (coachable moves):

1. **At contact/feeling:** Name the vedanā class. (This satisfies “directly know.”)
2. **At the rise of wanting:** Recognize “delight/leaning” as craving. Pause. Release. (This trains “abandon.”)
3. **Stabilize neutrality:** Let the wave pass; verify the *non-occurrence* of its pair (no-craving). Taste the micro-cessation. (This trains “realize.”)
4. **Strengthen the path factors:** Right effort/mindfulness/samādhi around the door that’s hot (sight-door shopping, body-door pain, mind-door worry). (This trains “develop.”)

Teacher’s note (precision): Feeling **does not always** condition only craving; the commentaries warn against over-generalizing—*there is craving only with feeling as its condition* (not vice versa, and latent tendencies matter). Keep the instruction specific to the arising case.

3) Kataññāṇa — Knowing It’s Done (Completion & Review)

Completion signs (micro-level).

- Repeated moments where contact→feeling do **not** tip into craving.
- Quicker, calmer recovery from pleasant/unpleasant spikes.
- Growing confidence that the four tasks were actually performed *at the door*.
This is exactly what the tradition means by *having directly known... developed... abandoned*.

Broader diagnostic. As the **aggregates** and **bases** are seen as conditioned instances (“all that... is called the aggregate”), identification loosens; the yogi reports more “process language,” less “me/mine,” which accords with the Visuddhimagga’s analytical view.

4) Breaking the Chain (Your “DO Cut-Plan”)

- **Primary cut at C2 (vedanā→taṇhā).** Train direct discernment of vedanā, then drill “non-delight” as the functional antidote. Feeling presents as pleasure/pain/neutral; craving’s signature is insatiability/delight; keep the **proximate cause** picture on your whiteboard (contact→feeling→craving) so students know exactly where they are.
- **When to use other modes.** If students are confused, deploy **forward order** to show lawful arising, **reverse order** to trace back from dukkha, or **from the middle** (food→craving→feeling...) to show back-linking—these are canonical teaching modes for dependent origination.
- **Sense-door specificity.** Body-door pain often needs more samatha support; sight-door allure needs perception training; mind-door worry needs energy-balance. (Use Visuddhimagga’s cetasika diagnostics to balance agitation, torpor, heaviness, etc.)

5) Daily Engine — Schedule & Micro-Drills

Morning (Saccañāṇa pass): 30–45 minutes. Door-by-door sweep: name feeling, watch its fade, note any lean/tilt.
Daytime (Kiccañāṇa deploy): 3×2-minute micro-pauses before meals/meetings/messages: identify door→feeling; execute the right task.
Evening (Katañāṇa review): 10 minutes. Mark where the chain held vs. broke; note which path factors you actually cultivated.

6) Instructor Checklists & Yes/No Audit Tables

A. Saccañāṇa Scope Audit (did the yogi *directly know*?)

Domain	What they must verify live	Today
DO (present slice)	Contact→ feeling shows as pleasant/unpleasant/neutral; saw any delight signal (craving)?	Yes / No
Aggregates	Labeled experience by khandha without “I/me” language.	Yes / No

Six Bases	Could identify base, object, consciousness → contact → feeling at point of impact.	Yes / No
Feelings map	Used three-class map correctly at each door (esp. “just seeing/hearing = neutral”).	Yes / No

B. Kiccañāṇa Duties Audit (did they do the *right task*?)

Truth-task	Concrete behavior	Today
Understand dukkha	Stayed with raw vedanā until its fade; no narrative.	Yes / No
Abandon origin	Caught delight/leaning and relaxed it (non-appropriation).	Yes / No
Realize cessation	Noted the non-occurrence of craving after feeling.	Yes / No
Develop path	Brought up the needed factor(s): effort, mindfulness, samādhī, etc.	Yes / No

C. Kataññāṇa Markers (has it been *accomplished*?)

Signal	Evidence	Week
Shorter “feeling→wanting” lag	More neutral pass-throughs in tempting/aversive moments.	Yes / No
Self-talk reduction	More process language; less identity glue around aggregates.	Yes / No
Stability at doors	Easier equanimity at your two hottest doors (log them).	Yes / No

7) Teacher's Troubleshooting (quick references)

- **Student says:** “Feeling always leads to craving.”
You correct: Not always. The commentary warns against that over-generalization; latent tendencies determine the link. Keep observation specific.
- **Student struggles to see the pieces.**
You assign: Short *āyatana/dhātu* drills and four-element scans to sharpen discrimination; resume *vedanā* tracking after clarity returns.
- **Student over-theorizes DO.**
You teach: The four modes (forward, reverse, middle, etc.) are for **seeing causality**, not debate. Pick the mode that exposes the live link today.

8) Worship-by-Practice (orientation for the foreword)

We “honor the Buddha” by executing the four tasks **at** the six doors—over and over—until the *wheel's teeth* stop catching. That is *saccañāṇa* → *kiccañāṇa* → *katañāṇa* in one breath. The *Visuddhimagga* calls this the **middle way** of conditions: neither eternalism nor annihilationism—just the lawful rising and ceasing of conditioned states seen in time and acted on correctly.

Cross-links

- **Back to Part III (Present-Flow):** Door→Contact→Feeling drills (CH19–CH23).
- **Next (CH33):** *Seven Purifications*—we'll turn these audits into a full diagnostic map for virtue, mind, and insight, with clear passage signs and failure modes, all keyed to your students' journals. (*Visuddhimagga*/MN 24 roadmap.)

Sources woven in this chapter: *Visuddhimagga* (Path of Purification) for the four tasks and DO mechanics; present-door DO wheel (Mogok) for classroom visuals; detailed *vedanā* mapping and *nāma-rūpa/āyatana* pointers from your DO and aggregates handbooks.

CH33 — Seven Purifications (Satta Visuddhiyo)

Diagnostics, passage signs, and coachable moves—grounded in Visuddhimagga & MN 24; aligned with Mogok, Mahāsi, and Pa-Auk pedagogy

Below is a **practice-first manual** for training and assessing each **Visuddhi** in real time—what it is, how to do it today, how to know you’ve passed its gate, and what to fix when you stall. Citations tie each move to the classical manuals you attached.

1) Sīla-Visuddhi — Purification of Virtue

Classical anchor. Visuddhimagga’s Part I profiles **restraint of the faculties**, **livelihood purification**, and guarding the sense-doors with the “city-gates” simile: when mindfulness shuts the gate, robbers (defilements) can’t plunder the city (your mind-stream).

It details **wrong livelihoods** (scheming, hinting, belittling, gain-with-gain, etc.) and defines “livelihood purification” as the abstinence from all such means.

Untorn, unblotched virtue conduces to **access or absorption concentration**.

Daily practice (Mahāsi emphasis).

- In life: **Door-panel of mindfulness** at eye/ear/nose/tongue/body/mind doors; label “seeing, hearing…” then release the sign before “leaning” begins. (This is restraint at the point of **impulsion**.)
- On cushion: pre-sit **remorse check** → prompt amends → **clean intention** → sit. Reduced prickliness/regret is a valid sīla marker.

Pa-Auk support. Use **precepts recollection** and requisites reflection; if leakage persists, reduce triggers (place/people/media) and schedule “quiet periods.”

Passage signs.

- Fewer sīla leaks under stress; sense-doors feel “gated.”
- Easier access concentration appears as an immediate consequence of clean conduct.

SMART today.

- Three stress tests (inbox, commute, family): **0 verbal harshness**, **0 wrong livelihood tells**; log any leak + patch plan (one line).

2) Citta-Visuddhi — Purification of Mind

Classical anchor. As the meditation sign stabilizes, **hindrances are suppressed**, mindfulness stands, and **access concentration** establishes; from there the jhānas are developed. Jhāna factors are analyzed (mindfulness/equanimity noted broadly; bliss + unification as the two lit factors in second jhāna discussion).

Daily practice (Pa-Auk / Vism).

- **Ānāpāna:** guard the nimitta like a queen guards her heir; avoid seven unsuitable things; cultivate ten skills in absorption; then **mastery in five ways**.
- **Mogok compatibility:** keep the present-flow panel visible; use steady breath to **buffer vedanā spikes** at body/mind door.

Passage signs.

- Body lightness, stable posture; effortless return to the sign; frictionless resumption after micro-distractors—these are access markers per the same section.

SMART today.

- Two 25-min sits; **sign recovered < 10s** after each disturbance; **hindrances logged** with antidote chosen

3) Diṭṭhi-Visuddhi — Purification of View

Classical anchor. Define **nāma-rūpa** precisely: materiality as four great elements & derived materiality; mentality as consciousness & associated states. Methods include elements, aggregates, bases, and even mapping through **truths & dependent origination**.

Daily practice (Mahāsi emphasis).

- Run 5-minute “aggregate relabels” during routine tasks: replace “I am tense” with “**vedanā + saññā + saṅkhāra** present.”
- If mentality “won’t show,” keep polishing rūpa clarity—**then** nāma becomes evident (mirror/katuka-nut similes).

Passage signs.

- Student reports **process language** over “I/me” talk; can name the door, object, consciousness, contact, and feeling in one breath. (See the “to be directly known” lists.)

SMART today.

- **10 re-labels** from self-language to aggregates; one **5-min elements** sweep if confusion rises.

4) Kaṅkhāvitaraṇa-Visuddhi — Purification by Overcoming Doubt

Classical anchor. After defining nāma-rūpa, **seek its conditions** until doubt about how mentality-materiality occurs **in the three times** is overcome. Visuddhimagga lists the DO members and frameworks that are **to be directly known**—a practical inventory for causal mapping.

Daily practice (teacher drill).

- Take one recurring dukkha (e.g., irritation), trace **present effect** → **present cause** (vedanā→taṇhā), then **past cause** (latent habit), then **future effect** if unchecked.
- Write a **one-line condition change** you’ll test tomorrow.

Passage signs.

- Less theorizing, more **clean causal diagrams** for actual episodes.
- Confidence rises that “this depends on that”—without needing metaphysical speculation.

SMART today.

- Draw **1 causal chain** for a live problem; test **1 condition** shift within 24h.

5) Maggāmagga-Ñāṇadassana-Visuddhi — Knowledge & Vision of What Is/Is Not Path

Classical anchor. When **ten vipassanā imperfections (upakkilesa)** arise—illumination, knowledge, rapturous joy, tranquillity, bliss, resolution, energy, mindfulness, equanimity, and **attachment**—a meditator may **mistake them for path/fruit** and stall.

The cure is to **see each as impermanent, painful, not-self**, and re-establish insight free from imperfections—that is **the Path vs Not-Path** criterion.

Daily practice (Mahāsi cue).

- If brightness/rapture/quiet floods the field, **label by name** (“light,” “pīti,” “passaddhi,” etc.), check the three marks, **do not savor**, return to primary object **within 60s**.

Pa-Auk cue.

- Keep **samatha gains** subordinated to insight: after jhāna, emerge, define nāma-rūpa, seek conditions, then attribute the three marks; **abandon the ten imperfections** before calling anything “path.”

Passage signs.

- Student **no longer clings** to special effects; **practice regains momentum** into the insight arc.

SMART today.

- **Ten-Gate sheet:** If any of the 10 appear, **named + released < 60s** (see quick gate table below).

6) Paṭipadā-Ñāṇadassana-Visuddhi — Knowledge & Vision of the Way

Classical anchor. Insight now **culminates in eight knowledges**—rise & fall, dissolution, terror, danger, dispassion, desire for deliverance, reflection, **equanimity about formations**—with **conformity knowledge** as ninth.

Rise-and-fall at this stage is explicitly **“free from imperfections”** and pursued again **to observe the three characteristics**.

Daily practice (Mahāsi pacing).

- Encourage **wider, faster noting** to reveal dissolution; allow the **middle arc** (terror → danger → disenchantment) without panic; support **energy/equanimity** balance as **saṅkhārupekkhā** matures.

Passage signs.

- Less fascination or aversion to formations; **even-minded watching** predominates.

SMART today.

- Any sit: **≥3 min unbroken saṅkhārupekkhā** (no chasing/avoiding).

7) Ñāṇadassana-Visuddhi — Purification by Knowledge & Vision

Classical anchor. **Conformity** leads to **change-of-lineage**, then **Path** and **Fruition**, followed by **Reviewing**; Visuddhimagga details how fruition is deliberately attained and made to last, and the role of **void, signless, desireless** orientations linked to the culminating equanimity.

Daily practice (teacher protocol).

- If the student reports breakthroughs: keep **facts only** (no inflation), confirm **hallmarks** (discontinuity, relief, review knowledge), and stabilize **post-event virtue & mindfulness**; encourage **phala** re-entry appropriately (for noble disciples).

Passage signs.

- Clear shift in fetters/latencies as per level (see your glossary sheet on **anusayas/saṃyojanas**).

SMART today.

- Do not chase “events.” Maintain **clean sīla, balanced energy**, and **accurate noting**; teacher documents **objective changes** rather than narratives.

“Charts & Checklists” (Yes/No Marking)

Use exactly this grid in student journals and teacher interviews.

A) Daily Seven-Purifications Snapshot

Purification	Life Marker Seen Today	Cushion Marker Seen Today	Stress-Test Passed	SMART Metric Met	Score	Notes / Fix
1. Sīla (restraint, livelihood, requisites)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	✓/✗	Patch plan (who/when)
2. Citta (access steadiness)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	✓/✗	Nimitta guard tweak
3. Diṭṭhi (nāma-rūpa clarity)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	✓/✗	10 relabels done?
4. Doubt overcome (causality seen)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	✓/✗	One chain drawn?
5. Path vs Not-Path (10 upakkilesa dismissed)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	✓/✗	Which hook today?

6. The Way (insight arc steady)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☒ /✗	E-balance used?
7. Knowledge & Vision (if applicable)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☒ /✗	Facts only; review

B) Ten Imperfections — “Quick Gate” (close in < 60s)

Upakkilesa met today	Named?	Released < 60s?	Notes
Illumination (obhāsa)	☐ Yes ☐ No	☐ Yes ☐ No	
Knowledge (ñāṇa)	☐ Yes ☐ No	☐ Yes ☐ No	
Rapture (pīti)	☐ Yes ☐ No	☐ Yes ☐ No	
Tranquillity (passaddhi)	☐ Yes ☐ No	☐ Yes ☐ No	
Bliss (sukha)	☐ Yes ☐ No	☐ Yes ☐ No	

Resolution (adhimokkha)	☐ Yes ☐ No	☐ Yes ☐ No
Energy (paggaha)	☐ Yes ☐ No	☐ Yes ☐ No
Mindfulness (upaṭṭhāna)	☐ Yes ☐ No	☐ Yes ☐ No
Equanimity (upekkhā)	☐ Yes ☐ No	☐ Yes ☐ No
Attachment (nikanti)	☐ Yes ☐ No	☐ Yes ☐ No

Teacher's fast fixes (write under any)

- **Sīla leak:** switch venue/device/time; one apology or repair **today**.
- **Access won't hold:** shorten sits; guard nimitta; avoid “seven unsuitable” conditions; re-try.
- **Nāma won't show:** keep polishing rūpa clarity; nāma emerges when rūpa is clear.
- **Doubt surges:** draw one present-to-cause chain using the “to-be-directly-known” list.
- **Upakkilesa hook:** name it, view with three marks, return to base; **don't** savor.

- **Equanimity collapses:** rebalance energy & calm; widen field; re-enter noting flow.

Orientation note: MN 24 (Rathavinīta) → Vism flow

Rathavinīta frames the **purifications** as a **relay of chariots**—each a vehicle to the next—culminating not in the chariot itself but in **Nibbāna**. Visuddhimagga systematically builds the same relay: **sīla** → **citta** → **ditṭhi** → **doubt-overcome** → **path/not-path** → **the way** → **knowledge & vision**—a staircase forged to enact the Four Noble Truths in present experience. (MN 24 is cited within Vism in connection with contentment and the ethos of purification.)

Cross-links

- **Back to CH32 (Ñāṇa-Traya):** Each Visuddhi runs on the same **Know** → **Do** → **Verify** engine (saccañāṇa • kiccañāṇa • katañāṇa).
- **Next (CH34):** We translate these diagnostics into a **bodhipakkhiyā development plan**—how to **dose** the 37 factors to support each Visuddhi in practice (faculties, powers, bojjhaṅgā, path).

CH34 — Thirty-seven Bodhipakkhiyā Dhammas

Development plan & balancing — diagnostics, passage signs, coachable moves (Visuddhimagga backbone; Mogok • Mahāsi • Pa-Auk aligned)

This chapter turns the **37 “factors partaking of enlightenment”** into a **daily tuning board**. We’ll run one loop for each group: **classical anchor** → **practice protocol** → **balancing rules** → **passage signs** → **SMART metrics**—so students can self-adjust and teachers can audit. The Visuddhimagga explicitly lists and defines these 37 and how they gather in mundane insight and at the path moment; we’ll key our drills to those passages.

Orientation

The 37 are: **4 Satipaṭṭhāna**, **4 Sammappadhāna**, **4 Iddhipāda**, **5 Indriya**, **5 Bala**, **7 Bojjhaṅga**, **8 Maggaṅga**. Use them as **levers**: raise what’s weak; soften what’s excessive; keep the wheel rolling.

1) Four Satipaṭṭhāna — Coverage Engine

Anchor (Vism). Satipaṭṭhāna is “mindfulness as establishment,” occurring with respect to **body, feeling, consciousness, dhammas**, functioning to **abandon** the opposite perceptions (beauty, pleasure, permanence, self).

Practice protocol.

- **Mahāsi:** assign **two frames/day** minimum: e.g., AM **vedanā-nupassanā**, PM **kāyā-nupassanā**.
- **Mogok:** keep the **present-flow** panel—door→contact→feeling—visible inside each frame.
- **Pa-Auk:** when hazy, drop to **elements** inside the frame to clarify rūpa vs. nāma, then resume.

Balancing. If noting is **dry/efforted**, blend **body** (grounding) or **passaddhi** (calming) before returning to vedanā. If the field is **too wide**, narrow to a single door for 5 minutes.

Passage signs. Student can **name the frame** used and its **object list**; fewer wrong-labeling errors.

SMART today. Tick **≥2 frames** covered (Body/Feeling/Mind/Dhammas). Log the toughest door and the support used.

2) Four Right Efforts (Sammappadhāna) — Duty Board

Anchor (Vism). Effort prevents unarisen unwholesome, abandons arisen unwholesome, arouses unarisen wholesome, maintains arisen wholesome—**fourfold** by function.

Practice protocol.

- Teach the **four checkmarks**: Prevent, Abandon, Arouse, Maintain—applied to **today’s live hindrance**.
- Example: seeing irritation arise → **Abandon** (soften tone, relax abdomen), then **Maintain** its absence through gentle attention.

Balancing. If “effort” = **strain**, pair it with **sati** and **passaddhi** for smoother application.

Passage signs. Students **can cite** which effort they executed during a concrete event (e.g., “Abandoned ill-will in the meeting”).

SMART today. Hit **all 4 efforts** at least once (journal exemplars).

3) Four Iddhipāda — Predominance Switches

Anchor (Vism). “Roads to power” are success-bases: **chanda (zeal)**, **viriya (energy)**, **citta (collectedness)**, **vīmaṃsā (inquiry)**—mundane or supramundane; each can **predominate** to unify the mind.

Practice protocol.

- Pick **one primary** per sit based on conditions: sleepy → **vīmaṃsā + walking**; scattered → **citta (unification)** via breath; low motivation → **chanda** by reaffirming aim.
- Keep **one sentence of evidence** (“iddhipāda-citta predominated: attention stayed effortlessly with the breath sign”).

Balancing.

- **Chanda** without **paññā** drifts into enthusiasm; pair with brief inquiry.
- **Viriya** without **samādhi** gets edgy; cap with breath smoothing.

Passage signs. Clear **predominance felt** (one factor leading the sit) and improved **collecting power**.

SMART today. Choose 1 iddhipāda, write the **evidence line**.

4) Five Faculties (Indriya) — Balance Board

Anchor (Vism). Faculties are **overcoming forces** (faith overcomes doubt, energy over idleness, etc.); **Powers (Bala)** are the same five when **unshakable**.

Practice protocol.

- Run the **see-saw pairs**: **saddhā ↔ paññā**, **viriya ↔ samādhi**; **sati** as axle. Each sit, diagnose **which side is heavy** and apply the **counter-weight**.
- Example: over-analysis → add **saddhā recollection**; dullness → raise **viriya** with brisk posture.

Balancing.

- If **samādhi** smothers investigation, punctuate with two “**What is its nature?**” **prompts** every minute.
- If **virīya** overheats, exhale longer; add **passaddhi**.

Passage signs. Fewer swings; no “**too strong/too weak**” **flags** in the day’s log.

SMART today. Mark each faculty **Weak/Too-strong/Balanced**; record the chosen **counter-balance**.

5) Five Powers (Bala) — Unshakability Check

Anchor (Vism). The five, as **powers**, are “incapable of being overcome” by their opposites. (Same set as faculties; different **stability criterion**.)

Practice protocol.

- **Life stress test:** praise/blame, pleasure/pain. Did **saddhā** or **upekkhā** get shaken?
- **Cushion test:** did **samādhi** hold through a distraction burst?

Balancing. Build powers by **repeat exposure** with **right effort** and **review**—convert “faculty” into “power.”

Passage signs. Reports like “held steady in conflict—**sati** didn’t collapse.”

SMART today. ≥3 **powers unshaken** across two stressors (tickboxes).

6) Seven Bojjhaṅga — Arouse vs. Tranquilize

Anchor (Vism). **Mindfulness, investigation, energy, joy, tranquillity, concentration, equanimity** are the seven; the text also details how factor-counts at path may vary with jhāna basis and governance by insight.

Practice protocol.

- **Two sliders: Arouse** (sati → dhammavicaya → viriya → pīti) when dull; **Tranquilize** (pīti → passaddhi → samādhī → upekkhā) when agitated.
- Coach **one-minute micro-recipes**: e.g., if anxious → “relax jaw, longer out-breath, widen field” (passaddhi→samādhī→upekkhā).

Balancing.

- Don’t chase **pīti**—treat as functional fuel then cool with **passaddhi**.
- Let **upekkhā** mature only after the system is both **bright and calm**.

Passage signs. Student can **name today’s slider moves**; longer patches of **even-minded watching**.

SMART today. **Arouse or Tranquilize** box ticked for each sit; note which factor “turned the tide.”

7) Noble Eightfold Path — Integration Map

Anchor (Vism). The eight path factors are listed and, together with the other sets, constitute the **thirty-seven states**; Visuddhimagga explains how, at the **path moment**, the 37 condense into **one consciousness**, while in mundane insight they occur across **many moments**.

Practice protocol.

- **Daily scorecard**: keep **≥6/8 factors** clean in life (speech, action, livelihood are the usual leaks).
- On cushion, keep **right view/intention** explicit (three marks + non-ill-will), then build **effort**→**mindfulness**→**concentration**.

Balancing. If **view** becomes theory, push it through **satipaṭṭhāna** frames; if **effort** becomes will-power, let **samādhī** carry.

Passage signs. The path reads as a **felt alignment** across day and sit; fewer contradictions between cushion and life.

SMART today. Tick **≥6 path factors kept**; write one **repair line** for any leaky factor.

When depth matters: factor counts & jhāna basis (teacher box)

Visuddhimagga notes **differences in factor counts** at the path depending on whether insight is based on which jhāna (or dry-insight), governed by **preliminary insight** and **insight leading to emergence**—useful when students report path/fruition and you’re checking consistency.

“Coachable Moves” Cheat-Sheet (attach to handouts)

- **If dull:** raise **sati** → **dhammavicaya** → **viriya** → **pīti**; stand or walk if needed.
- **If agitated:** lead with **passaddhi** → **samādhi** → **upekkhā**; soften exhale.
- **If over-thinking:** add **saddhā recollection** (Buddha/Dhamma/Saṅgha) and return to primary object.
- **If dry noting:** sprinkle **pīti** via metta or success recollection, then calm it.
- **If zeal falters:** re-state **aim (chanda)** and one sentence of benefit.

Chapter audits (embed your Yes/No tables)

Universal Daily Engine Chart (Know → Do → Verify)

Item	AM Sit	Midday	PM Sit	Notes
Named door & tone within 2s (saccañāṇa)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Did right duty (know/abandon/realize/develop) (kiccañāṇa)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Cut at C2 (vedanā→taṇhā) or C1 (intending)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Logged completion (katañāṇa) for one strong event	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Raised a bodhipakkhiyā factor (which?)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	

A) Factor Map Overview (37 split)

Group	Items (count)	Today's Primary Focus	Notes
4 Satipaṭṭhāna	Body • Feeling • Mind • Dhammas (4)		
4 Right Efforts (Sammappadhāna)	Prevent • Abandon • Arouse • Maintain (4)		
4 Bases of Power (Iddhipāda)	Chanda • Viriya • Citta • Vīmaṃsā (4)		
5 Faculties (Indriya)	Saddhā • Viriya • Sati • Samādhī • Paññā (5)		
5 Powers (Bala)	Saddhā • Viriya • Sati • Samādhī • Paññā (5)		
7 Enlightenment Factors (Bojjhaṅga)	Sati • Dhammavicaya • Viriya • Pīti • Passaddhi • Samādhī • Upekkhā (7)		
Noble Eightfold Path	View • Intention • Speech • Action • Livelihood • Effort • Mindfulness • Concentration (8)		

B) Daily Development Planner (Yes/No marking)

B1) 4 Satipaṭṭhāna — Today’s Coverage

Frame	Practiced Today	Door(s) Used	Notes
Body (kāya)	☐ Yes ☐ No		
Feeling (vedanā)	☐ Yes ☐ No		
Mind (citta)	☐ Yes ☐ No		
Dhammas	☐ Yes ☐ No		

B2) 4 Right Efforts (Sammappadhāna) — Duty Execution

Effort	Executed?	Trigger or Example	Notes
Prevent unarisen unwholesome	☐ Yes ☐ No		
Abandon arisen unwholesome	☐ Yes ☐ No		
Arouse unarisen wholesome	☐ Yes ☐ No		
Maintain arisen wholesome	☐ Yes ☐ No		

B3) 4 Bases of Power (Iddhipāda) — Choose 1–2 Primaries

Base	Primary Today?	Evidence in Practice	Notes
Chanda (zeal/aim)	☐ Yes ☐ No		
Viriya (energy)	☐ Yes ☐ No		
Citta (collected mind)	☐ Yes ☐ No		
Vīmaṃsā (investigation)	☐ Yes ☐ No		

B4) 5 Faculties (Indriya) — Balance Board

Faculty	Weak?	Too Strong?	Balanced Today?	Counter-balance Chosen	Notes
Saddhā (faith/conviction)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Add paññā (investigation)	
Viriya (energy/effort)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Add samādhī (calming)	
Sati (mindfulness)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Support with effort	
Samādhī (collectedness)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Add viriya (brighten)	
Paññā (discernment)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Add saddhā (trust)	

B5) 5 Powers (Bala) — Unshakability Check

Power	Shaken by Praise/Blame?	Shaken by Pleasure/Pain?	Held Today (Unshaken)?	Notes
Saddhā	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Viriya	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Sati	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Samādhi	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Paññā	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	

B6) 7 Enlightenment Factors (Bojjhaṅga) — Arouse vs Tranquilize

Factor	Needs Arousing?	Needs Tranquilizing?	Activated Today?	Notes
Sati (mindfulness)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Dhammavicaya (investigation)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Viriya (energy)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Pīti (joy)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Passaddhi (tranquillity)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Samādhī (collectedness)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Upekkhā (equanimity)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	

B7) Noble Eightfold Path — Daily Scorecard

Path Factor	Kept Today?	Example/Domain	Notes
Right View	☐ Yes ☐ No		
Right Intention	☐ Yes ☐ No		
Right Speech	☐ Yes ☐ No		
Right Action	☐ Yes ☐ No		
Right Livelihood	☐ Yes ☐ No		
Right Effort	☐ Yes ☐ No		
Right Mindfulness	☐ Yes ☐ No		
Right Concentration	☐ Yes ☐ No		
IMR Program	Bhikkhu Indasoma Siridantamahapalaka	www.siridantamahapalaka.com	

C) Balancing Recipes — Choose Factors to Raise/Lower

Condition Noted	Raise These Factors	Lower/Counterbalance	Yes/No Applied	Notes
Sloth/Torpor	Dhammavicaya • Viriya • Pīti	Passaddhi (later), Heavy food	☐ Yes ☐ No	
Restlessness/Anxiety	Passaddhi • Samādhī • Upekkhā	Pīti overload	☐ Yes ☐ No	
Doubt	Saddhā • Dhammavicaya	Over-analysis loop	☐ Yes ☐ No	
Irritation/Aversion	Mettā • Passaddhi • Upekkhā	Harsh speech/input	☐ Yes ☐ No	
Sleepy after meal	Walking • Viriya • Investigation	Rich/heavy food	☐ Yes ☐ No	
Scattered attention	Sati • Samādhī	Multitasking	☐ Yes ☐ No	
Dry/efforting too hard	Pīti • Passaddhi	Tense striving	☐ Yes ☐ No	

D) Weekly Development Roll-Up

Tracker → / Day ↓	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Weekly Yes
Satipaṭṭhāna covered (≥ 2 frames)	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
Right Efforts executed (all 4)	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
Iddhipāda primed (≥ 1)	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
Faculties balanced (no “too strong” flags)	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
Powers unshaken (≥ 3)	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
Bojjhaṅga tuned (arouse/tranquilize done)	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
Eightfold path kept (≥ 6 factors)	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	

Cross-links

- **Back to CH33 (Seven Purifications):** Turn **faculty** → **power** to solidify **Citta-Visuddhi**; handle **upakkilesa** with the Bojjhaṅga sliders (Arouse/Tranquelize).
- **Forward to CH35 (Satipaṭṭhāna method):** We'll expand **lesson sequences** per frame to operationalize the **coverage engine** set here (Body, Feeling, Mind, Dhammas), including door-wise drills and classroom flows.

*All seven sets above are enumerated as the “**thirty-seven states partaking of enlightenment**” in Visuddhimagga; use them as a **living dashboard** rather than a list.*

CH35 — Satipaṭṭhāna Method (Sequential Lessons, Coachable Drills, and Audits)

Below is a practice-first, classroom-ready progression for Satipaṭṭhāna: lesson sequences, live diagnostics, correction moves, and built-in audits. Each drill is grounded in your attached sources (Visuddhimagga, aggregates/DO sheets, Mogok pedagogy).

1) KĀYĀNUPASSANĀ — Contemplation of Body

Lesson Sequence A — Ānāpānasati (breath)

A1. Establish the base. Pre-sit cleanup (body/room), then place attention at the natural breath point (nostril or upper lip). Visuddhimagga’s absorption chapter spells out “ten kinds of skill” and the **seven unsuitable conditions** to avoid when stabilizing the sign (nimitta). Keep the base clean, balance the faculties, then guard the sign.

A2. Long/short breath discrimination. Quietly register coarse → fine breath without forcing. This builds investigation and concentration together; Visuddhimagga ties bojjhaṅga arousal (esp. **dhamma-vicaya** and **vīriya**) to wise attention and balanced faculties.

A3. Whole-body awareness. Let awareness pervade the “breath-body”; scan contact points and posture.

A4. Calm bodily formations. As the sign steadies, encourage **pīti/sukha** → **ekaggatā** either to access or jhāna; resume insight afterward (see Pa-Auk style: enter → emerge → analyze nāma-rūpa → see conditions → mark three characteristics).

A5. Sustain attention. Use short phrases only if needed (e.g., “in/out”), then drop them as continuity holds.

Practice markers (teacher checks): clear breath point; nimitta kept without strain; quicker recovery after micro-distractors; posture quiets by itself—**access concentration** sign.

Correctives: if breath turns dull → arouse investigation/energy per the bojjaṅga recipes (question, clean base, good kalyāṇa-mitta, resolute intent). If agitated → restrain, widen field, support tranquility.

Lesson Sequence B — Iriyāpatha (postures)

Walking: start with simple “lift-move-place,” progress to six-point detailing. Maintain contact-vedanā literacy as feet land (sets up CH36).

Standing: find balance points; feel the **rūpa** stack and the sway.

Sitting: lengthen the spine; sense continuous contact.

Lying down: whole-body scans; relinquish micro-tensions.

Why this matters doctrinally: observing **rūpa** and its changes undercuts self-view; aggregates are impermanent/unsatisfactory/non-self (SN 22.59), and must be seen **directly** with rise-and-fall insight.

2) VEDANĀNUPASSANĀ — Contemplation of Feeling

Lesson Sequence A — Basic feelings

B1–B3. Label pleasant/unpleasant/neutral quickly. This is straight from Satipaṭṭhāna’s vedanā rubric and ties to the **critical junction** in Dependent Origination: **phassa** → **vedanā** → **taṇhā**. Training here is the live place to **break the cycle**.

B4. See change. Watch vedanā pop like bubbles—anicca of feelings.

Lesson Sequence B — Detailed analysis

Worldly vs unworldly (sāmisa/nirāmisa); body vs mind feelings; notice **reaction patterns** (grasping, pushing, spacing out). The aggregates material you attached emphasizes that insight into vedanā’s three marks leads to **virāga** (fading), **vimutti**, **Nibbāna**—this is the soteriological arc you’re building on the cushion.

Practice markers: faster recognition; less reflex reactivity; equanimity emerging amidst spikes.

Correctives: if neutral dulls mindfulness, sharpen **dhamma-vicaya** and re-touch the breath base; if pleasant hooks, apply three-marks on vedanā; if painful dominates, re-balance energy/tranquility per bojjaṅga.

3) CITTĀNUPASSANĀ — Contemplation of Mind

Lesson Sequence A — Mind states (paired recognitions)

C1. Lust/no-lust, hate/no-hate, delusion/no-delusion. Train matter-of-fact naming, no self-stories.

C2. Contracted/expanded; scattered/collected.

C3. With/without pīti; with/without clarity.

The Abhidhamma-backed visuddhi tables show **beautiful vs unwholesome** mental factors; your coaching can leverage these to normalize diagnosis (e.g., agitation, uncertainty, stiffness/torpor).

Lesson Sequence B — Advanced observation

Developed/undeveloped; surpassable/unsurpassable; concentrated/unconcentrated; liberated/unliberated. Keep non-manipulative observation—just know the citta as it is; the cognitive series tables remind students that only **one citta** arises per moment (ekacittakkhaṇa), with five-door and mind-door routes. This de-personalizes mind flow.

Practice markers: quick, clean citta labels; less “I/me” language; easier re-centering.

Correctives: if the mind won’t show, **polish rūpa clarity first** (postures, elements); nāma becomes evident when rūpa is clear (Visuddhimagga nāma-rūpa method).

4) DHAMMĀNUPASSANĀ — Contemplation of Mental Objects

Lesson Sequence A — Five hindrances

D1. Recognize → name the hindrance. **D2. See causes** → what fed it? **D3. Apply antidote** → per bojjaṅga balancing (investigation/energy/joy for sloth; tranquility/concentration/equanimity for restlessness). **D4. Prevent** → adjust posture, light, companions, and talks—Visuddhimagga enumerates environmental and cognitive levers to arouse/settle factors.

Lesson Sequence B — Five aggregates (khandhā)

Coach “live khandha spotting” during sits and walking: name **rūpa, vedanā, saññā, saṅkhāra, viññāṇa** without “being”-language; deploy the **Phena Sutta** similes (foam, bubble, mirage, plantain trunk, magic trick) to cut identification.

Lesson Sequence C — Six sense bases (saḷāyatana)

Use **door-object-consciousness-contact-feeling** mapping for fresh moments. Visuddhimagga explicitly overlays the **Four Truths** onto each door: eye is dukkha-sacca, prior craving is origin, their non-occurrence is cessation, the understanding-way is the path—teach students to read any moment like this.

Lesson Sequence D — Seven enlightenment factors (bojjhaṅgā)

Use a **triad balance**: (1) mindfulness steady at center; (2) **investigation/energy/joy** to brighten; (3) **tranquility/concentration/equanimity** to settle. Visuddhimagga lists concrete triggers for each factor (questions, clean base, good friends, uplifting discourses, perception of light, etc.).

Lesson Sequence E — Four Noble Truths

Close each sit by tagging what was **dukkha**, what **fed it (samudaya)**, where **release** opened even slightly (**nirodha**), and which **path factors** you actually used (**magga**). Buddhaghosa states the to-be-known/developed/abandoned triad succinctly—great for end-sit journaling.

Mogok • Mahāsi • Pa-Auk alignment

- **Mogok (present-flow DO)**: keep the **door→object→viññāṇa→phassa→vedanā** panel visible as you work any satipaṭṭhāna; use the wheel diagram pedagogy to remind students of **cause/effect** and **exit arrows**.
- **Mahāsi (noting pedagogy)**: prioritize **rapid, accurate labels** and continuity; widen the field to reveal udayabbaya/bhaṅga and the middle arc toward equanimity (you'll formalize this in CH40).
- **Pa-Auk (samatha → insight)**: after stability or jhāna, **emerge and analyze**: define **nāma-rūpa**, seek conditions, and stamp the **three marks**—don't mistake quiet/rapture for path.

Practical Integration (Daily)

- **Morning (Body focus)**: 30–45 min breath + posture; bojjhaṅga check.
- **Midday (Feeling/Mind)**: 10-min vedanā sweeps during tasks; 3× citta spot-checks.

- **Evening (Dhammas):** 25–40 min: hindrances audit → aggregates scan → Four Truths tagging.

Chapter Audits — “Charts & Checklists” (mark ☒ Yes / ☐ No)

A) Daily Satipaṭṭhāna Snapshot

Domain	Life Marker Seen Today	Cushion Marker Seen Today	Stress-Test Passed	SMART Target Met	Notes/Fix
Kāyānupassanā (breath/postures)	☒ / ☐	☒ / ☐ (access held)	☒ / ☐ (walk/stand test)	☒ / ☐ (nimitta recovered <10s)	Balance faculties / clean base.
Vedanānupassanā (3+1+1)	☒ / ☐ (3 feels noted)	☒ / ☐ (worldly/unworldly)	☒ / ☐ (pain hook cut)	☒ / ☐ (3 marks applied)	Cut vedanā → taṇhā .
Cittānupassanā (paired states)	☒ / ☐	☒ / ☐ (clean labels)	☒ / ☐ (re-center <20s)	☒ / ☐	If vague, polish rūpa.
Dhammānupassanā (hindrances/37 aids)	☒ / ☐	☒ / ☐ (bojjhaṅga balance)	☒ / ☐	☒ / ☐	Use factor triggers.

B) Hindrances “Quick Gate” (close within 60s)

Hindrance met?	Named?	Right factor applied?	Settled <60s?	Notes
Kāmacchanda	☐	☐ (investigate/energy/joy?)	☐	
Byāpāda	☐	☐ (tranquility/equanimity?)	☐	
Thīna-middha	☐	☐ (light, posture, energy)	☐	
Uddhacca-kukkucca	☐	☐ (calm, concentration)	☐	
Vicikicchā	☐	☐ (return to base; DO map)	☐	

C) “Door-Truths” Tag at Close of Sit (any one moment)

Door	Dukkha seen?	Origin noticed?	Cessation glimpsed?	Path factor used?	Comment
Eye/Ear/Nose/Tongue/Body/Mind	☐	☐	☐	☐ (e.g., right effort/mindfulness)	Tag one clean instance.

Typical Troubles & Coachable Moves

- **Breath won’t stabilize:** check seven unsuitable conditions; re-clean internal/external base; re-balance faculties (faith/energy/mindfulness/concentration/wisdom).
- **Neutral feeling = drift:** lift **dhamma-vicaya** (ask a question), brighten energy/joy per the lists.
- **Clutching pleasant calm:** stamp three marks; do not mistake tranquility/rapture for path—resume insight.
- **Self-talk creeps in:** switch to khandha language; rehearse Phena Sutta similes.
- **Causality confusion:** draw a live **phassa→vedanā→taṇhā** chain; rehearse DO wheel with Mogok arrows.

Cross-links

- **Back to CH34 (37 aids):** today’s bojjaṅga levers and faculty balancing continue there as a **dose-response plan**.
- **Forward to CH36 (Vedanānupassanā & Cittānupassanā):** we’ll zoom into **vedanā and citta** as the live intervention edge where the DO chain actually snaps.

Source Footing (for your Preface/Notes)

- **Visuddhimagga** on absorption skills, balancing faculties, and bojjaṅga triggers (Ch. IV; tables).
- **Aggregates dossiers** on three characteristics and Phena Sutta similes; vedanā as junction.
- **Mogok wheel** for present-flow and exit pedagogy.

CH36 — Vedanānupassanā & Cittānupassanā: cutting at the live edge

Below is a practice-first manual on how to cut the chain precisely where it ignites—at feeling (vedanā) and at mind (citta). Each move maps to the classical sources of Mogok present-flow pedagogy.

1) Why the “live edge” is here

- **Feeling → Craving is the pivot.** In the classical mapping, feeling’s **proximate cause is contact**, and **craving’s proximate cause is feeling**—so the hot join is exactly at vedanā; if mindfulness lands here, the wheel doesn’t catch (vedanā→taṇhā is fruit-cause) .
- **Six-door, present-time work.** What must be directly known is explicitly listed door-by-door: eye/ear/nose/tongue/body/mind; their contacts; and **the feelings born there**—the practical checklist for your student’s in-the-moment labeling .
- **Mogok wheel = exit path indicator.** Mogok Sayadawgyi’s teaching wheel shows **two curved arrows: a cyclic path and an exit path**; the diagram frames **avijjā and taṇhā** as the “container,” making the **vedanā→taṇhā** join a real-time off-ramp for practice .

2) Vedanānupassanā — cutting at feeling

What to see (door-wise)

- **At the five physical doors:** “just seeing/hearing/smelling/tasting” is **neutral feeling**; at the **body door** there can be pleasant, unpleasant, or neutral physical feeling; in the **mind**, pleasant (somanassa), unpleasant (domanassa), or neutral (upekkhā) mental feelings arise. Use this taxonomy to train crisp labels (pleasant / unpleasant / neutral) without “I” or “mine.”
- **Practical note:** initial sense contact tends neutral and **subsequent reactivity fabricates the affective color**—so speed matters: catch vedanā **before** reactive coloring builds taṇhā.

How to see (timing & texture)

- **Exact moment:** Coach students to spot **the very instant** a tone (pleasant/unpleasant/neutral) appears. This is “rise according to condition” (phassa→vedanā) and “fall according to condition” when contact ends; training in rise-and-fall is explicitly urged for the **feeling aggregate** .
- **Texture cues:** Feelings are like **bubbles on water—quick, insubstantial**; using this simile helps students not to bite the hook of pīti/sukha or domanassa .

Micro-protocols (coach wording)

- **Door call-out (≤2 seconds):** “eye-contact... neutral,” “body-pain... unpleasant,” “mind-image... pleasant.”
- **Stay in vedanā-only view (≤10 seconds):** rehearse “**just feeling**” without story (no atta-language), then release.
- **If pull begins:** Note “**wanting**” or “**resisting**” and return to vedanā. This is the clean break on the C2 link (vedanā→taṇhā). Ground it with the DO proximate-cause map in your teaching notes .

Common sticking points & fixes

- **Missing subtle vedanā (esp. neutral):** Run a **neutral-feeling drill** at eye/ear/nose/tongue: “just seeing → neutral,” etc., per the door table; then broaden to body and mind. This retrains the faculty to notice what it usually ignores.
- **Over-analysis (papañca):** Re-anchor in **door** → **contact** → **tone**; remind that perception drives proliferation—teach the “recognition → conceptualization → proliferation” escalator so they cut at **recognition** stage .

3) Cittānupassanā — cutting at mind

Where to look in the cognitive process

Use the process ladder the Visuddhimagga names around the sense-door sequence: **adverting** → **seeing/hearing...** → **receiving** → **investigating** → **determining**, then the mind shifts into reaction. Training students to spot **adverting** and **investigating** is gold; that is where the turn toward greed/hate/delusion/wise response begins .

What to name (root-based)

Have them mark **with/without lust**, **with/without aversion**, **with/without delusion** (sarāga/sadosa/samoha vs. vītarāga/vītadosa/vītamoha). For granularity, use the **cetasika** catalogue—e.g., agitation, uncertainty, wrong view on the unwholesome side; faith, mindfulness, tranquillity on the wholesome side. It’s a ready-made checklist for interviews and self-audit .

Micro-protocols (coach wording)

- **Mind-moment ping:** “mind contracted” / “mind expanded,” “scattered” / “collected.”
- **Root call-out:** “lust present,” “no lust,” “ill-will present,” etc.
- **De-identification:** Pair each label with “not-mine” understanding (five aggregates framework) to prevent storying; the manual reinforces treating aggregates as groups to be **directly known, not owned** .

Common sticking points & fixes

- **Recognition too late (after speech/action):** Drill **1-minute adverting spots** during routine tasks; feel the turn **before** language forms (receiving/investigating stage). The door-sequence study gives students concrete rungs to catch themselves earlier .
- **Equanimity collapses into indifference:** Rebalance **energy** ↔ **calm** with bojjaṅga coaching (energy/joy if dull; tranquillity/concentration if wired). The Vism mapping of factors under right effort/mindfulness/concentration supports your dosing plan in CH34–35 .

4) Mogok alignment (present-flow + exit)

Keep the **present-aspect panel** in view during interviews: “door → object → consciousness → contact → feeling.” Put a colored dot where the student **actually** caught it. Then show on the Mogok wheel that **the exit arrow** is live **here**—where vedanā would become taṇhā if unobserved. This links their micro-success to the macro-model (container = avijjā/taṇhā; exit path marked) .

5) Chapter audits — Yes/No charts

Part V • CH36 — Vedanānupassanā & Cittānupassanā — Cutting at the Live Edge — Instructor Checklist — Pre-sit Brief

Pre-sit brief item	Done? (Y/N)	Notes
Confirm precepts kept today	☐ Y ☐ N	
Identify anticipated 'hot doors' (door & tone)	☐ Y ☐ N	
Set today's primary metric(s)	☐ Y ☐ N	
Pick a bodhipakkhiyā factor to cultivate	☐ Y ☐ N	
Review one safety reminder	☐ Y ☐ N	

Part V • CH36 — Vedanānupassanā & Cittānupassanā — Cutting at the Live Edge — Instructor Checklist — During-sit Observe

During-sit observation	Seen? (Y/N)	Evidence (1 line)
Method applied as chapter focus	☐ Y ☐ N	
Right duty applied at least once	☐ Y ☐ N	
Return-to-object speed steady	☐ Y ☐ N	
Less 'I/me' language while reporting	☐ Y ☐ N	

Part V • CH36 — Vedanānupassanā & Cittānupassanā — Cutting at the Live Edge — Instructor Checklist — Post-sit Debrief

Post-sit debrief item	Done? (Y/N)	Notes
Truth/duty/completion reviewed as applicable	☐ Y ☐ N	
Concrete evidence logged	☐ Y ☐ N	
One tweak set for next sit	☐ Y ☐ N	

Part V • CH36 — Vedanānupassanā & Cittānupassanā — Cutting at the Live Edge — Charts & Checklists — Present Flow (Contact→Cut)

Timestamp	Door	Object	Phassa? (Y/N)	Tone <2s? (Y/N)	Delight? (Y/N)	C2 Cut? (Y/N)	Upādāna avoided? (Y/N)	Notes
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	
			☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	☐ Y ☐ N	

Part V • CH36 — Vedanānupassanā & Cittānupassanā — Cutting at the Live Edge — QA Notes — Chapter Audit & Checklists

QA Code (internal)	Reviewer	Date	Conformity checks passed (Y/N)	Notes
PV-CH36-WS.v1.0-2025-08-20			☐ Y ☐ N	

Part V • CH36 — Vedanānupassanā & Cittānupassanā — Cutting at the Live Edge — Charts & Checklists — Root & Tone Session Log

Session	Tone	Root	Event evidence	C2 Cut? (Y/N)	Cut latency (sec)	Notes
				☐ Y ☐ N		
				☐ Y ☐ N		
				☐ Y ☐ N		
				☐ Y ☐ N		
				☐ Y ☐ N		
				☐ Y ☐ N		
				☐ Y ☐ N		
				☐ Y ☐ N		
				☐ Y ☐ N		
				☐ Y ☐ N		

Part V • CH36 — Vedanānupassanā & Cittānupassanā — Cutting at the Live Edge — Charts & Checklists — Daily Engine (Tone + Root)

Item	AM	Midday	PM	Notes
Tone named <2s (P/U/N)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Root labeled (sarāga/sadosa/samoha or vītā-)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
C2 cut executed cleanly	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Noting continuity (no papañca)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	
Bojjhaṅga tuned (arouse/tranquilize)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	

Part V • CH36 — Vedanānupassanā & Cittānupassanā — Cutting at the Live Edge — Charts & Checklists — Weekly Rollup

Metric	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Improved (Y/N)
Daily engine compliance								☐ Y ☐ N
Cut latency (sec)								☐ Y ☐ N
Upādāna incidents								☐ Y ☐ N
Evidence quality								☐ Y ☐ N
Coachable markers								☐ Y ☐ N

A) Daily “Live-Edge” Snapshot (student journal)

Item	Seen today?	Under 2s?	Released <60s?	Notes / Fix
Eye door → neutral feeling labeled	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Train neutral drill (four sense doors)
Body door → unpleasant feeling labeled	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Reframe as “just feeling,” no story
Mind door → pleasant feeling labeled	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Watch the craving reflex at the join
Craving impulse detected (wanting/resisting)	☐ Yes ☐ No	—	☐ Yes ☐ No	Name it; return to vedanā (break C2)
Root present? (lust/aversion/delusion)	☐ Yes ☐ No	☐ Yes ☐ No	—	Use cetasika list to refine label

B) Mind-State Gate (teacher interview)

Check	☐ Yes / ☐ No	Comment
Adverting recognized before speech forms?	☐	Practice “1-min adverting spots”
Investigating stage seen (pleasant vs. neutral bias)?	☐	Re-train neutral recognition at eye/ear/nose/tongue
Paññā used, not papañca?	☐	Teach the perception→proliferation escalator

C) Quick “Bubble Test” for Feelings

Test	Result	Notes
Did the felt tone pop like a bubble (anicca felt)?	☐ Yes ☐ No	If “No,” zoom the time-scale (rise/fall drills)
Did you avoid making it “mine”?	☐ Yes ☐ No	Re-cite aggregates; drop atta-language

6) Coaching scripts (ready to use)

- **Vedanā cue (every door):** “Name the tone only. If ‘wanting’ or ‘pushing’ appears, name that once, return to tone.”
- **Citta cue (roots):** “Ask: lust here? hate here? delusion here? If yes, feel the energy signature, release at the **adverting/investigating** rung.”
- **Equanimity cue:** “Equanimity is **not** indifference; verify clarity + care. Adjust factors (energy/tranquillity) as needed” .

7) Source alignment (for your endnotes)

- **Door→Feeling direct-knowing list and rise/fall of vedanā:** Vism XX & XVII .
- **Proximate causes (phassa→vedanā→taṇhā):** Vism XVII “as to character etc.” .
- **Six-door feeling taxonomy and neutral-first cue:** DO 12-links detail sheet .
- **Cognitive rung names (adverting→investigating):** Vism XIV/XV process notes .
- **Mogok wheel: exit path & container (avijjā/taṇhā):** diagram explanations .

Cross-links

- **Back to CH35 (Satipaṭṭhāna):** this chapter operationalizes **Vedanānupassanā** and **Cittānupassanā** lesson blocks for door-by-door execution.
- **Next (CH37 Samatha supports):** we'll show how ānāpāna and kasiṇa stability **extend the dwell-time** at the live edge so cuts are clean and repeatable.

CH37 — Samatha Supports

ānāpānasati • kasiṇa basics • recollections (anussati)

With Pa-Auk/Visuddhimagga alignment

Orientation (why samatha, why now)

In this lineage, samatha provides steady unification that (a) suppresses hindrances, (b) furnishes a dependable nimitta/sign, and (c) becomes the **proximate cause** for insight after emerging—exactly the workflow Pa-Auk prescribes: enter, purify, emerge, analyze nāma-rūpa, see conditions, apply the three marks. The forty meditation subjects—and how they lead to access vs. absorption—are the map you're teaching from Visudimagga.

A. ĀNĀPĀNASATI (Mindfulness of Breathing)

What you're training

1. A clean **taking of a meditation subject** from a qualified kalyāṇa-mitta (teacher) who gives what suits temperament; the subject is “special” because it must be carried constantly and is the proximate cause for higher development.
2. **Access unification**→possible absorption; breath is one of the 40 subjects and is explicitly listed among the ten recollections/subjects in the system.

Pa-Auk baseline sequence (Visuddhimagga wording)

Four techniques to steady the breath sign (use one or a mix as needed):

- **Counting** (gaṇanā): establish the object and keep the mind from straying.
- **Connection** (anubandhanā): follow breath continuity.
- **Touching** (phusanā): sustain attention at the contact point.
- **Fixing** (ṭhapanā): place and hold at a refined locus (e.g., upper lip/nostril).
These four are taught as skillful means to stabilize the sign before deeper unification

The sixteen steps (4 tetrads)—your scaffold for interviews and homework:

- **Body tetrad:** long/short, experience “whole body of breath,” calm bodily formation
- **Feeling tetrad:** experience pīti, sukha; calm mental formation
- **Mind tetrad:** experience and steady the mind; gladden, concentrate, liberate
- **Dhamma tetrad:** contemplate impermanence, fading, cessation, relinquishment

Coach note. Keep tetrad language alive. If the yogi is forcing or drifting, pull them back to a concrete sub-step (e.g., “find the touch,” “complete the whole body of breath,” then “calm the breath body”).

Passage signs (what tells you it’s working)

- **Access:** hindrances down, returning to breath is near-effortless; unification is present “as access” before absorption.
- **Nimitta logic:** breath uses a **counterpart sign** in this system; treat nimitta hygiene (bright, stable, near the touch point) as a trainable skill.

Common stalls & fixes

- **Wandering / dullness:** shorten sits; re-engage **counting** briefly; brighten posture; re-enter touch-point (“touching”).
- **Over-effort / tightness:** shift to **connection** (soft following) until ease returns; then **fixing** gently.
- **Environment sabotage:** remove **impediments**, and live in a **favourable place** (avoid the 18 faults of a monastery: excessive activity, roads, ponds, fame, etc.).

SMART today (homework you can assign)

- **2×25 minutes.** Use **count→touch→fix**; log the recovery time after each micro-distractor (<10s target).
- After sit: mark **which tetrad** you actually trained (don’t be vague).

B. KASIṆA BASICS

What you’re training

Kasiṇa are among the **ten totalities** in the 40 subjects—earth, water, fire, air; four colors (blue, yellow, red, white); **light**, and **limited-space**. They are “extendable” objects uniquely suited for developing and **spreading** the sign, which is central in Pa-Auk absorption work.

Educator’s setup (earth kasiṇa example)

When you **first explain earth**, cover nine aspects: **four faults, making the disk, method of development, two kinds of sign, two kinds of concentration, seven suitable/unsuitable, ten skills in absorption, evenness of energy, directions for absorption**. Have the yogi **apprehend the sign**—link clauses, meanings, similes—while listening; sign apprehended → distinction attained.

Practical build (earth):

1. Disk: neutral matte surface, clear boundary; size and distance to suit temperament (you can also prescribe **color kasiṇa** for hating temperament; pure blue/yellow/red/white are recommended objects).
2. **Gaze → mental image → close eyes → stabilize uggaha-nimitta → refine into paṭibhāga-nimitta** (the system’s two signs).

3. **Extend** the counterpart sign—kasiṇa are the only class that must be extended; this undergirds the Pa-Auk “expansion” drills.

Light & space options: light and limited-space are also kasinas; the **object logic** (mobile vs. immobile, sign/no-sign) is specified—e.g., water/fire/air and breath are “mobile early,” with stationary counterparts later.

Passage signs

- **Counterpart sign** becomes clear, bright, stable; entry into **absorption** is possible (kasiṇa are among subjects that bring absorption, not only access)

Common stalls & fixes

- **Fuzzy boundary / eye strain:** shorten open-eye phase; dim lighting; refresh disk surface.
- **Nimitta flicker:** alternate short “look-refresh” with longer eyes-closed stabilization; check **energy evenness** and the “ten skills in absorption” list with student
- **Wrong place to live/practice:** move out of **unfavourable** settings (18 faults list).

SMART today

- **One 30-min earth session:** attain clean uggaha-nimitta; note minutes of stability.
- **One 20-min color session** tailored to temperament; log clarity (0–5 scale).

C. RECOLLECTIONS (ANUSSATI)

What you’re training

Ten recollections in the 40: **Buddha, Dhamma, Saṅgha, virtue, generosity, deities, death, body mindfulness, breathing, peace**. In this system **eight recollections (except body & breathing)** are access-only—perfect for daily devotion and steadying the mind between sits..

Pa-Auk-style applications you can assign

- **Buddhānussati**: recite the nine epithets sequentially; let faith brighten and steady attention (access is the goal).
- **Dhammānussati / Saṅghānussati**: recite their qualities; verify in today's practice where you touched those qualities (truth-testing your devotion).
- **Sīlānussati / Cāgānussati**: review real actions from the day; feel the uplift—Visuddhimagga notes the general usefulness of such recollections when taking up a subject.
- **Maraṇānussati** (death): fosters urgency, cuts improper search; live without attachment.

Passage signs

- Mind brightens, steadies (access); **hindrance profile** softens; the mind is easier to place on breath or kasiṇa afterward.

Common stalls & fixes

- **Mechanical repetition**: pair each epithet/quality with one lived example from today.
- **Weak uplift**: shorten and alternate with mettā (also “generally useful” when starting a subject).

SMART today

- **AM**: Buddhānussati 10 min → breath 20 min.
- **Midday**: Dhammānussati 5 min between tasks.
- **PM**: Cāgānussati/Sīlānussati review 10 min; write one concrete repair or gift for tomorrow.

Teacher's triage & sequencing (temperament fit)

You can tailor subject to temperament, posture, lodging. E.g., **color kasiṇa** suits a “hating” temperament; **large object** suits deluded temperament; speculative temperaments should avoid scenic, open lodgings and prefer small. This is baked into the “giver of a meditation subject” protocol.

Charts & Checklists (Yes/No Marking)

A) Daily Samatha Snapshot (coach & yogi fill together)

Domain	Clear Setup Done Today	Sign/Nimitta Stable	Hindrances Suppressed	SMART Target Met	Score	Notes / Fix
Ānāpānasati	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	✓/✗	Counting→Touch→Fix? Recovery <10s?
Kasiṇa (earth/color)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	✓/✗	Boundary clear? Uggaha→Paṭibhāga?
Recollections	☐ Yes ☐ No	☐ N/A (access)	☐ Yes ☐ No	☐ Yes ☐ No	✓/✗	Uplift present? Pair with example.
Environment fit	☐ Yes ☐ No	—	—	☐ Yes ☐ No	✓/✗	Any “18 faults” present? Move/adjust

B) Nimitta Hygiene (close gaps fast)

Issue Today	Named?	Resolved < 2 min?	Micro-action
Breath nimitta dull/far	☐ Yes ☐ No	☐ Yes ☐ No	Re-touch point; soften effort (connection)
Kasiṇa nimitta flicker	☐ Yes ☐ No	☐ Yes ☐ No	Cycle short “look-refresh” then eyes-closed stabilization; check “ten skills”
Recollection flat	☐ Yes ☐ No	☐ Yes ☐ No	Swap to mettā; recall one lived instance

C) Access→Absorption Gate

Gate Item	Mark	Evidence / Coach Notes
Access unification present	☐ Yes ☐ No	Return effortless; hindrances down
Counterpart sign clear	☐ Yes ☐ No	Stable, bright, near object
Absorption eligible subject used	☐ Yes ☐ No	(Kasiṇa, etc.)

Cross-links for your book flow

- **Back to CH35 (Satipaṭṭhāna lessons):** use recollections in morning warm-ups to raise mindfulness/energy before breath/posture work
- **Forward to CH36 (Vedanānupassanā & Cittānupassanā):** once samatha steadies, cut the chain at **vedanā**→**taṇhā** with live, non-proliferating observation (you already set this up with the breath feeling tetrad).
- **Forward to CH40 (Vipassanā-ñāṇa):** emphasize the **emerge-then-analyze** rhythm; concentration is the proximate cause for clean insight.

Closing coach note

Keep it Pa-Auk simple: **get the sign right, keep the place right, keep the duties right**—then samatha becomes a reliable engine you can harness for the DO-breaking work in Part V. When in doubt, return to the canonical **40 subjects** listing and the **teacher-given, temperament-fit** protocol; this is the spine of the lineage you’re transmitting.

CH38 — Ten Defilements (Kilesā) — precision antidotes & habit redesign

Practice-first manual aligned with Mogok • Mahāsi • Pa-Auk;

Why this chapter matters. The ten kilesā are the day-to-day fuel of vaṭṭa. This playbook pairs each defilement with a targeted antidote (samatha + vipassanā), then bakes the fix into your habits. Abhidhamma/Visuddhimagga give the “precise tool for the job,” not a generic pep talk: *asubha* for greed, *mettā* for hate, perception of impermanence for conceit, etc.—and the insight program removes the clinging these states ride on.

1) Lobha (greed, sensual pull)

Where it bites (DO knot). Most often at vedanā→taṇhā (pleasant feeling → reaching). Mogok’s present-flow drill keeps the “door→feeling” panel visible so the reach is seen and dropped.

Primary antidotes.

- *Asubha* (foulness/32 parts) to cool lust; *mettā* when the object is a person; perception of impermanence to puncture “worth keeping.”
- Brahmavihāra mapping: for one “with much greed,” even-minded *upekkhā* is praised to steady the burn.

Mahāsi micro-protocol. Note “seeing, liking, wanting.” If the hand/speech starts moving, slow down and label “reaching... pressure... heat... wanting”—three notes minimum before any action.

Pa-Auk support. Run 32-parts (hair, nails, teeth... → organs) until the sign is clear; alternate with *ānāpāna* to re-collect; keep the nimitta clean.

Habit redesign. Pre-commit “caps” (budget, screen limits, food plan). Daily generosity cue (one modest gift) to retrain reward circuitry toward non-taking.

2) Dosa (ill-will, irritation)

DO knot. Unpleasant feeling (*dukkha-vedanā*) flares at *vedanā*→*taṇhā*→*upādāna* as “aversion to what is.”

Primary antidote. *Mettā-bhāvanā* is the canonical coolant: “the path to purity for one with hatred.” Practise the standard spread—self, benefactor, neutral, difficult—without skipping the difficult.

Mahāsi micro-protocol. Catch the spark: “tight... pushing... dislike.” Stay with *vedanā* first, not the story. If the mind insists, widen to body-heat, jaw, hands.

Pa-Auk support. When *pīti* gets rough, balance with *passaddhi* → *upekkhā*. If energy is too hot, step down to soft breath at the nostril until the sign is even.

Habit redesign. “Two-breath rule” before replying; evening *khanti* (patience) recollection; apology muscle—repair the day’s sharpest leak before sleep.

3) Moha (delusion, fogginess)

DO knot. *Avijjā* shades the whole chain; you’ll feel it as imprecision at the six doors. Seeing DO clearly weakens wrong seeing (“this depends on that”), pushing back on *moha*.

Primary antidotes.

- *Ānāpānasati* suits the deluded temperament—clean, simple, steadying.
- DO study in vivo (*idappaccayatā*) clarifies conditionality.

Mahāsi micro-protocol. Short, fast, bright noting (2–3 notes/second) to sharpen edges.

Pa-Auk support. Brighten the sign; use “perception of light” if drowsy (see *thīna/ middha* below).

Habit redesign. “One-screen, one-task”; read one paragraph of Dhamma at lunch; evening 5-minute DO recap: “what depended on what today?”

4) Māna (conceit, “I am”)

DO knot. Often piggybacks on *bhava* (becoming) after wins in practice.

Primary antidote. Perception of impermanence is the knife that cuts “asmi-māna (I am-conceit).” Run anicca on the *very* pleasant state until the “I-am” tightness can’t hold.

Mahāsi micro-protocol. Translate “I did well” → “joy... light... swelling... comparing.”

Pa-Auk support. Elements analysis (earth/water/fire/air) → who exactly is proud here?

Habit redesign. Weekly “learn from junior” session; thank three people for what *they* did.

5) Diṭṭhi (wrong view)

DO knot. Fixed views (“this is me/mine,” “it’s all nothing”) distort every door.

Primary antidotes.

- Make the five aggregates the object; without this, “there is no removal of false view.”
- Dependent Origination prevents eternalism/annihilation swings—teach it as present-tense causality.

Mahāsi micro-protocol. Replace “I am anxious” with “thought... pressure... heat... aversion.”

Pa-Auk support. Clean rūpa via elements → nāma shows itself; then condition-mapping (paccaya-kamma).

Habit redesign. “Assumption audit” each Friday: list a belief → test against direct observation that week.

6) Vicikicchā (skeptical doubt)

DO knot. Appears at the “map level”: “Is this the right method? Is there progress?”

Primary antidote. The **Purification by Overcoming Doubt** protocol: define nāma-rūpa, then seek their conditions until causal seeing spans the three times. Confidence rises from seeing links, not from pep-talks.

Mahāsi micro-protocol. Draw one live chain today (door→phassa→vedanā→reaction). Tomorrow, change one condition and observe.

Pa-Auk support. After jhāna, emerge, define nāma-rūpa, then map conditions again (do not skip the sequence).

Habit redesign. “One teacher, one method” for 30 days. Keep a “Seen myself” log.

7) Thīna (sloth) & 8) Middha (torpor)

DO knot. Energy/power faculty sag; noting collapses.

Primary antidotes (Visuddhimagga’s five). Perception of light; frequent change of posture/walking; open air; bright lodging; wise attention to energy. Use them literally, not metaphorically.

Mahāsi micro-protocol. Stand and note; open eyes; faster cadence; splash water; change object to whole-body vibration for 2 minutes.

Pa-Auk support. Guard the breath sign; add a mild count to raise effort; practise morning when *vāta* is naturally light.

Habit redesign. Caffeine earlier, not later; 7–8h sleep; midday sun exposure; 10-minute walk before evening sit.

9) Uddhacca (restlessness) & kukkucca (worry)

DO knot. “Thinking in this and that way,” scattering attention; blocks unification.

Primary antidotes.

- For scatter: *ānāpāna*—it “cuts off applied thoughts” and gathers the mind.
- For worry: repair the *sīla* leak today (kukkucca often dissolves when actual amends are made).

Mahāsi micro-protocol. One-minute “single-object tunnel”: just “touch... touch...” at nostril; when the mind runs, *note the running* as object, then back.

Pa-Auk support. Do not chase the nimitta—let it stabilize; then shorten the “range” of attention.

Habit redesign. Close loops: list top 3 worries, take one concrete action on each before sitting.

10) Ahirika (shamelessness) & Anottappa (fearlessness of wrongdoing)

DO knot. These two remove the *guard rails*; everything else worsens.

Primary antidotes. Cultivate *hiri-ottappa*—“the guardians of the world”—by nightly precept review and reflecting on consequence (kamma).

Mahāsi micro-protocol. End of day: “Where did I look away?” Note the *vedanā* that preceded the breach.

Pa-Auk support. Recollections (*sīla*-, *devatā*-, *Buddha*-) to uplift the mind and incline it to restraint.

Habit redesign. Put precepts in writing where you choose (wallet/phone). Add one “friction” to your riskiest doorway (e.g., move the app off the first screen).

Watch-outs: the *ten imperfections* (*upakkilesa*) masquerading as “path”

If light/rapture/knowledge/equanimity bloom, don’t crown them; they are *bases for imperfection* and can be grabbed by view, conceit, or craving. Name → mark the three characteristics → return to base.

Daily coach sheet — Charts & Checklists (Yes/No marking)

A) Ten Kilesā — live diagnostics & antidote use

Kilesa hit today	Caught at door/vedanā?	Named correctly?	Antidote applied within 60s?	Habit patch scheduled?	Notes
Lobha	☐ Yes ☐ No	☐ Yes ☐ No	Asubha / Upekkhā ☐ Yes ☐ No	☐ Yes ☐ No	
Dosa	☐ Yes ☐ No	☐ Yes ☐ No	Mettā ☐ Yes ☐ No	☐ Yes ☐ No	
Moha	☐ Yes ☐ No	☐ Yes ☐ No	Ānāpāna / DO review ☐ Yes ☐ No	☐ Yes ☐ No	
Māna	☐ Yes ☐ No	☐ Yes ☐ No	Anicca-saññā ☐ Yes ☐ No	☐ Yes ☐ No	
Diṭṭhi	☐ Yes ☐ No	☐ Yes ☐ No	Khandha/DO drill ☐ Yes ☐ No	☐ Yes ☐ No	
Vicikicchā	☐ Yes ☐ No	☐ Yes ☐ No	Nāma-rūpa→paccaya ☐ Yes ☐ No	☐ Yes ☐ No	
Thīna-Middha	☐ Yes ☐ No	☐ Yes ☐ No	Light/Walk/Air ☐ Yes ☐ No	☐ Yes ☐ No	
Uddhacca-Kukkucca	☐ Yes ☐ No	☐ Yes ☐ No	Breath cuts vitakka ☐ Yes ☐ No	☐ Yes ☐ No	
Ahirika	☐ Yes ☐ No	☐ Yes ☐ No	Hiri-ottappa ☐ Yes ☐ No	☐ Yes ☐ No	

Anottappa

☐ Yes ☐ No

☐ Yes ☐ No

Consequence reflection ☐ Yes ☐ No

☐ Yes ☐ No

B) “Upakkilesa Quick Gate” (close in < 60s)

Imperfection showed?	Named?	Seen as anicca/dukkha/anattā?	Back to base?	Notes
IMR Program	Bhikkhu Indasoma Siridantamahapalaka			www.siridantamahapalaka.com

Light / Knowledge / Rapture / Tranquillity / Bliss / Resolution / Energy / Mindfulness / Equanimity / Attachment ☐ Yes ☐ No ☐ Yes ☐ No ☐ Yes ☐ No

C) DO integration audit (Mogok pane)

Door→Object→Viññāṇa→Phassa→Vedanā labeled?	Craving prevented at vedanā?	If not, where did upādāna form?	One condition changed tomorrow?
☐ Yes ☐ No	☐ Yes ☐ No		

Fast fixes (when stuck)

- **Greed loop:** 60-second 32-parts scan; then *upekkhā* spread.
- **Anger spike:** 10 breaths + mettā phrase; label vedanā before narrative.
- **Sleepy fog:** Perception of light, open air, walk three minutes.
- **Restless swarm:** Nose-tip touch point; *ānāpāna* to cut applied thought.
- **Shame/fear low:** Recite precepts; remember “hiri & ottappa guard the world.”

Cross-links for the book flow

- **Back to CH37 (Samatha supports):** Breath, kasiṇa, and recollections are your “wrenches and screwdrivers” for each antidote above.

- **Forward to CH39 (Three Cravings):** We now track *kāma*-, *bhava*-, *vibhava*-*taṇhā* as *behavioral streams* and instrument the exact cut-points you just drilled at *vedanā/citta*.

Source trail (key anchors you can cite in margin notes)

- Temperament-wise remedies: foulness for lust; *mettā* for ill-will; *ānāpāna* for deluded; *anicca-saññā* for conceit.
- Divine abidings as tailored antidotes (incl. *upekkhā* for strong greed).
- Sloth/torpor remedies list.
- *Ānāpāna* “cuts applied thought” (restlessness fix).
- DO used to prevent wrong seeing and guide insight.
- *Hiri-ottappa* as “guardians of the world.”
- Ten imperfections (don’t mistake for path).

CH39 — Three Cravings (*taṇhā*): *kāma*, *bhava*, *vibhava* — interventions & tracking

Practice-first playbook to intercept craving at the precise link $\text{vedanā} \rightarrow \text{taṇhā} \rightarrow \text{upādāna} \rightarrow \text{bhava}$. A practice-first module that stays with his present-aspect Dependent Origination panel—door $\rightarrow$ object $\rightarrow$ consciousness $\rightarrow$ contact (*phassa*) $\rightarrow$ feeling (*vedanā*)—and then targets the **C2 link** ($\text{vedanā} \rightarrow \text{taṇhā}$) where we can actually cut. Two things to hold steady as teach and practice:

- **Feeling is the live junction.** *Phassa* conditions *vedanā*; *vedanā* conditions *taṇhā*. Put mindfulness *exactly there*; that’s the surgical gate.
- **Initial contact tends to be neutral** (*upekkhā*); pleasant–unpleasant coloring often comes milliseconds later with proliferation. Train that micro-window.

Below, for each craving type you’ll find a Mogok-aligned description, **immediate drills**, **long-game redesigns**, and **tracking** you put into journals today.

Why this chapter matters (the causal target)

In the live chain of Dependent Origination, feeling feeds craving; craving thickens into clinging; clinging energizes becoming. When you can classify the arising craving exactly (*kāma/bhava/vibhava*) and apply the antidote within seconds, you deprive clinging of fuel and stall becoming. DO notes define the three cravings concisely—*kāma-taṇhā* for the five sense cords; *bhava-taṇhā* for existence/becoming; *vibhava-taṇhā* for “non-existence,” often shading into annihilationist attitudes.

Mogok’s teaching wheel puts *Avijjā* and *Taṇhā* as the “container” of the cycle—see the diagram legend—so starving craving weakens the whole barrel. *Visuddhimagga* adds precision: craving presents as six groups at six doors—so train by door, object, and consciousness.

1) Kāma-taṇhā (sensual craving) — direct cuts & daily redesign

Definition signal. Desire locked onto sights, sounds, smells, tastes, touches, and ideas as *pleasant* objects; classically “five cords” of sensuality.

What to look for (Mogok lens)

At any sense-door the sequence is fast: door meets object with consciousness present $\rightarrow$ **phassa** $\rightarrow$ a brief **vedanā** “pop” (think *water bubble*) $\rightarrow$ desire to prolong pleasant or end unpleasant $\rightarrow$ grasping. If you can demonstrate “bubble-like” *vedanā* and its lack of core, students stop worshipping it; the appetite weakens at the root.

Immediate interventions (on contact)

- **Name the door + tone, not the story.** E.g., “eye—pleasant,” “ear—unpleasant,” “body—neutral.” Keep it to the **five aggregates** (no “I like it”). This avoids papañca and keeps view clean.
- **Stay at vedanā, not at fantasy.** One beat of *clear knowing* at the feeling—watch it rise/vanish. “Just a bubble.”
- **Sense-restraint cue.** If “leaning” starts (eye tracking, ear straining), close the gate; Mogok’s door-guard metaphor is simple for lay life and mirrors the canon’s restraint ethic. (Restraint & livelihood are the sīla bedrock that makes concentration easier.)

Longer-game redesigns

- **Perception (saññā) detox:** teach how perception marks (nimitta) snowball into conceptualization → proliferation. Students learn to spot the *recognition* → *concept* → *proliferation* ladder and step off early.
- **Asubha & body-part frames** layered as needed to cool hot zones. (Use sparingly for balance; always return to present vedanā.)
- **Lifestyle santuṭṭhi (contentment):** trim triggers (apps, aisles, hours); restraint is easier than firefighting.

Tracking & verification

- **Door-tone log (daily):** 10 entries: “door/vedanā/noted in <2s? (Y/N)/craving rise? (Y/N).” Look for more **neutral** detection and fewer chases week-over-week. (Neutral at first contact = we’re catching it early.)
- **Effect marker:** fewer upādanā spikes (see below), smoother re-entry to the breath/object after micro-hits.

Immediate cuts (in the moment).

- **Sense-door drill (Mahāsi style).** Name door → name feeling → name grasp (“seeing-pleasant-wanting”). Keep the labels short so they don’t become stories.
- **Asubha toggle (Vism).** Switch perception to the unattractive when lust spikes; the manual lists *ten perceptions beginning with the bloated* and the *thirty-two body parts* to neutralize pull.
- **Indriya-saṃvara.** Close the “city gates” before leaning; this is practical sense-restraint already used in CH33.

Medium-range redesign.

- **Alternative joys.** Develop wholesome pīti via breath or kasiṇa; stable access cuts the “itch.” (Ten skills in absorption; avoid the seven unsuitable conditions.)
- **Recollections.** Buddha/Dhamma/Saṅgha recollections brighten faith and shift taste. Visuddhimagga explicitly prescribes the ten recollections in the same “to be directly known” constellation.

Passage signs. Reach for restraint/reframe *before* peak. Hedonic triggers show reduced half-life. Door-by-door craving is caught within 1–3 seconds of contact (phassa → vedanā).

SMART today. Three “hot” doors logged; one asubha insertion used within 60s of surge; one wholesome joy session (15–20 min) to replace the itch.

2) Bhava-taṇhā (craving for existence/becoming) — de-identification in real time

Definition signal. Thirst to *be* (status, role, attainment, “my practice,” subtle form or formless abidings). Technical note: bhava is “becoming,” not a static thing—occurring in sensual, fine-material, immaterial modes.

What to look for (Mogok lens)

This one rides on **view and narrative** more than raw sense-juice: “me, the achiever/meditator/teacher,” “my status, my future.” In DO terms it loves the **becoming** segment and solidifies aggregates into a somebody. Coach students to replace identity speech with **process speech**—“rūpa/vedanā/saññā/saṅkhāra/viññāṇa functioning”—which is classic diṭṭhi-scrubbing in **Diṭṭhi-visuddhi**.

Immediate interventions (on contact)

- **Aggregate relabels:** when pride, fear, or hunger for roles is felt, say out loud in practice: “feeling known; formations intend; consciousness cognizes.” This aligns with nāma-rūpa definition work and drains self-talk.
- **Anicca micro-cuts:** highlight the “rise-and-fall” of the identity feeling itself. Show its constructed, bubble-like nature.

Longer-game redesigns

- **Four-aggregates mirror:** run “Which aggregate am I clinging to?” drills (often **saññā** & **saṅkhāra**). Students begin catching the *mark* → *concept* → ‘*me*’ inflation.
- **Death & change contemplations** to soften “continuation hunger” (bhava). Pair with steady vedanā watching to avoid sliding into vibhava.
- **Map to clinging:** show that once taṇhā hardens it becomes **upādāna**; teach the four clings and how **kāmuṇipādāna** is taṇhā-based while the other three are **diṭṭhi-based**—useful for diagnosis.

Tracking & verification

- **Identity-phrase audit:** tally “I/me/my” vs. aggregate/process labels during interviews. You want a **week-on-week drop** in self-referential narration.
- **Effect marker:** faster recovery when praise/blame contacts the ear; less rumination, steadier equanimity.

Immediate cuts.

- **Identity audit at the door.** When “I as knower/doer/teacher” flares, re-render the moment as aggregates: *vedanā* + *saññā* + *saṅkhāra* + *viññāṇa* around this object—drop “I.”
- **Element sweep (Pa-Auk compatible).** Replace “self-solid” with *earth/water/fire/air/space* in the body; non-ownership quiets the grasp. (Your aggregates notes pair escape with “removal of desire and lust for material form.”)

Medium-range redesign.

- **Anicca priming.** Everything trained as “rise & fall”—perception of impermanence undermines the will-to-be.
- **Fetters view.** Track bhavarāga as a latent (anusaya) so you catch it in subtler shades (wanting refined states, attainments).

Passage signs. Less self-language; goals feel “lighter”; shifts from identity narratives to DO graphics (conditions map).

SMART today. Two identity-laden moments relabeled as aggregates; one 5-minute elements pass after any “I must become” surge.

3) Vibhava-taṇhā (craving for non-existence/escape) — steadying the slide

Definition signal. Urge to *not have this experience* (nihilistic push-away, aversion to life conditions, fantasies of vanishing).

What to look for (Mogok lens)

This shows up as **aversion to experience itself**—the itch to erase pain, silence a mood, obliterate an identity. In present flow, it’s often the *second dart* after unpleasant vedanā: “Nope. Not this.” If we keep students *with* unpleasant vedanā as just a bubble at the door, the **urge to annihilate** loses its fuel.

Immediate interventions (on contact)

- **Unpleasant vedanā precision:** “body—unpleasant; ear—unpleasant,” then stand **exactly** there. Feel the field as **tangible phassa** → **vedanā** without ejecting into stories or suppressing.
- **Three-mark lens:** show the unpleasant as **anicca/dukkha/anattā**—no command center, no permanence to fight. This removes the rationale for annihilation.

Longer-game redesigns

- **Fear → function retrain:** teach how **dissolution** and **danger** insights are lawful stages, not emergencies; normalize the middle arc so students don’t reach for vibhava as a panic button.
- **Kamma literacy:** actions have results; escape tactics (numbing, breaking precepts) seed more dukkha. Seeing conditionality cools the urge to “blot it all out.”

Tracking & verification

- **Second-dart score:** count how many unpleasant vedanā episodes were **stayed with** for ≥10 breaths (Y/N). Aim for an increasing Y-ratio.
- **Effect marker:** shorter rebound time after setbacks; less “delete-me” talk, more lawful description of processes.

Immediate cuts.

- **Ground–allow–know.** Ground in somatics (feet, contact points), allow feeling to run its course, know its features. Your DO notes: first feeling is often neutral; the mind’s reactivity manufactures the pleasant/unpleasant swing—seeing that removes panic.
- **Kamma literacy.** Remember: ending experience by annihilating the subject is wrong track; the lawful end is cessation of the *conditions*, not the person. (Vism on DO method & regularity.)

Medium-range redesign.

- **Death mindfulness (maraṇānussati).** Frames ending correctly—as universal law, not “my obliteration.”
- **Compassion first-aid.** For harsh self-aversion, bathe the field in mettā before returning to vedanā.

Passage signs. Less escape behavior; more willingness to meet raw feeling; nihilistic talk recedes.

SMART today. One *ground–allow–know* cycle done for a “get me out” episode; write one sentence on what condition (not “me”) changed the tone.

Intercept framework (one page, coachable)

Recognition (≤3 seconds). Door → feeling tone (pleasant/unpleasant/neutral) → name craving type → intensity (1–5). Your feelings sheet reminds: contact conditions feeling; classify fast and stay with tone.

Response (≤60 seconds). Deploy the matching antidote (asubha; aggregates/elements; ground–allow–know).

Review (≤3 minutes, later). Did it proceed to clinging? If yes, which kind (kāmapādāna, diṭṭhi-based, etc.)? Your handout: kāmapādāna is taṇhā-based; the other three are view-based.

When taṇhā hardens: teach upādāna (clinging) as the alarm bell

Students should learn that **taṇhā** → **upādāna** is an *intensification* step. Use the fourfold map (kāmapādāna, diṭṭhupādāna, sīlabbatupādāna, attavādupādāna) to **classify the problem in vivo**—is this greed-based or view-based clinging? This classification immediately suggests the antidote (asubha/sense-restraint for kāma; right view/process-language for diṭṭhi; abandoning rites-and-rituals reliance; dissecting self-doctrine across the five aggregates).

Minimal dashboards for interviews (Yes/No marking)

A) Door-Tone Capture (daily)

Items (×10): record *door* / *vedanā tone* / *noted <2s?* (Y/N) / *craving surge?* (Y/N) / *clinging?* (Y/N) → **Goal:** more neutral detections, fewer surges.

B) Craving Type Tally (per day)

- Kāma-taṇhā episodes: ____ (Of these, cut at vedanā? Y/N)
- Bhava-taṇhā episodes: ____ (Identity re-label done? Y/N)
- Vibhava-taṇhā episodes: ____ (Stayed with unpleasant? Y/N)

C) Upādāna Classifier (tick one per sticky event)

- ☐ Kāmupādāna (greed) ☐ Diṭṭhupādāna (views) ☐ Sīlabbatupādāna (rites) ☐ Attavādupādāna (self-doctrine)

Note: Upādāna is **stronger than taṇhā**; treat as a red-flag escalation.

“Charts & Checklists” (Yes/No marking)

A) Daily craving intercept log (fill once per episode)

Event	Door	Feeling	Craving type	Intensity (1–5)	Antidote used	Upādāna triggered?	Result
e.g., saw ad	Eye	Pleasant	Kāma	4	Asubha flip	☐ Yes ☐ No	Settled in 45s
e.g., praise	Ear/Mind	Pleasant	Bhava	3	Aggregate re-label	☐ Yes ☐ No	Identity talk dropped
e.g., pain	Body	Unpleasant	Vibhava	5	Ground–allow–k now	☐ Yes ☐ No	Stayed; waned

B) Door-wise Yes/No audit (today)

Door seen clearly?	Feeling named?	Taṇhā typed?	Antidote in ≤60s?	Avoided clinging?
Eye ☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No
Ear ☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No
Nose ☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No
Tongue ☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No
Body ☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No
Mind ☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No

(Use the six-grouping frame from Vism: six kinds of feeling/craving “to be directly known.”)

C) Three-cravings weekly tracker (counts & trends)

Type	Epi so des	Antidote success %	Top 3 triggers	Notes
Kāma	___	___%	[time/place/people]	...
Bhava	___	___%	[roles/attainments]	...
Vibhava	___	___%	[fatigue/pain/overwhelm]	...

D) Teaching quick-checks (Yes/No)

Used door-object-consciousness language (not self-talk)? ☐ Yes ☐ No.
Mapped feeling → craving in the moment? ☐ Yes ☐ No.
Distinguished taṇhā vs upādāna in debrief? ☐ Yes ☐ No.

Typical stalls & coach moves

- “I keep missing neutral.” Teach that *initial sense contact is neutral*; the mind paints it later—train micro-timing at the door.
- “I caught it, but it glued into clinging.” Debrief clinging types; call out when kāma-taṇhā intensified into kāmupādāna. Then rehearse the exact earlier moment where the antidote should have been inserted.
- “I get lots of light/rapture and lose interest in cutting craving.” Re-classify as not-path (upakkilesa), return to the felt tone and the three marks. (See CH33 tables you’re already using.)
- “I’m drawn to jhāna and forget insight.” Keep Pa-Auk sequence clean: enter → emerge → define nāma-rūpa → seek conditions → see three marks. (Your Vism/Pa-Auk materials prescribe that pivot explicitly.)

Cross-links (for reader flow)

- **Back to CH36 (Vedanānupassanā & Cittānupassanā):** This chapter is the *operational* follow-through—classify craving right where you trained to catch feeling and mind states.
- **Back to CH33 (Visuddhi 5–6):** When lights/rapture/equanimity show up, keep them in the “not-path” lane so the craving work continues.
- **Forward to CH40 (Vipassanā-ñāṇa):** Clean cuts at taṇhā accelerate rise-and-fall to dissolution and the middle insights.

Source pins for this chapter

- Three cravings & their distinctions; vedanā mechanics at the doors.
- Clinging taxonomy (kāmapādāna vs. view-based).
- Mogok wheel: avijjā & taṇhā as the “container” of the cycle.
- Vism: six groups “to be directly known,” door-wise craving; ten perceptions & 32 parts as antidotes; method and regularity in DO.

Coach’s closing cue. Keep it procedural: **Door** → **Feeling** → **Type the Taṇhā** → **Deploy the Antidote** → **Debrief for Upādāna**. When this becomes reflex, the “container” of the wheel stops holding its shape.

CH40 — Ten Insight Knowledges (vipassanā-ñāṇa) — hallmarks, traps, coachable moves

This chapter is field manual for guiding students through the ten core insight knowledges, with crisp diagnostics, “do-this-today” moves, and sanity-checks to keep momentum. We anchor language and staging in the Visuddhimagga’s treatment of the eight insight knowledges plus conformity (anuloma), together with the classical warning about the ten “imperfections of insight” (upakkilesa). Where helpful, I flag exact anchors from the text so you can cross-verify. The Visuddhimagga enumerates the insight run as: (1) rise-and-fall free from imperfections, (2) dissolution, (3) terror, (4) danger, (5) dispassion, (6) desire for deliverance, (7) reflection, (8) equanimity about formations; with (9) conformity knowledge completing the arc toward path and fruition. Student “pursues rise-and-fall again,” now free of imperfections, explicitly to see the three marks clearly.

Coaching principle you’ll repeat all chapter: anytime special effects (light, rapture, effortless calm, etc.) bloom, name them, see the three marks, and return to the primary task—otherwise the practice stalls. This is exactly the “Not-Path vs Path” gate the Visuddhimagga warns about when meditators take illumination, joy, tranquillity, etc., to be fruition and then stop practicing.

1) Sammasana-ñāṇa — Knowledge of Comprehension

What it is (classical anchor).

This is “comprehension by groups.” The meditator takes aggregates/bases/elements as a field and defines them under the three marks: all rūpa “as impermanent... painful... not-self,” systematically applied across past/present/future; internal/external; gross/subtle; inferior/superior; far/near. It is a deliberate surveying—methodical, not yet rapid—of the domain to establish the lens of anicca–dukkha–anattā (Vism XX, “Comprehension by Groups—Application of Text”). The text explicitly instructs defining “all materiality as impermanent... painful... not-self,” after delimiting the eleven instances; it even explains why the present/past/future are “impermanent in the sense of destruction.”

Felt hallmarks.

- Observation is intentional and structured, not yet automatic.
- You can state, without strain, “this is vedanā/rūpa/saññā...” and add, “impermanent by destruction.”
- Conceptual scaffolding is still present; that’s fine—this is a training lens.

Traps.

- Staying in the head: mere intellectualizing (“book-thinking”) without sensory immediacy.
- Skipping the methodical sweep and jumping to “everything is empty”—premature abstraction.

Progress moves.

- Keep 5-minute “aggregate relabels”: swap “I am tense” → “pressure-vedanā + aversion-saṅkhāra + recognition-saññā.”
- Run element scans for tactile clarity (hard/flow/warm/move) to ground the three marks (see Vism on elements work).

Transition cue.

When the anicca filter becomes almost self-launching, and “arising–passing” begins to shimmer of its own, comprehension is maturing toward udayabbaya-ñāṇa (rise-and-fall). Vism’s arc moves from this grouped comprehension straight into the dynamic phase.

What to look for. The first stable switch from “my experience” to “phenomena doing their thing”: seeing anicca-dukkha-anattā across whatever is presenting—breath, pain, sound, thought.

Coachable moves (today). Give 10–15 minutes of brisk, continuous noting (Mahāsi style) targeting the three marks. If the student slips into stories, narrow to raw sensations and label *just the mark*: “changing... pressure... not under control.”

Traps & fixes. Trap: purely conceptual “insight.” Fix: require moment-by-moment evidence—“Show me rise; show me fall; show me the ‘no power’ aspect.” (This “only formations see formations” phrasing is the classical corrective to view, conceit, and attachment around one’s “insight.”)

2) Udayabbaya-ñāṇa — Knowledge of Rise & Fall (free from imperfections)

What it is (classical anchor).

The meditator now directly discerns moment-to-moment arising and dissolution; this is the first unmistakably dynamic ñāṇa. Vism XXI outlines rise-and-fall as the opening knowledge in that chapter’s sequence, leading eventually to dissolution and the middle arc knowledges.

Felt hallmarks.

- Phenomena seem sparkling, quick, fresh; noting “arises... passes... arises... passes...” becomes almost playful.

- Sometimes brightness, rapture, tranquility appear—pleasant collateral.

Traps (the “ten imperfections of insight”).

Here the meditator can be seduced by luminous/rapturous side-effects: obhāsa (light), ñāṇa (knowledge), pīti (rapture), passaddhi (tranquillity), sukha (bliss), adhimokkha (resolution), paggaha (energy), upaṭṭhāna (mindfulness), upekkhā (equanimity), nikanti (attachment). Vism catalogs these as upakkilesa that mimic the path and derail momentum. The correction is to see them under the three characteristics and drop conceit, re-establishing insight “free from imperfections.”

Progress moves.

- If any special effect arises, name it once (“light/rapture/quiet”), touch it with anicca–dukkha–anattā, then return to the primary object within a minute.
- Keep cadence brisk; don’t elongate the note to taste bliss.

Transition cue.

As attention refines, the passing aspect dominates; the arising becomes less salient. This tips into bhaṅga-ñāṇa.

Hallmarks. Features sparkle as arising-passing; energy lifts; attention is agile. This pass of rise-and-fall—explicitly *after* cleansing the imperfections—is resumed to inspect the three marks cleanly.

Coachable moves. Widen the frame: track multiple sense doors; let speed increase naturally without forcing.

Traps & fixes. The ten imperfections (light, knowledge, rapture, tranquillity, bliss, resolution, energy, mindfulness, equanimity, attachment) can hook pride, view, and craving and interrupt practice—have the student name and release within 60 seconds, then resume noting.

3) Bhaṅga-ñāṇa — Knowledge of Dissolution

What it is (classical anchor).

The meditator now sees predominant vanishing: “He neither attends to the arising nor to the presence, but only to cessation.” The field breaks up rapidly; glimpses of experience “ending” become obvious and repetitive.

Felt hallmarks.

- Moments feel like flicker/collapse; gaps are vivid.

- **Relief and unease can alternate: it's freeing yet disorienting.**

Traps.

- **Fear of losing ground or self ("If everything dissolves, what am I?").**
- **Clinging to the earlier sparkle of rise-and-fall.**

Progress moves.

- **Normalize the new center of gravity: "This is nature: only cessation is apparent now."**
- **Maintain a medium, even pace; don't force fineness or dull the mind.**

Transition cue.

When dissolution is so pervasive that the world feels unsafe/ungrounded, the next knowledge appears as terror.

Hallmarks. The end of phenomena stands out; breaks, gaps, tail-offs dominate.

Coachable moves. Invite a softer gaze with broader field; let the sense of "ending" saturate—don't re-solidify.

Traps & fixes. Fear of groundlessness; grasping for stability. Normalize rapid discontinuity; keep labeling "ending, ending."

4) Bhaya-ñāṇa — Knowledge of Terror (appearance as fearful)

What it is (classical anchor).

Vism presents this as "appearance as terror": having seen relentless dissolution, formations appear fearful—not by story, but by nature. The object is apprehended as unsafe, the mind registers danger.

Felt hallmarks.

- **A raw, existential "uh-oh" at the fragility of everything.**

- **Anxiety without content: no specific threat, just built-in instability.**

Traps.

- Freezing or fleeing (diversion, over-socializing, doom-scrolling).
- Concluding “this practice is harmful.”

Progress moves.

- Keep the three marks in view: “Fear is conditioned; fear is changing; not-self.”
- Short, frequent sits to befriend the fear signature rather than overpower it.

Transition cue.

Fear clarifies into sober appraisal: “This really is dangerous.” That’s ādīnava-ñāṇa.

Hallmarks. The system recognizes pervasive instability as unsafe; existential shiver.

Coachable moves. Keep noting *as* fear, not *about* fear; shorten session targets (e.g., three minutes unbroken noting).

Traps & fixes. Flight/avoidance. Coach “stay one more minute” and shift to bodily anchors when panic spikes.

5) Ādīnava-ñāṇa — Knowledge of Danger/Drawback

What it is (classical anchor).

The mind assesses drawbacks precisely: formations are seen as an unsafe investment—not worth leaning into. The Visuddhimagga places “contemplation of danger” also within body-recollections (charnel-ground sections), reinforcing the theme across subjects.

Felt hallmarks.

- Profound sobriety: the shine comes off experiences.

- **A loss of appetite for chasing highs/lows.**

Traps.

- **Sliding into depression or hating life—aversion masquerading as wisdom.**

Progress moves.

- **Recalibrate intention: this is not nihilism; it's accurate risk-pricing of conditioned things.**
- **Keep mindfulness of body (kāyagatā-sati) to stay embodied and steady while insight deepens.**

Transition cue.

When the cost is fully digested, interest naturally wanes—*nibbidā-ñāṇa* (disenchantment) arises.

Hallmarks. Clear perception of the liability in all formations; disenchantment grows.

Coachable moves. Add matter-of-fact notes like “unsatisfactory,” “oppressive by rise & fall.” (This wording echoes the text’s description of *dukkha* as “oppression by rise and fall.”)

Traps & fixes. Heavy mood or aversion. Balance with *mettā* intervals; keep practice steady, not grim.

6) *Nibbidā-ñāṇa* — Knowledge of Disenchantment

What it is (classical anchor).

Not forced disgust, but a quiet turning away from formations. This is the mind’s wise cooling; disenchantment flowers from seeing danger and drawback thoroughly. *Vism* lists it explicitly in the mid-arc sequence.

Felt hallmarks.

- **Effort eases because the chase is losing its charge.**
- **Interactions feel “arm’s length,” not cynical—just un-grasping.**

Traps.

- Over-correcting into aversion (“I’m done with life/people”).
- Quiet pride: “I’m above it all.”

Progress moves.

- Keep curiosity: “What is this disenchantment like in the body?”
- Maintain saṅkhārupekkhā-friendly posture—upright, open, unbiased.

Transition cue.

Disenchantment naturally leans toward release—muñcitukamyatā-ñāṇa (desire for deliverance).

Hallmarks. Natural turning away; less fascination.

Coachable moves. Reduce tinkering; privilege continuous, center-less watching.

Traps & fixes. Mistaking disenchantment for nihilism. Re-frame as clarity-driven ease, not rejection.

7) Muñcitukamyatā-ñāṇa — Knowledge of Desire for Deliverance

What it is (classical anchor).

The mind wants out in a mature way. This is not grasping at attainment; it’s a clean aspiration: “Let there be freedom from formations.” It stands as the first of the final trio that Vism says are “one in meaning” with the others following.

Felt hallmarks.

- Purpose becomes simple and steady.
- The practice feels like the only sane option—without drama.

Traps.

- Subtle pushing; straining after fruition.
- Goal-talk spirals in interviews.

Progress moves.

- Convert desire into method: keep continuous, moderate noting; relax facial/shoulder micro-tensions.
- Trust the relay: this ñāṇa hands the baton to paṭisaṅkhā (re-observation).

Transition cue.

When desire for deliverance no longer agitates but informs investigation, paṭisaṅkhā-ñāṇa lights up.

Hallmarks. A clean wish: “Let this go.” The commentaries explicitly yoke this stage with the next two (reflection and equanimity) as one stream that shifts names as it matures.

Coachable moves. Encourage gentle sincerity; no forcing.

Traps & fixes. Impatient striving. Cue: “Less pushing, more clarity.”

8) Paṭisaṅkhā-ñāṇa — Knowledge of Reflection (Re-observation)

What it is (classical anchor).

A renewed, deeper investigation of conditions with a seasoned eye; it unites the lessons so far. Vism treats this, with the trio, as a continuum flowing into equanimity about formations.

Felt hallmarks.

- Perception is sharp and even; rapid cycles don’t overwhelm.
- The mind examines causes/conditions without theorizing.

Traps.

- **Over-analysis (spinning models, losing immediacy).**
- **Re-introducing doubt via comparison and memory.**

Progress moves.

- **Short “zoom-out” breaths if tight; otherwise keep the seam ripper of attention on contact → feeling → reaction.**
- **Let the speed choose itself; do not micro-manage tempo.**

Transition cue.

When investigation no longer tugs—when watching is simple, neutral, panoramic—the hallmark equanimity dawns: saṅkhārupekkhā-ñāṇa.

Hallmarks. Functional review—cause/effect, skillful tweaks, steadying the factors.

Coachable moves. Briefly titrate faculties (faith/energy/mindfulness/concentration/wisdom) to evenness, then return to bare seeing.

Traps & fixes. Over-analysis. Time-box “tuning” to 60–90 seconds per sit.

9) Saṅkhārupekkhā-ñāṇa — Knowledge of Equanimity about Formations

What it is (classical anchor).

“Equanimity” here is not the brahmavihāra, nor apathy, nor dull indifference. Vism distinguishes equanimities and highlights equanimity about formations as a distinct, refined balance toward the three marks in all conditioned phenomena. It matures to the point where the mind is ready to advert to the unconditioned; from here, Path is close.

Felt hallmarks.

- **Wide, centerless awareness; neither pushing nor pulling.**
- **Phenomena pass like weather; practice feels effortless.**

- **Sometimes a clear intuition of peace—a taste of the unconditioned—briefly orients the mind.**

Traps.

- Subtle attachment to the sweetness of equipoise.
- Slacking off because, “This is good enough.”

Progress moves.

- Maintain evenness while keeping the three marks explicit (don’t go vague).
- Remember: this is the launch-pad for conformity → change-of-lineage → Path. Do not grasp at “equanimity” itself.

Transition cue.

From mature equanimity, insight “leads to emergence,” the mind adverting to the deathless through one of the three gateways—signless (animitta), desireless (appaṇihita), or void (suññata). Then anuloma-ñāṇa locks in.

Hallmarks. Spacious balance; non-interfering clarity; fatigue vanishes; phenomena flow without push/pull.

Coachable moves. Stay wide; keep the body relaxed; “know the knowing.”

Textual note. The Visuddhimagga says this knowledge is “one only and has three names”—at the outset it appears as desire for deliverance, in the middle as reflection, and at culmination as equanimity. Use this to calm students who fear they “lost” progress—sometimes the same current is simply wearing a different badge.

10) Anuloma-ñāṇa — Knowledge of Adaptation (Conformity)

What it is (classical anchor).

This is the final alignment of insight with the Noble Path: insight “in conformity” flows to change-of-lineage (gotrabhū) and then Path & Fruition. Vism states that equanimity about formations is followed by adverting to the deathless, change-of-lineage... Path... Fruition—a precise sequence.

Felt hallmarks.

- **A quiet sense that everything is in order—no more adjustments.**
- **Expectation can surface; keep it mild.**

Traps.

- **Grasping at the launch (“This must be it!”), which introduces subtle turbulence.**

Progress moves.

- **Let adaptation adapt; do nothing extra. If attention inclines to signless/void/desireless, don’t narrate—allow. (Vism treats the triple gateways immediately before Path.)**

Hallmarks. Seamless matching of insight to the noble truths; full maturity before the breakthrough. The treatise calls it “knowledge in conformity with truth,” the ninth item in this arc.

Coachable moves. Do nothing special. Keep the channel clean: *sīla* intact, energy balanced, mindfulness continuous.

Traps & fixes. Expectation. Cue “ordinary mind, ordinary breath.”

Imperfections (Upakkilesa) — the standing “Not-Path” audit

When illumination, special knowledge, *pīti*, tranquillity, bliss, resolution, energy, mindfulness, equanimity, or attachment arise, students often declare “I got it” and stop working—this is the stall the *Visuddhimagga* warns about (“he drops his basic meditation subject and sits just enjoying the attachment”). Instruct them to mark the event, see the three marks, and re-enter their base object. If they personalize the glow (“*my* insight”), correct with the ancient line: “Only formations see formations,” which removes view, conceit, and attachment around “my insight.”

Working the arc as a coach

A. How to keep the sequence honest (and kind)

1. **Verify the gate you are at.**

Use language that **maps to phenomena**. In early work, ask: “What exactly did you see as impermanent?” (*Sammāsaṇa*). At rise-and-fall, ask for **dynamic markers** not ideas; if

“special effects” appear, name the upakkilesa and stand them under the three marks (Vism XX).

2. **Normalize the middle arc.**

Dissolution, fear, danger, disenchantment are **not regression** but **ripening**. The classical phrasing—**appearance as terror** and **contemplation of danger**—is crisp because it is objective: the world as such looks unsafe to craving; the meditator isn’t “broken.”

3. **Aim the endgame.**

Equanimity about formations is **not** the destination. It’s the **launch** to conformity—then **adverting to the deathless, change-of-lineage, Path, Fruition**. Keep this teleology clear to avoid complacency.

B. Mahāsi / Pa-Auk / Mogok: clean compatibility

- **Mahāsi**: The noting protocol naturally walks the ten ñāṇa. The big watch-outs are the **ten imperfections** at rise-and-fall and the **middle arc** turbulence; fast, continuous noting plus gentle pacing guard both. (See Vism’s upakkilesa and mid-arc sequence for doctrinal spine.)
- **Pa-Auk**: After **samatha mastery**, emerge and do **nāma-rūpa**, conditions, then the three marks—this feeds comprehension and **speeds the clean entry into rise-and-fall**; absorption power reduces drift and makes **saṅkhārupekkhā** especially stable. (Vism provides the elements/aggregates scaffolds used in that pedagogy.)
- **Mogok**: Keep the **present-flow** panel on screen (door → object → consciousness → contact → feeling). When vedanā lights up, watch **vedanā** → **taṇhā** risk live; this supports the **mid-arc sobriety** and quickens disenchantment. (Use this integration in your commentary; DO mapping is fully compatible with the Visuddhimagga arc.)

C. Ten common traps and the fix (one-liners you can print in the margin)

1. **Conceptual overdrive (Sammāsaṇa).**

Fix: move to **elements in the body**—hard/flow/warm/move—under “impermanent by destruction.”

2. **Getting high on light/rapture (Rise-and-Fall).**

Fix: label **upakkilesa**, apply the three marks, back to object within one minute.

3. **Fear = bad (Bhaṅga → Terror).**

Fix: normalize **appearance as terror**; shorten sits, sustain continuity.

4. **Depressive skew (Ādīnava).**
Fix: re-read “danger” as **risk assessment**, not hate; add **kāyagatā-sati**.
5. **Pride in disenchantment (Nibbidā).**
Fix: keep **humility cues** and broaden to neutral daily activities (wash, walk) with the same lens.
6. **Strain for deliverance (Muñcitukamyatā).**
Fix: convert desire into **method**; relax micro-tension; keep cadence.
7. **Analysis spiral (Paṭisaṅkhā).**
Fix: fewer thoughts, more **touch-and-release** of contact→feeling→reaction.
8. **Equanimity addiction (Saṅkhārupekkhā).**
Fix: remember this is the **launch pad**—stay alert but not sticky.
9. **Expectation surge (Anuloma).**
Fix: drop narratives, allow **gateway orientation** (signless/void/desireless) to do its job.
10. **Forgetting the relay’s end.**
Fix: keep the endgame phrase visible: “**From equanimity: adverting to the deathless → change-of-lineage → Path → Fruition.**”

Daily coaching templates

Morning (30–45 min). Quick sīla check → 20–30 min continuous noting (rise-and-fall emphasis) → 5 min equanimity widening if available. “Special effects” are named and released in <60s (your timer language).

Afternoon (life practice). Door-by-door awareness (eye/ear/nose/tongue/body/mind) to keep present-flow; brief re-observation tweaks when agitated.

Evening (20–40 min). Broaden to dissolution/terror/danger if the system is already there; otherwise repeat rise-and-fall cleanly. Close with 3 minutes of effortless watching for saṅkhārupekkhā.

Days 1–2: Establish **comprehension**. Use aggregates/elements. Verify the three marks verbally with students (short answers).

Days 3–4: Let attention quicken into **rise-and-fall**. Print a one-page **upakkilesa** checklist and require naming + release if any present.

Days 5–7: Support **bhaṅga** → **terror** → **danger** → **disenchantment** with shorter sits, more interviews. Normalize the arc with exact terms (“appearance as terror”).

Days 8–10: Cultivate **deliverance** → **re-observation** → **equanimity**. Emphasize evenness; reduce technique chatter. (Vism’s differentiation of equanimities is useful to read aloud.)

Final phase: Protect **equanimity** from dilution; allow **anuloma** to self-calibrate; remind the triple gateways; let insight **lead to emergence** without theatrics.

Phase diagnostics map (fast cues you can quote back)

- “It rises & falls everywhere” → Udayabbaya (clean)
- “Everything keeps ending” → Bhaṅga
- “This is not safe” → Bhaya
- “This is all a liability” → Ādīnava
- “I’m not interested anymore” → Nibbidā
- “Let it be released” → Muñcitukamyatā
- “Re-tuning my stance” → Paṭisaṅkhā
- “Deep evenness, no fiddling” → Saṅkhārupekkhā
- “Nothing to add; it fits” → Anuloma

The sequence trains **saccañāṇa** → **kiccañāṇa** → **katañāṇa** inside every stage (i already framed this in CH32). Comprehension **knows** the truths; rise-and-fall/dissolution **do** the duties (fully understand, abandon, realize, develop); equanimity/conformity **verify** completion. Each middle-arc surrender (fear → danger → disenchantment) undercuts **craving and clinging** at the vedanā pivot, while the endgame turns the mind toward the **unconditioned** via signless/desireless/void orientations—classical doors that Vism places right before **Path and Fruition**.

Charts & Checklists (Yes/No marking)

A) Ten Insight Knowledges — Daily Snapshot

Ñāṇa	Hallmark seen today	Upakkilesa arose?	Named & released <60s?	Able to resume base?	Notes
1. Sammasana	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Evidence of 3 marks?
2. Rise & Fall (clean)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Field wide/quick?
3. Dissolution	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Ending predominant?
4. Terror	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Stayed one more min?
5. Danger	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	“Oppression by rise & fall” seen?
6. Disenchantment	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Less fascination?

7. Desire for Deliverance	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	No pushing?
8. Reflection	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Tuning <90s?
9. Equanimity	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Non-interference?
10. Conformity	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Expectation cooled?

B) Ten Imperfections — Quick Gate (close each in <60s)

Upakkilesa	Appeared?	Named?	Released <60s?	Notes
Illumination (obhāsa)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Don't savor.
Knowledge (ñāṇa)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Not enlightenment.
Rapture (pīti)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Name, release.
Tranquillity (passaddhi)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Resume noting.

Bliss (sukha)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Sweet, but not Path.
Resolution (adhimokkha)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Watch conceit/view.
Energy (paggaha)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Re-balance.
Mindfulness (upaṭṭhāna)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Not a trophy.
Equanimity (upekkhā)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	Don't cling.
Attachment (nikanti)	☐ Yes ☐ No	☐ Yes ☐ No	☐ Yes ☐ No	The sticky one.

C) Teacher's same-day fixes (write under any ✖)

- If personalization creeps in (“my insight, I see well”), recite and apply the canonical line: “Only formations see formations.”
- If student reports “I reached fruition” amid glow/rapture, point to the stall pattern and restart base practice.

Integration with the wider course

- **Back-link to CH33 (Seven Purifications):** this chapter operationalizes *Paṭipadā-ñāṇadassana-visuddhi*—“purification by knowledge and vision of the way”—by walking the eight knowledges plus conformity; your student explicitly “pursues rise-and-fall again” after dropping the imperfections.

- **Forward-link to CH41 (Fruitions):** Conformity knowledge is the runway to change-of-lineage, path, and fruition; you'll verify hallmarks and teach phala-re-entry there.
- **Thread to DO (Part III/IV):** Repeatedly name dukkha as “oppression by rise & fall,” keep the not-self, no-power angle alive, and the DO wheel will be felt—not theorized.

CH41 — Fruitions (phala-samāpatti) & Review

Entering • Stabilizing • Integrating — with teacher-grade audits (Visuddhimagga-led; aligned to Mogok–Mahāsi–Pa-Auk)

Below is a precise, practice-first chapter. It gives the how-to for fruition entry, stability, emergence, and the fivefold review (paccavekkhaṇa), with checklists you can use on retreat or in daily life. All critical moves are anchored in Visuddhimagga text (and glossary).

1) Entering Fruition (phala-samāpatti)

1.1 What qualifies a student

- A Noble disciple who has **already realized a path** (magga) can aim at its corresponding fruition; *each Noble One attains “his or her own fruit”*.
- Entry is **deliberate**, not accidental: the Noble disciple can attain fruition “whenever they choose,” after **deciding the duration** (prior volition) and setting the right conditions.

1.2 Two legal “keys” to open fruition

Visuddhimagga summarizes the Buddha’s instruction (M I 296): fruition is attained by

(a) *not bringing to mind all signs* (sabbanimitta) and **(b)** *bringing to mind the signless element* (animittā dhātu) — i.e., Nibbāna.

Protocol (coach it this way):

1. Go to solitude; **re-establish insight** through rise-and-fall until **conformity (anuloma) and change-of-lineage (gotrabhū)** become the tipping point; **immediately next** comes **absorption in cessation as fruition** (not path) for trainers.
2. Keep the mind **unmixed with “signs” of aggregates** (form, feeling, perception, formations, consciousness) and incline to the **signless** — the Nibbāna object.

Teacher note: In the moment of first realization, **two or three fruition cittas** follow the path citta; Visuddhimagga gives the exact counting logic and ceiling per cognitive series.

1.3 Two approaches you can teach

- **Direct:** The student sets the intention, removes attention from all signs, and leans into the signless element (Nibbāna) — the “*non-bringing*” / “*bringing*” pair above.
- **Indirect:** Have them briefly **re-run insight** (udayabbaya → bhaṅga → saṅkhārupekkhā) until **conformity/gotrabhū** naturally deliver fruition.

Mahāsi-style cue: keep the noting brisk and even at saṅkhārupekkhā; don’t over-aim.

Pa-Auk-style cue: emerge from samatha cleanly, define nāma-rūpa, see conditions, then let insight deliver the supramundane object.

2) Stabilizing Fruition

2.1 “Make it last”

The Buddha gives **three conditions** for **persistence** of signless deliverance (used here for fruition):

(1) **Not bringing to mind signs**, (2) **bringing to mind the signless element**, and (3) **prior volition** (pre-setting the time to remain).

Practical: Before entry, students **predetermine** “I will remain until X minutes,” then stay with the **signless** (don’t call up aggregate-signs).

2.2 Frequency & duration

- Frequency grows with **right conditions** and **clear recognition**. The treatise explicitly allows **chosen, repeated attainment** for the sake of “**noble supramundane bliss**” here-and-now..
- **Jhāna level matches** the path’s absorption strength; fruition reflects the jhāna grade of the realized path.

3) Emergence (how to come out cleanly)

Emergence from fruition happens in **two ways**:

(1) by **bringing to mind all signs** (signs of the five aggregates) or

(2) by **not bringing to mind the signless element**.

In practice, **as soon as** the **life-continuum** (bhavaṅga) resumes and the mind advert to ordinary objects, the attainment has ended.

Teacher tip: If a student drifts into dullness, have them **intentionally bring to mind a clear body sign** (touch, posture) to emerge without fog.

4) Review Knowledge (paccavekkhaṇa-ñāṇa)

Immediately after fruition, the disciple performs **five reviews**:

1. **Path** taken,
2. **Fruition** obtained,
3. **Defilements abandoned**,
4. **Defilements remaining** (for non-arahants),
5. **Nibbāna** (as object known).

Totals across stages make **up to nineteen** reviewings; **arahants** do **not** review “remaining defilements”.

Cross-check with your glossary: the **Five Right Views** include **Magga-sammādiṭṭhi**, **Phala-sammādiṭṭhi**, and **Paccavekkhaṇa-sammādiṭṭhi** — exactly the three lenses you’ll train in this section.

Teacher choreography (do in this order, short and factual):

- “This was the **path**.”
- “This is the **fruit**.”
- “These **defilements are gone**.”
- “These **remain** to be cut.”

- “This is **Nibbāna** known as object.”

5) Orientation: Void • Signless • Desireless

Visuddhimagga explains why the supramundane is called **void (suññata)**, **signless (animitta)**, **desireless (appaṇihita)** — both **by quality** (void of greed etc.) and **by object** (Nibbāna). Insight “gives its name to the path, and the path hands it on to its fruition”: e.g., signless insight → **signless path** → **signless fruition** [turn137file10+PathofPurification2011.pdf+L45-L53].

At the cusp, **saṅkhārupekkhā** matures, then **conformity** and **change-of-lineage** lead into the supramundane sequence.

6) Common Traps & Teacher Fixes

Trap A — Chasing “events.”

Fix: Reinforce that **trainers attain fruition, not new paths**, when re-entering; do not confuse fruition practice for stage-upgrading.

Trap B — Calling anything special “fruition.”

Fix: Confirm **sequence** (saṅkhārupekkhā → conformity → gotrabhū → *maggā/first time* or *phala/re-entry*). Confirm **reviewing** happens as per fivefold list.

Trap C — Can’t stabilize.

Fix: Use the **three persistence conditions**; pre-set **duration** (prior volition), keep **signless** in view, avoid **aggregate signs**.

Trap D — Groggy exit.

Fix: Use **emergence keys**; deliberately **bring to mind signs** (posture, breath) to re-enter the field clearly.

7) Daily-Life Integration (Mogok–Mahāsi–Pa-Auk alignment)

- **Mogok**: Keep the **present-flow DO panel** visible even post-fruition: on emerging, identify **door–object–viññāṇa–phassa–vedanā**, and **guard the C2 pivot** (vedanā→taṇhā).
- **Mahāsi**: After fruition sessions, return to **continuous noting**; let **review knowledge** guide the next diagnostic (which fetters remain; which insight arc to strengthen).
- **Pa-Auk**: Balance **samatha depth** and **vipassanā clarity**; after fruition, **re-enter jhāna** if needed, then **define nāma-rūpa**, **seek conditions**, **see the three marks**, as Visuddhimagga prescribes.

8) Charts & Checklists (Yes/No Marking — paste into journals)

A) Entry Readiness Audit (pre-session)

Item	Clear? (✓ / ✗)	Notes
Path previously realized at this level (stream/once/non/arahant)	☐ Yes ☐ No	
Sīla clean last 24h (no remorse signal on sitting)	☐ Yes ☐ No	
Intention set: attain fruition of own path (not new path)	☐ Yes ☐ No	
Prior volition set: target duration (___ min)	☐ Yes ☐ No	
Method chosen: non-bringing of signs / bringing signless to mind	☐ Yes ☐ No	

B) Session Log (during/after)

Event	Occurred?	Timing / Notes
Insight warmed to conformity / gotrabhū	☐ Yes ☐ No	
Absorption in cessation (fruition)	☐ Yes ☐ No	
Stayed for preset duration (persisted)	☐ Yes ☐ No	
Emergence by signs / by dropping signless	☐ Yes ☐ No	

Review Item	Seen?	One-line articulation
Path taken (“This is the path I came by”)	☐ Yes ☐ No	
Fruition obtained (“This is the blessing I obtained”)	☐ Yes ☐ No	
Defilements abandoned	☐ Yes ☐ No	
Defilements remaining (not for arahants)	☐ Yes ☐ No	
Nibbāna reviewed (object)	☐ Yes ☐ No	

D) Stability & Integration (week view)

Metric	Mon	Tue	Wed	Thu	Fri	Sat	Sun
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Fruition entries this week | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ | ☐ | ☐

Longest stable duration met (preset kept) | ☐ Yes ☐ No |||||

Review completeness (all 5 items ticked) | ☐ Yes ☐ No |||||

Signs of craving for “special state” (flag) | ☐ Yes ☐ No |||||

Sīla + daily mindfulness unchanged or better | ☐ Yes ☐ No |||||

9) Teacher Protocol (verification script)

1. **Sequence check:** “Tell me what happened just before and just after the gap.” Look for **saṅkhārupekkhā** → **conformity** → **gotrabhū** → (for first realization: path + 2–3 phala; for re-entry: phala only).
2. **Review check:** Have the yogi **name the five reviews** succinctly.
3. **Stability check:** Ask how they **set prior volition** and kept the **signless** in view to maintain duration.
4. **Integration check:** Confirm **no inflation**, **no chasing**, and **daily mindfulness** holds steady.

10) Linkages

- **Back to CH40 (Vipassanā-ñāṇa):** The **saṅkhārupekkhā** → **conformity** maturation is your launchpad for fruition.
- **Forward to CH42 (Seventeen designations of Nibbāna):** Fruitions are tagged **void**, **signless**, **desireless** by quality and object; you’ll unpack these designations next
- **Across Part V:** Use the **Five Right Views** cadence (Path • Fruit • Review) as your standing audit after advanced sittings

Closing coach’s note

Keep this chapter strictly **procedural**: entry is lawful via *non-bringing of signs / bringing signless to mind*; stability is lawful via **three persistence conditions**; emergence is lawful via **signs or dropping the signless**; and integration is lawful via **fivefold reviewing**. When students work inside these guardrails, fruition becomes a wholesome, repeatable **support** for the Path rather than a glittering distraction.

Note: These are advanced meditation experiences that should be discussed with a qualified teacher. This overview is for general understanding only.

CH42 — Seventeen Designations of Nibbāna — correct orientation & upasamānussati

We'll set your stance, wording, and drills so students neither reify nor nihilize Nibbāna, and they actually practice upasamānussati (recollection of peace) correctly.

1) Correct Orientation (What Nibbāna is—and is not)

Not a place, entity, or self-annihilation.

Classically, “Nibbāna” is explained as the “extinction” of the fire of craving—and explicitly not the extinction of a self or living being (that would be annihilation view). Use this line verbatim in class orientation: “Nibbāna is not the ‘extinction of a self or of a living lasting being’.”

Why “peace” is the safest pointer.

Visuddhimagga’s chapter on recollections defines recollection of peace as attending to “the stilling of all suffering,” and explains why this recollection normally reaches access rather than absorption—its profundity pulls mindfulness wide rather than tight. This gives teachers a measured expectation to set for students.

Three deliverances as orientation tools.

When students ask “what it’s like,” keep to the three marks and the three deliverances:

- Void (suññata): called “void” because there is no perception of self or anything belonging to self.
- Signless (animitta): called “signless” because form-signs are absent.
- Desireless (appaṇihita): called “desireless” because desire is absent.
These are canonical doorways for describing realization without turning it into an object.

Teacher line: “In teaching, speak by *negation* and *freedom*: void of self, without signs, desireless. Avoid reifying experiences.”

2) The “Seventeen Designations” — present them as epithets for pointing, not as a checklist of “things”

Visuddhimagga cites a Saṃyutta passage that strings many expressions together for Nibbāna—“the unformed... the truth... the other shore... the hard-to-see... the undecaying... the lasting... the undiversified... the deathless... the auspicious... the safe... the marvellous... the intact... the unafflicted... the purity... the island... the shelter,” with note that other terms occur in the Saṃyutta (including *leṇa* “cave/shelter” and, in other recensions, *tāṇa* “refuge/protection”). Use this family of epithets to make a map of pointers, not a metaphysics.

Group for teaching (your classroom 17-set):

Freedom-nature: *asaṅkhata* (unformed), *sacca* (truth), *kevala/akhaṇḍa* (intact/whole).

Peace-quality: *santa* (peace—implied), *asoka* (sorrowless—implied by “unafflicted”), *khema* (safe/security), *suddhi* (purity).

Beyond death/time: *amata/accuta* (deathless/undecaying), *dhuva* (lasting), *ekarasa* (undiversified).

Protection images: *dīpa* (island), *tāṇa* (refuge/protection), *leṇa* (cave/shelter).

Further pointers: *pāra* (other shore), *duddasa* (hard-to-see), *acchariya* (marvellous), *siva* (auspicious).

You can cite the cluster in class with: “as the texts style it—unformed, truth, other shore... island, refuge, cave...” while reminding that these are names for the unconditioned peace, not different “places.”

Orientation: how these names work

Visuddhimagga treats “recollection of peace” as meditation on Nibbāna itself, not as an idea about it. This recollection is “recollection of Nibbāna,” the “state of peace,” and is cultivated precisely as a meditation object (access concentration is typical here) . In the very same section, Buddhaghosa lists Nibbāna’s epithets: “the unformed, the truth, the other shore, the hard to see, the undecaying, the lasting, the undiversified, the deathless, the auspicious, the safe, the marvellous, the intact, the unafflicted, purity, [and] an island,” and notes that some texts add “shelter (leṇa)” and that “other synonyms are given in the Saṃyutta” (i.e., SN 43) .

Below, each designation is given with (1) meaning & mapping to the Visuddhimagga wording, (2) how to hold it in meditation (upasamānussati cues and Satipaṭṭhāna-friendly micro-instructions), and (3) misuse warnings.

1) Nature of Freedom

Asaṅkhata — The Unconditioned (Unformed)

- **Source & mapping.** Visuddhimagga’s list includes “the unformed,” the classic gloss for *asaṅkhata*, i.e., “not fabricated,” “not put together.”
- **Practice cues.** In *vedanānupassanā* and *cittānupassanā*, notice the *moment of stopping*: a craving impulse fails to fire; a pain unlatches; a thought halts. Recollect: “This peace is unmade.” Do not try to hold the stillness—just know cessation as cessation (*nirodha*), then release.
- **Misuse to avoid.** Don’t reify “Unconditioned” as a metaphysical substance. Keep it a functional orientation: the end of affliction is *experienced*, not imagined.

Anīdassana — The Non-manifestive (Not visible to the eye)

- **Source & support.** Although the exact word *anīdassana* isn’t printed in the list, the very same section insists this realization is “not visible in the way an ornament on another’s head is, but visible only in one’s own mind”—an experiential, non-display quality that squarely supports “non-manifestive.” The list also says “hard to see,” reinforcing the “non-manifestive/subtle” orientation.
- **Practice cues.** Don’t hunt for images, lights, or shapes. Keep the mind tuned to release and quieting. When the field “goes featureless,” know that non-display; keep hands off it.
- **Misuse to avoid.** Mistaking the absence of images for dullness. Clarity remains bright even when nothing “shows.”

Nipuṇa — Subtle (Hard to see)

- **Source & mapping.** “Hard to see” in the Visuddhimagga list marks the same territory as *nipuṇa* (“subtle, fine”).
- **Practice cues.** Shorten the reaction time. Catch the *first* ripple of clinging at feeling. Keep the lens light: heavy effort coarsens the field and masks the subtle.
- **Misuse to avoid.** Over-analysis. Subtlety is contacted by easing effort just enough for the mind to register cessation moments.

Kevala — Absolute / Intact (Whole)

- **Source & mapping.** Visuddhimagga includes “the intact,” a strong partner to *kevala* (“whole, entire”).
- **Practice cues.** When the mind doesn’t split experience into “me vs. pain / me vs. sound,” note the non-split. Kevala is an *absence of fracture*, not a new unity to cling to.

- **Misuse to avoid.** Turning “wholeness” into a self-story (“I am whole now”). **Keep language process-based.**

2) Quality of Peace

Santa — Peace (Santi-pada)

- **Source.** Visuddhimagga calls this recollection “recollection of peace” and the glossary glosses *santi-pada* as “state of peace (term for Nibbāna).”
- **Practice cues.** In breath or posture, mark the contrast: “Before grasping—agitation; after letting go—peace.” Let that recognition gladden the heart; access concentration often arises from this very recollection.
- **Misuse to avoid.** Don’t chase “calm states.” Peace here is the *ending of the burning*, not a trance blanket.

Asoka — Sorrowless

- **Source & linkage.** While “sorrowless” isn’t in the tight Visuddhimagga list line, Buddhaghosa explicitly says “other synonyms are given in the Saṃyutta,” the well-known SN 43 set that includes *asoka* (“sorrowless”).
- **Practice cues.** In review, contrast how sorrow shrinks whenever clinging isn’t reinforced. Use that felt contrast as fuel for confidence.
- **Misuse to avoid.** Suppression. Sorrowless doesn’t mean numbing; it means no sorrow is *manufactured* by craving.

Khema — Security / Safety

- **Source & mapping.** The list includes “the safe,” which corresponds to *khema*.
- **Practice cues.** When the heart tastes non-fear in a moment of non-appropriation, note “safe.” In daily life, recollect the Buddha as “caravan leader who gets them to a land of safety”—the same arc of safety is the arc to Nibbāna.
- **Misuse to avoid.** Looking for safety *in* any conditioned situation. Khema points to safety when appropriation stops.

Suddhi — Purity

- Source & mapping. “Purity” appears in the Visuddhimagga list.
- Practice cues. Don’t reframe purity as moralism in this context; here it means “free from admixture”—no greed, no hate, no delusion in that moment. Recollect these clean intervals explicitly.
- Misuse to avoid. “Purity” as perfectionism. Keep it experiential, momentary, and non-identitarian.

3) Beyond Death

Accuta — Undecaying

- Source & mapping. “Undecaying” is in the list.
- Practice cues. Use “undecaying” to correct the common mistake: Nibbāna isn’t a refined *thing* that lives or dies. It is the non-arising of decay-bound processes.
- Misuse to avoid. Don’t imagine a timeless *object*. Keep the emphasis on the stopping of the decay-bound cycle.

Amata — Deathless

- Source. “Deathless” is in the same Visuddhimagga string.
- Practice cues. In fruition review (phala), recollect the absence of birth-ageing-death markers in that cessation. Bring that memory forward to energize the path.
- Misuse to avoid. Eternalist coloring. “Deathless” is freedom from the death-bound *process*, not personal immortality.

Ananta — Endless (explained via “lasting / everlasting”)

- Source & mapping. The Visuddhimagga list has “the lasting,” and the glossary defines *dhuva* as “everlasting.” Together they cover the same orientation as “endless”: not time-duration, but the absence of rise-fall in the realized peace.

- Practice cues. When the mind no longer seeks a next moment's guarantee, you can gently note "lasting"—not as possession, but as the completion quality of cessation.
- Misuse to avoid. Measuring eternity. Stay with the felt signature of non-arising, not a concept of infinite time.

4) Protection Aspects

Dīpa — Island

- Source. "An island" is in the Visuddhimagga list.
- Practice cues. In fear, recollect Nibbāna as the island un-flooded by greed, hate, delusion. This image can be used devotionally to stabilize the heart before insight work.
- Misuse to avoid. Treating "island" as elsewhere. It is a metaphor for non-inundation *here* when clinging ceases.

Tāṇa — Protection

- Source & linkage. "Tāṇa" (refuge/protection) is among SN 43's synonyms which the Visuddhimagga footnote points to ("other synonyms are given in the Saṃyutta"). The same section also names "safe," "island," and "shelter," which together convey the protective nuance.
- Practice cues. When a hindrance strikes, recollect "protection" by shifting to the cessation-angle: "This need not be produced." That recollection itself is protective.
- Misuse to avoid. Looking for protection as a mood. The protection is the *ending of fuel*.

Leṇa — Cave of Safety / Shelter

- Source. "Some texts add leṇa 'shelter'." Visuddhimagga notes it explicitly.
- Practice cues. This is especially helpful for students with trauma reactivity: pair calm breath with the mental note "shelter" as you disengage from the urge to proliferate (papañca).
- Misuse to avoid. Using "shelter" to justify withdrawal from responsibilities. Shelter is brief non-production, not avoidance.

5) Ultimate Qualities

Paṇīta — Sublime

- **Source & linkage.** While *paṇīta* is not printed in the immediate Visuddhimagga line, it belongs to the Saṃyutta set the Visuddhimagga footnote references; within the same chapter Buddhaghosa underlines the Dhamma’s “special qualities,” “visible here and now,” “invites inspection,” and “onward-leading,” which give the flavor of the “sublime/refined” domain.
- **Practice cues.** When faith brightens upon recollecting peace, let that uplift (*pasāda*) support steadiness. The “sublime” is an *ethos*—clean, gentle, precise—rather than a thrill.
- **Misuse to avoid.** Chasing refined experiences. Keep the nose pointed to cessation.

Siva — Auspicious

- **Source.** “Auspicious” appears in the Visuddhimagga list.
- **Practice cues.** Use it as a daily reset: each letting-go is *auspicious* because it conditions more letting-go. Name that upward spiral and lean into it.
- **Misuse to avoid.** Magical thinking. “Auspicious” marks ethical/mental good health, not omens.

Parāyana — Final Goal

- **Source & mapping.** The list includes “the other shore,” and Buddhaghosa’s caravan-leader simile says the Teacher “gets them to a land of safety.” These images jointly carry *parāyana* (“final goal/going beyond”).
- **Practice cues.** In review, explicitly connect your present training to its end: “This very moment of non-clinging is the going-beyond.” In daily life, remember the Path is an *outlet* (*niyyāna*) from the round.
- **Misuse to avoid.** Future-fixation. “Final goal” is not elsewhere in time; it’s the complete doing of the task *now*.

3) Upasamānussati (Recollection of Peace) — how to do it today

Aim: steady, bright remembrance of Nibbāna’s qualities → hindrances suppressed → access jhāna; even non-ariyas can benefit by confidence in peace.

Setup (5 minutes).

1. Sit; recall virtue and any gifts given recently to warm faith.
2. State aloud (quietly): “I recollect the peace which is the stilling of all suffering.”

Recollection cycle (10–20 minutes).

- Rotate 3–5 epithets slowly; for each, hold the meaning for 4–6 breaths:
 - “Unformed (asaṅkhata)... not built from causes.”
 - “Other shore (pāra)... free from the surge of becoming.”
 - “Safe (khema)... unassailable by loss or death.”
 - “Deathless (amata)... beyond decay.”
 - “Island (dīpa)... not swept by the flood.”
- Let confidence deepen; if joy or light swells, note it and continue (do not savor—the text warns this recollection usually does not become absorption).

Close (2 minutes).

- “May this recollection incline the mind to the unconditioned peace.”

- **Stand up slowly, carry the taste into activity; note the “easing” in speech and conduct the rest of the day. The manual lists life-benefits: sleeping/waking in bliss, tranquil faculties, conscience and shame strengthened, confidence heightened.**

4) Pitfalls & how to coach around them

- **Annihilationism / Eternalism drift. Quote the safeguard: not the extinction of a self; avoid reifying or nihilizing. Re-anchor in the three deliverances wording.**
- **Chasing “special effects.” If brightness, rapture, or calm bloom, label and release; return to the recollection theme. (This general strategy is identical to how we treat insight-corruptions elsewhere.)**
- **Forcing absorption. Manage expectations: upasamānussati typically yields access, not appanā. Let its purpose stand—steady the heart toward the Unconditioned.**

5) Mini-Map: How to speak about Nibbāna without making it a “thing”

Use these three teacher prompts (grounded in Vism’s language):

1. **“Describe by freedom: void of self; signless; desireless.”**
2. **“Point by epithet, not object: unformed... other shore... island...”**
3. **“Keep it practical: recollect peace as the stilling of suffering; let it sober and gladden conduct.”**

6) Charts & Checklists (Yes/No marking)

A) Upasamānussati daily sheet (teacher & student)

Item	Done today?	Notes
Recollection phrasing used (“stilling of all suffering”)	☐ Yes ☐ No	
3–5 epithets rotated with meaning (e.g., unformed / other shore / safe)	☐ Yes ☐ No	
Hindrances noticeably suppressed / heart steady	☐ Yes ☐ No	
Joy/light noted but not clung to	☐ Yes ☐ No	
Effects in life (speech gentler, conduct calmer)	☐ Yes ☐ No	

B) Orientation audit (guardrails against wrong view)

Risk	Check	If “No,” coach with...
Avoided annihilation talk (“self went out”)	☐ Yes ☐ No	Re-read warning: Nibbāna ≠ extinction of a self.
Avoided reifying Nibbāna as a place/thing	☐ Yes ☐ No	Speak with the three deliverances wording.
Used epithets as pointers (not catalogs)	☐ Yes ☐ No	Recite the Saṃyutta cluster briefly.
Managed expectation (access, not necessarily absorption)	☐ Yes ☐ No	Review Vism note on access in this subject.

C) “Seventeen Designations” recital (teacher side)

Tick off any you used in teaching today (aim for 5–7 per talk, varied):

Unformed ☐ Truth ☐ Other shore ☐ Hard-to-see ☐ Undecaying/Deathless ☐ Lasting ☐ Undiversified ☐ Auspicious ☐ Safe/Security ☐ Marvellous ☐ Intact/Whole ☐ Unafflicted ☐ Purity ☐ Island ☐ Shelter/Cave ☐ Refuge/Protection ☐ Peace-term (santi/amatā quality) ☐.

7) Classroom flow & lineage alignment

- **Mogok:** keep present-flow emphasis—use “peace now” language as a live antidote at *vedanā*→*taṇhā*; *upasaṃānussati* is a *cooling cue* inside the 12-link panel. (Cross-link to CH36.)
 - **Mahāsi:** place recollection at the start or end of *vipassanā* sessions to steady faith/energy; when corruptions (light/rapture) arise, name and release, return to noting—same protocol here. (Cross-link to CH40.)
 - **Pa-Auk:** treat it as a faith-samatha support (access level) that orients attention to the unconditioned before/after deep *samādhi* work. (Cross-link to CH37.)
-

Cross-links

- **Back to CH41 (Fruitions & Review):** this chapter gives your language for reviewing without reification or nihilism.
- **Forward to Part VI (Lineages):** we’ll show how Mogok, Mahāsi, and Pa-Auk phrase these pointers and where they lean in classroom speech.

Keep the stance humble and precise: speak by freedom from (void, signless, desireless), qualities of peace, and practice recollection that actually quiets greed, hate, and delusion today. The texts back you up—and the tone helps students stay on the middle way.

Cittanupassana: The Art of Mind Contemplation

Welcome to an exploration of Cittanupassana, the Buddhist practice of mind contemplation. This ancient technique from the Satipatthana Sutta offers profound insights into our mental states.

Join us as we journey through practical methods for observing the mind with clarity and compassion.

SA by Siridantamahāpālaka Bhikkhu Indasoma Ashin

Our Journey Today



Understanding Cittanupassana

Explore the scriptural foundations



Mind States Observation

Learn to identify various mind states



Practice Instructions

Develop practical meditation techniques



Benefits & Integration

Apply these practices in daily life



What is Cittanupassana?

Mind Contemplation

The practice of clearly observing mental states as they arise and pass away.

Second Foundation

One of the four foundations of mindfulness (satipatthana) taught by the Buddha.

Direct Experience

A methodology for directly knowing the nature of your own mind through present-moment awareness.

Origins in the Satipatthana Sutta

1

Buddha's Teaching

Originally taught by the Buddha 2,500 years ago as a direct path to realization.

2

Preservation

Preserved in the Majjhima Nikaya (MN 10), a collection of middle-length discourses.

3

Modern Practice

Now practiced worldwide in various meditation traditions.

The Four Foundations of Mindfulness



Why Contemplate the Mind?



Self-Knowledge

Develop intimate familiarity with your own mental patterns.



Liberation

Break free from habitual reactions and unconscious patterns.



Peace

Cultivate tranquility by understanding mental turbulence.



Wisdom

Gain direct insight into the impermanent nature of mind.

The Basic Mind States - Overview

Unwholesome States

- Mind with lust
- Mind with hatred
- Mind with delusion

Wholesome States

- Mind without lust
- Mind without hatred
- Mind without delusion

Recognizing a Mind with Lust



Notice craving

Observe the pulling sensation toward pleasant objects



Feel bodily reactions

Warmth, excitement, or physical tension may arise



Label clearly

Simply note "mind with lust" without judgment

Recognizing a Mind without Lust

1

Contentment

Notice the quality of satisfaction with what is

2

Ease

Feel the absence of pulling or straining

3

Clarity

Experience clear seeing without distortion



Recognizing a Mind with Hatred

1 Notice aversion

Observe the pushing away sensation from unpleasant experiences.

2 Feel bodily reactions

Tension, heat, or constriction may arise in the body.

3 Label clearly

Simply note "mind with hatred" without adding fuel.

4 Watch with patience

Allow the state to reveal its impermanent nature.



Recognizing a Mind without Hatred



Peacefulness

A quality of non-agitation and calm acceptance



Goodwill

Natural friendliness toward all experiences



Receptivity

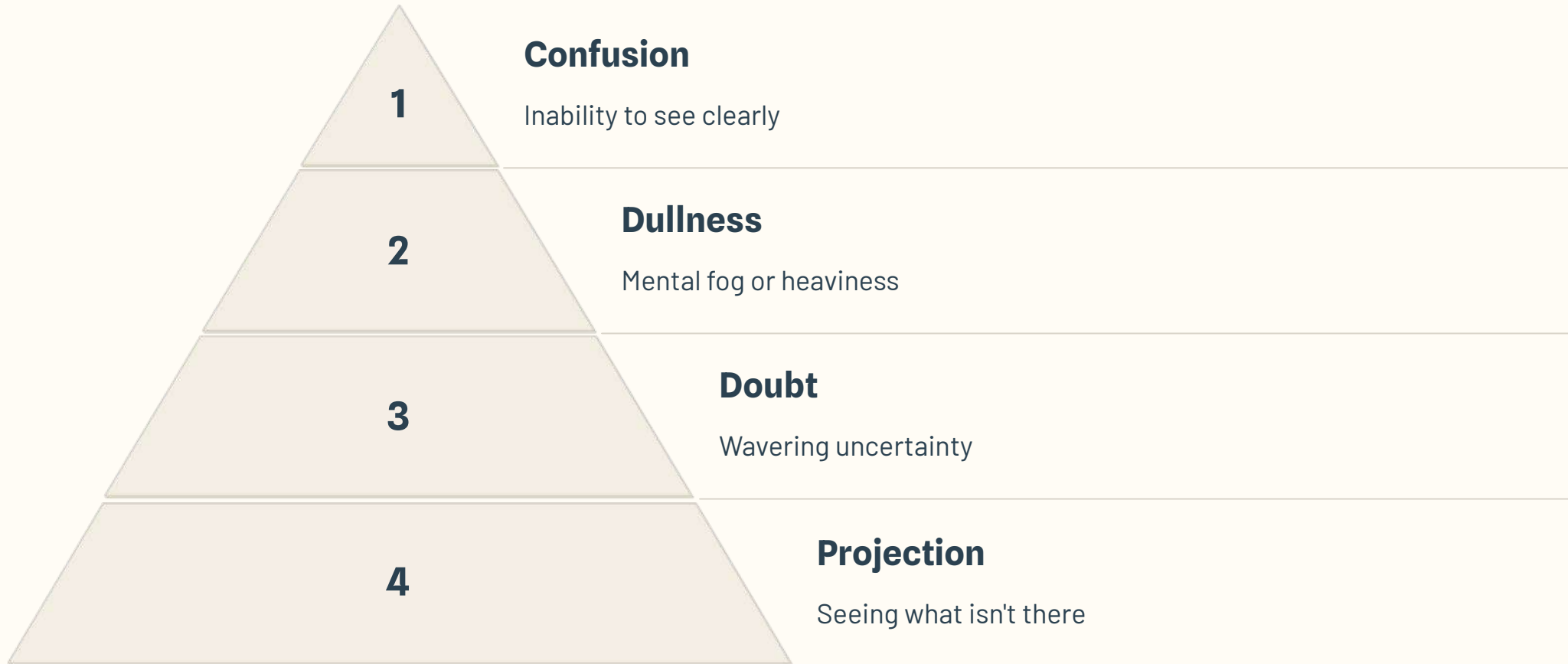
Willingness to receive whatever arises



Ease

Relaxation in body and mind

Recognizing a Mind with Delusion



Recognizing a Mind without Delusion



A mind without delusion has sharp clarity. It sees things as they are. Truth becomes self-evident. Reality is perceived directly. Wisdom naturally arises.



Further Mind States - Overview

Contracted	Distracted	Exalted
Unexalted	Surpassable	Unsurpassable
Concentrated	Unconcentrated	Liberated
Unliberated		

Recognizing a Contracted Mind



Withdrawal

The mind pulls inward, becoming smaller and less responsive.



Constriction

Mental energy feels squeezed or compressed.



Limitation

Awareness becomes narrow with restricted perspectives.

Recognizing a Distracted Mind

Fragmentation

Thoughts feel disconnected
and scattered

Restlessness

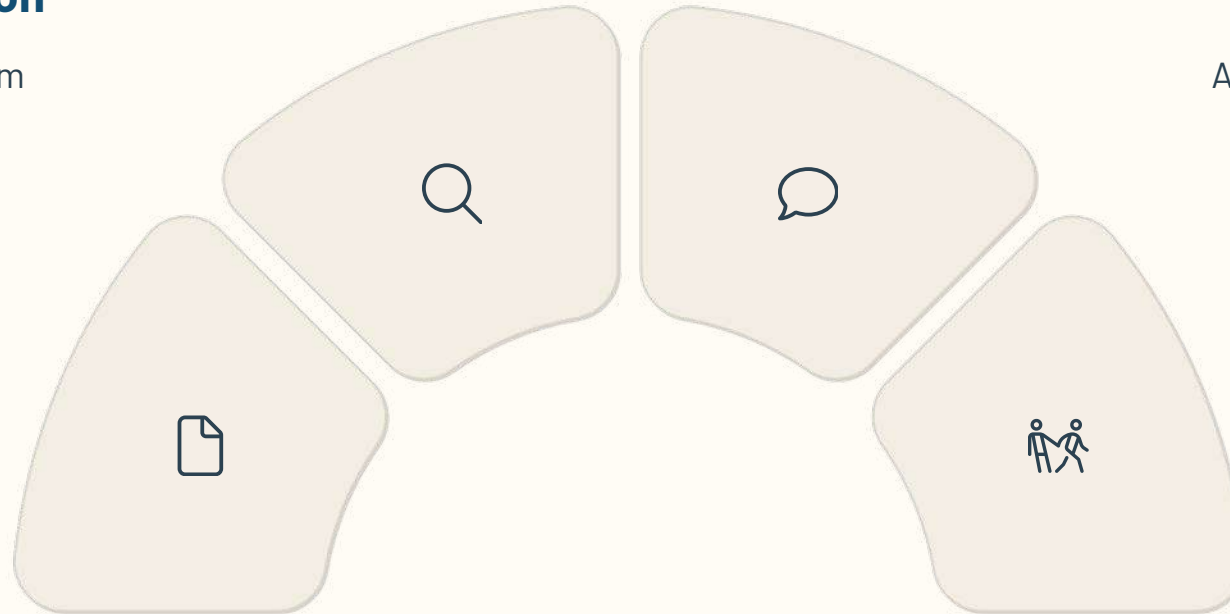
Inability to settle on one focus

Fluttering Attention

Mind moves rapidly from
object to object

Outward Pull

Attention drawn to multiple
external stimuli



Recognizing an Exalted Mind

1

Elevation

A sense of rising above ordinary consciousness

2

Refinement

Subtle, clear perception with heightened awareness

3

Expansion

Consciousness feels spacious and boundless



Recognizing an Unexalted Mind

Characteristics

- Ordinary awareness
- Conventional perception
- Mundane consciousness
- Standard clarity

Recognition

An unexalted mind isn't deficient. It's simply operating at its normal level. Recognize it without judgment as "unexalted mind."

Recognizing a Surpassable Mind



Current State

Mind with room for growth



Potential

Capacity for development



Higher States

Recognition of greater possibilities

Recognizing an Unsurpassable Mind

Peak Experience

Recognize moments of highest clarity and insight.

Complete Presence

Notice full embodiment in the present moment.

Perfect Balance

Observe equilibrium of all mental factors.





Recognizing a Concentrated Mind

One-pointedness

Mind remains steadily fixed on a single object without wavering.

Sustained Attention

Awareness holds its focus over extended periods without effort.

Absorption

Subject-object boundary begins to dissolve into unified experience.

Recognizing an Unconcentrated Mind



Dispersed Attention

Mind moves between multiple objects without settling.



Multiple Streams

Several thought processes occur simultaneously.



Lack of Definition

Objects of awareness lack clear boundaries or definition.

Recognizing a Liberated Mind



Freedom

Mind moves without hindrance or attachment.



Release

Absence of clinging to any mental state.



Natural Flow

Experiences arise and pass without resistance.

Recognizing an Unliberated Mind



Identify attachment

Notice clinging to certain states or experiences



Observe resistance

See the mind pushing against unwanted experiences



Feel confinement

Sense the limitations created by habitual patterns

Practice Foundations



Establishing Internal Mindfulness



Find a quiet place

Establish yourself in a comfortable meditation posture



Establish awareness

Begin with a few minutes of breath meditation



Turn attention inward

Direct awareness toward your current mind state



Recognize and note

Clearly identify the present quality of mind



The Art of Mental Noting

Simple Recognition

Clearly identify the present mind state.

Mental Labeling

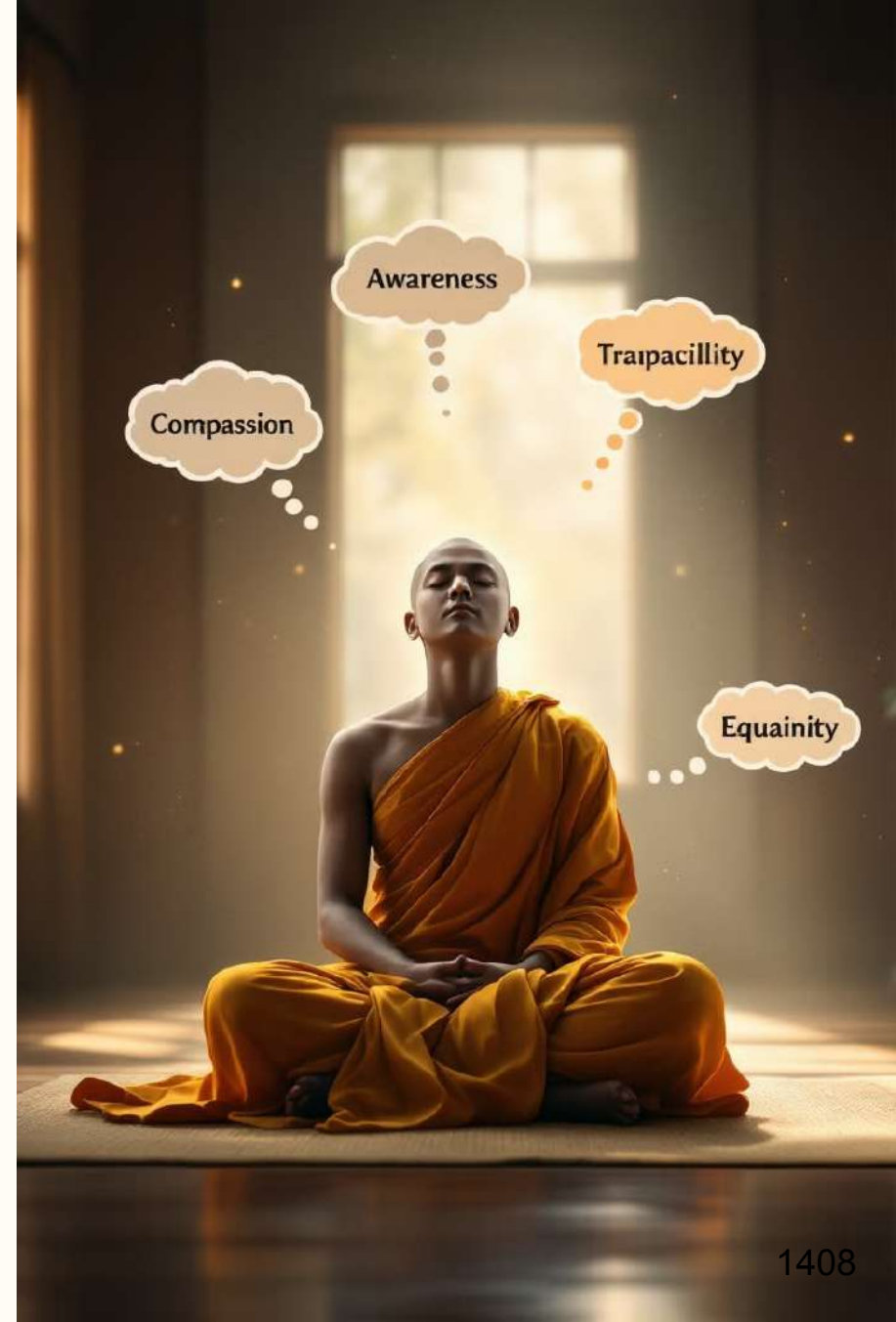
Gently name what you observe.

Light Touch

Keep noting gentle and matter-of-fact.

Return to Observing

Let go of the label and continue watching.



Non-Judgment in Practice

Observe
Notice the mind state

Release
Let go of any reaction



Recognize
Identify it clearly

Allow
Let it be without interference

Common Obstacles in Mind Contemplation



Over-identification

Getting lost in the mind state instead of observing it.



Analysis Paralysis

Thinking about mind states rather than directly knowing them.



Preference

Wanting certain states and rejecting others.



Dullness

Losing clarity and precision in observation.

Establishing External Mindfulness

Understanding Others

- Recognize that all beings experience these mind states
- Observe others with compassionate awareness
- Notice how mind states affect behavior

Practice Methods

- Notice others' expressions and body language
- Infer internal states with humility
- Develop empathetic understanding
- Avoid judgment or projection

Internal and External Practice



Cittanupassana extends beyond personal experience. We observe our own mind. We recognize these patterns in others. We see the universal nature of mental phenomena. This develops wisdom and compassion simultaneously.

Contemplating Arising of Mind States



Conditions

Notice what triggers specific states



Emergence

Observe the initial appearance

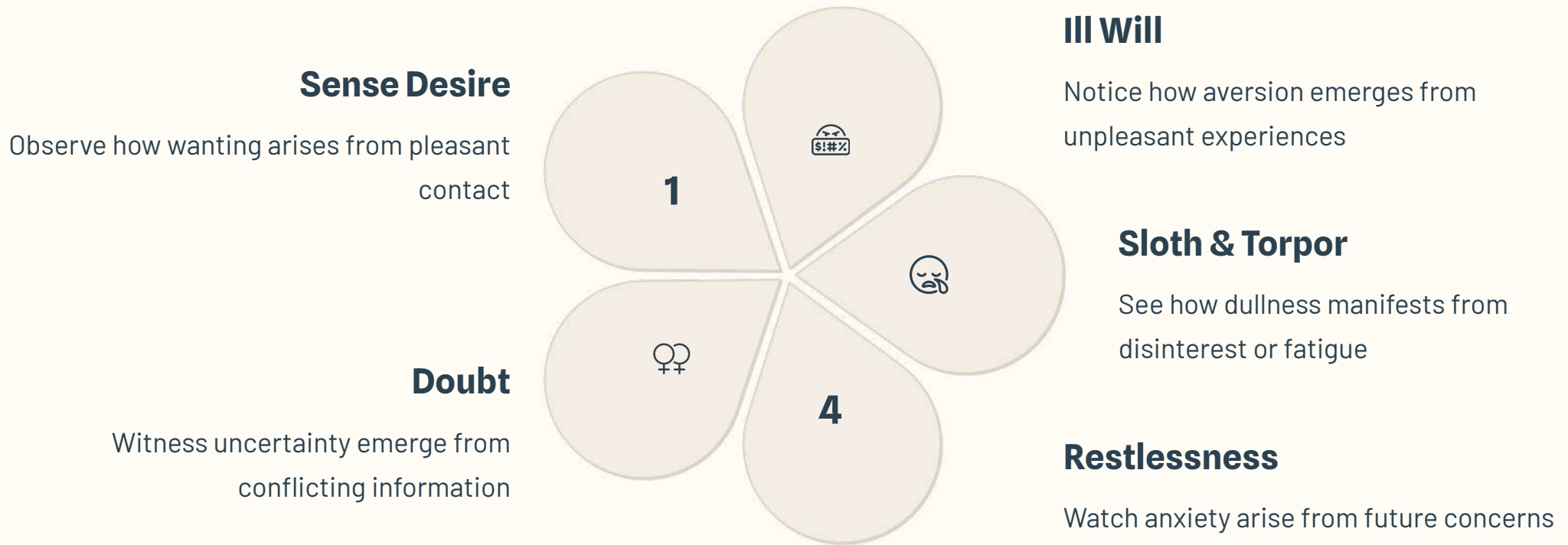


Development

Watch how the state evolves



The Five Hindrances as Case Study





Causality of Lust



Sensory Contact

Eye meets pleasant visual form

2

Pleasant Feeling

Agreeable sensation arises



Craving Develops

Desire to possess or experience more



Lust Established

Mind state fully formed

Causality of Hatred

1

Unpleasant Contact

Encounter with disagreeable person or situation

2

Painful Feeling

Discomfort or distress arises

3

Aversion Reaction

Mental pushing away begins

4

Hatred Established

Full aversive mind state forms



Causality of Delusion

Unclear Perception

Encounter with complex or ambiguous situation.

Conceptual Proliferation

Mind attempts to categorize using past references.

Misinterpretation

Wrong conclusions based on limited information.

Delusion Established

Confused understanding becomes the lens of perception.

Contemplating Passing Away of Mind States



Natural Dissolution

All mind states naturally fade when their energy is spent.



Removal of Conditions

States cease when supporting conditions end.



Application of Antidote

Specific contemplations can counteract unwholesome states.

Cessation of Lust

1

Clear Recognition

Clearly know "This is lust arising"

2

Body Awareness

Notice physical sensations objectively

3

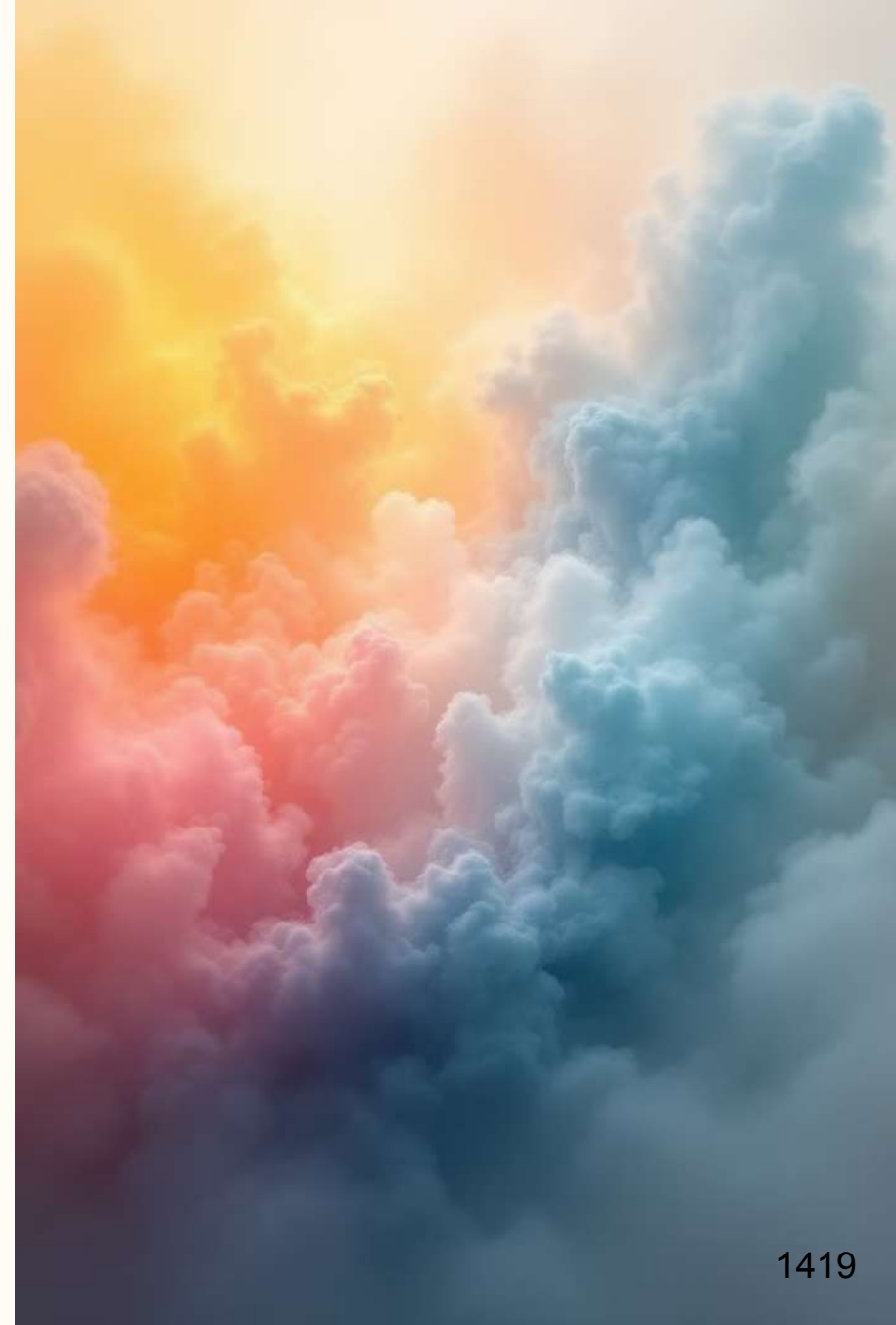
See Impermanence

Observe how desire fluctuates

4

Natural Fading

Allow desire to dissolve without suppression



Cessation of Hatred

Recognition
Clearly know "This is hatred"

Release
Let go of the aversive energy



Loving-kindness
Generate goodwill toward the trigger

Wise Reflection
Consider broader context



Cessation of Delusion

Wise Attention

Direct focus to relevant aspects of experience.

Investigating Reality

Examine experience with curiosity rather than assumptions.

Seeking Clarity

Ask precise questions that reveal rather than obscure truth.

Learning from Wisdom

Apply the Buddha's teachings to illuminate understanding.

Contemplating Both Arising and Passing

Continuous Observation

Sustain attention through complete cycles of mind states.
Watch the full arc of emergence, presence, and dissolution.
Notice how no state is permanent or solid.



This comprehensive observation reveals the impermanent nature of all mental phenomena. Nothing in the mind remains fixed or unchanging. Every state is a process rather than a thing.

Developing Bare Awareness



Simplicity

Maintain just enough attention to know what's present.



Reflection

Let mind mirror experience without distortion.



Spaciousness

Create room for experience without crowding it.



Witnessing

Observe without becoming entangled.

"There is Mind"

1

Simple knowing

Maintain basic recognition that mind is present

2

Sufficient awareness

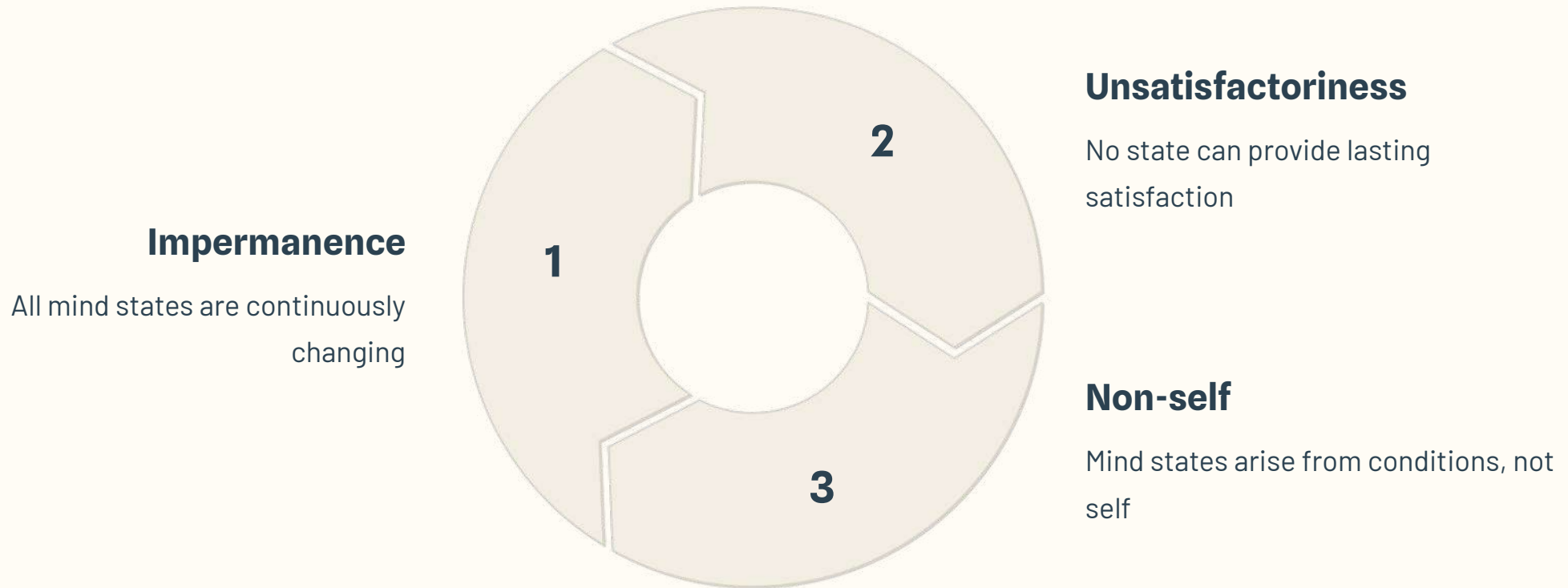
Just enough mindfulness for clear observation

3

Continuous presence

Sustained recognition without elaboration

The Three Characteristics in Mind



The Characteristic of Impermanence



Constant Flux

Observe how mind states never remain static.



Arising and Passing

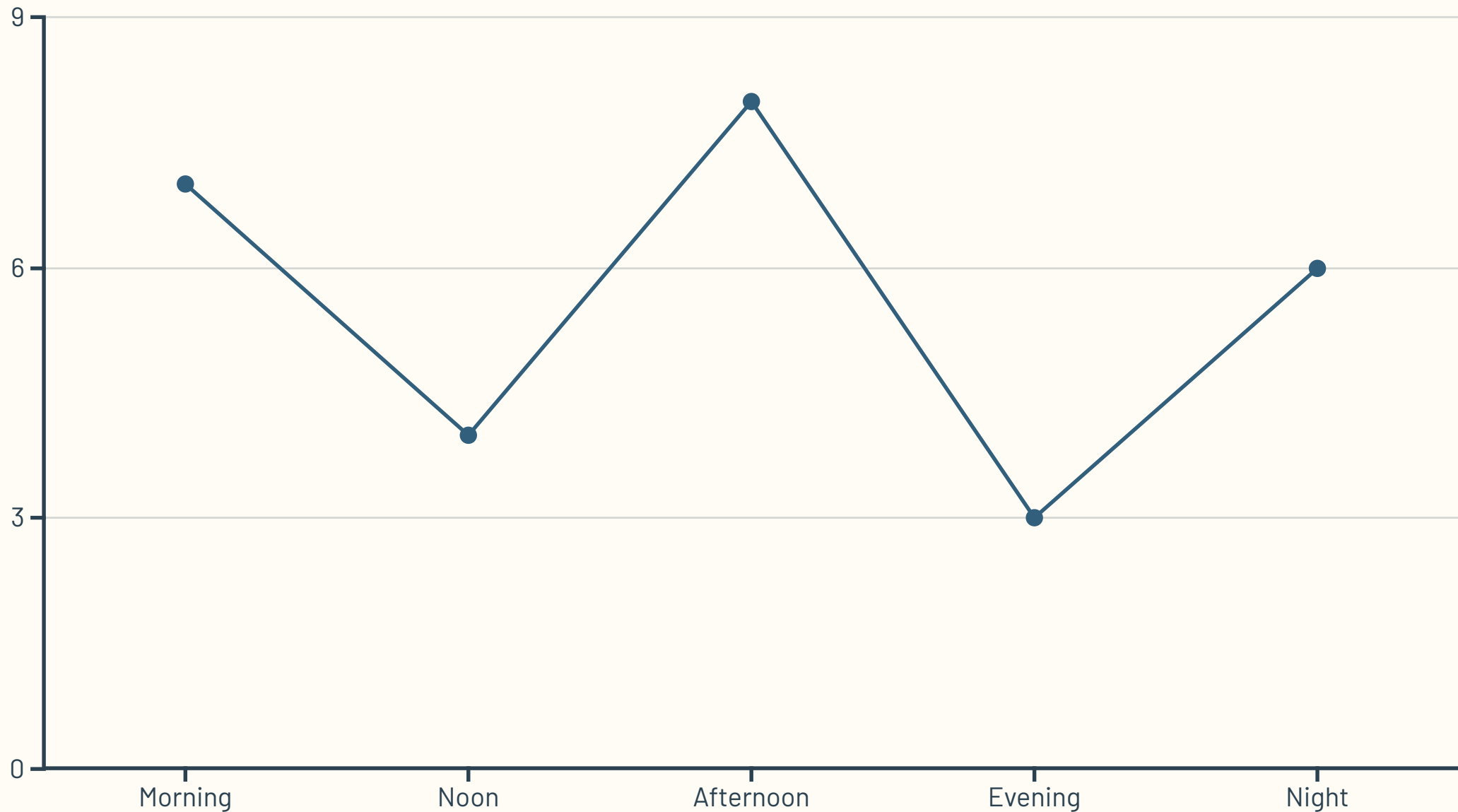
Notice the continuous birth and death of thoughts.



Transformation

See how one state morphs into another.

The Characteristic of Unsatisfactoriness



Even pleasant mind states eventually change or become unsatisfying. Craving more pleasure brings suffering. Resisting unpleasant states creates additional distress. No mental state provides lasting satisfaction.

The Characteristic of Non-self



Conditioned Arising

Mind states emerge from specific causes and conditions.



Automatic Process

Thoughts appear without being deliberately created.

3

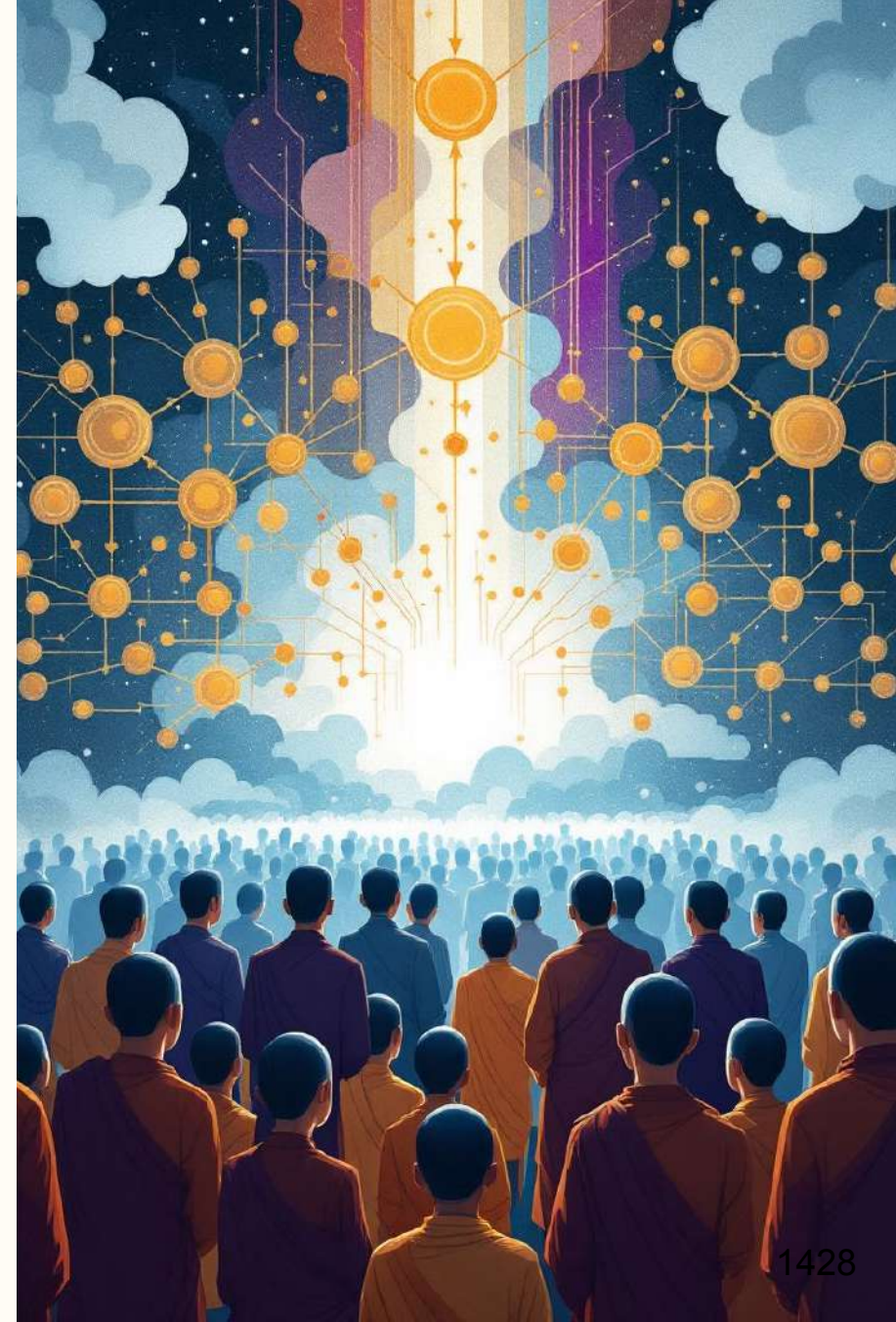
Limited Control

We cannot simply command states to appear or disappear.



Empty of Self

No permanent entity exists behind changing mental phenomena.



Developing Clear Comprehension



Developing Non-Attachment

Recognize Identification

Notice how we claim mind states as "me" or "mine."

Create Space

Develop distance between awareness and what is observed.

Let Go

Release the grip of ownership on experiences.

Rest in Awareness

Abide as the knowing rather than the known.



Daily Life Practice

Formal Practice

- 10-20 minutes of seated cittanupassana daily
- Label mind states as they arise
- Observe without interference
- Note patterns and tendencies

Informal Practice

- Pause throughout the day
- Check in with current mind state
- Note transitions between states
- Apply during emotional challenges

Challenging Emotions as Practice Opportunities

Anxiety

Reveals patterns of future-oriented worry and restlessness

Sadness

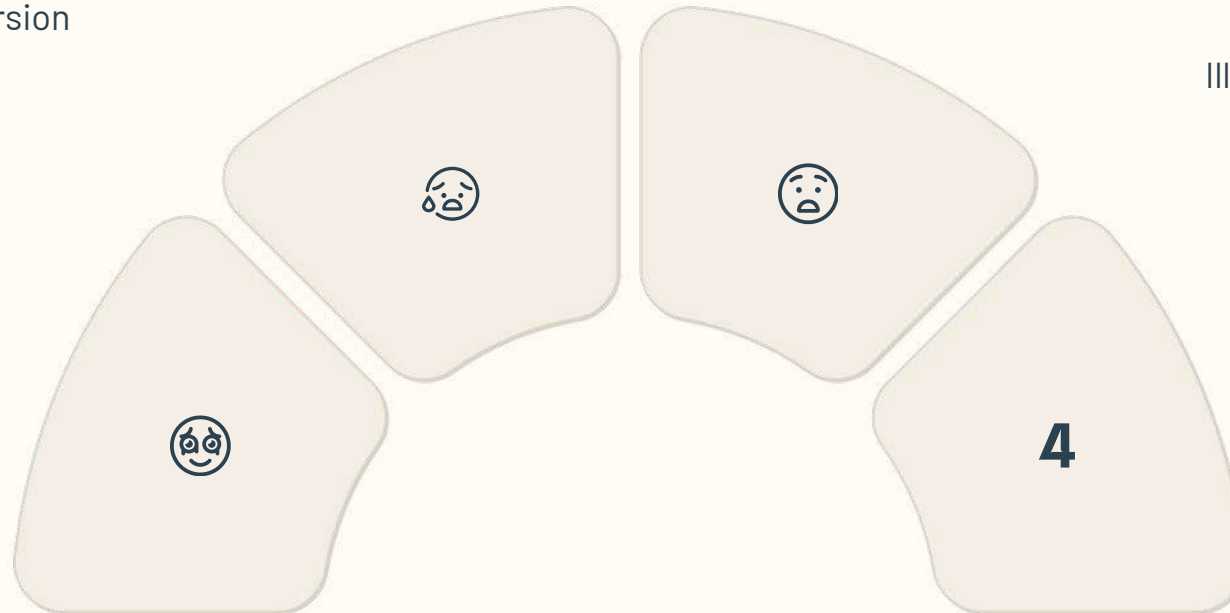
Shows the nature of contraction and heaviness in mind

Anger

Perfect for observing aversion and its physical manifestations

Craving

Illustrates the pulling quality of desire



Working with Difficult States



Acknowledge

Recognize the difficult state



Allow

Permit the experience to be present

3

Investigate

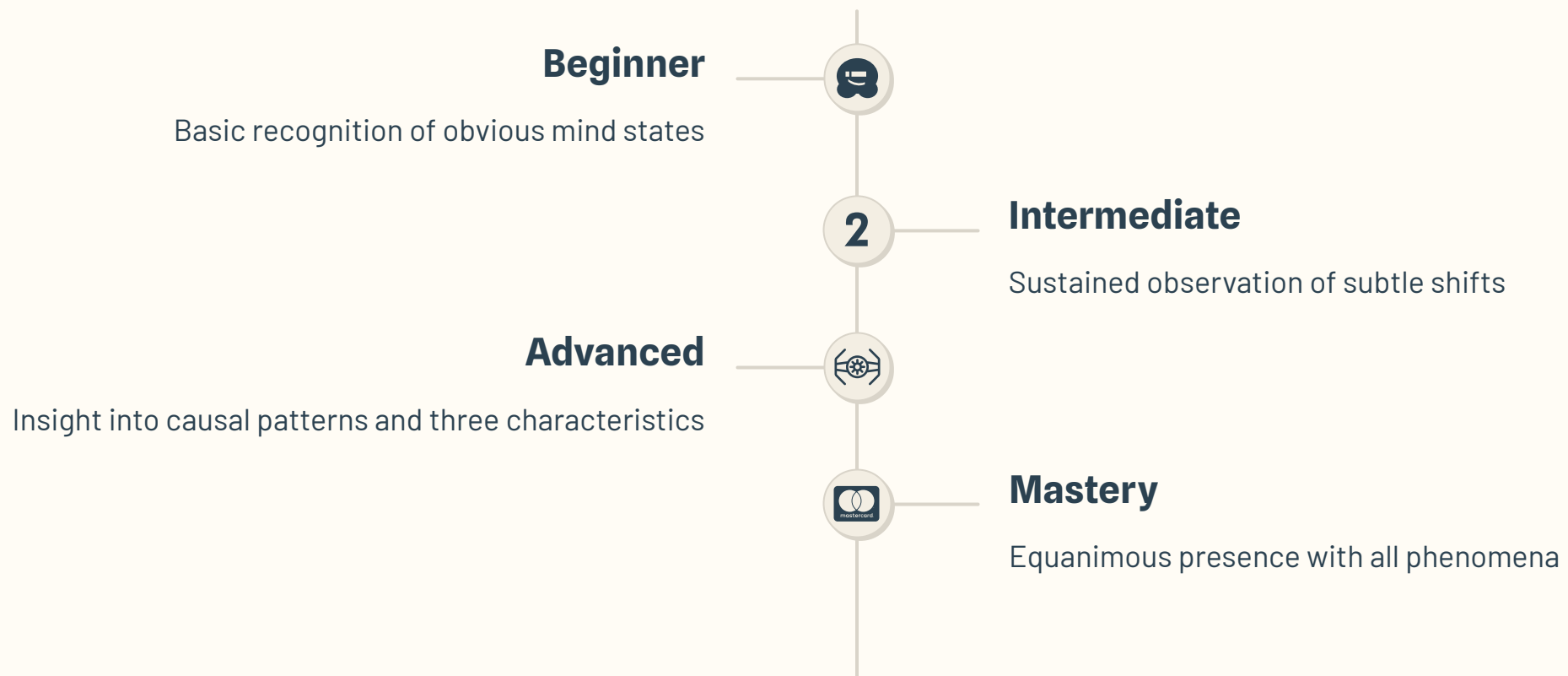
Explore with kind curiosity

4

Non-identify

See it as process, not self

Progressive Development





Signs of Progress

Increased Awareness

Recognizing mind states more quickly and clearly.

Growing Equanimity

Less reactivity to pleasant and unpleasant states.

Decreased Identification

Experiencing states as processes rather than personal identity.

Natural Mindfulness

Awareness arising effortlessly throughout daily activities.



Benefits of Cittanupassana

1

Emotional Intelligence

Enhanced ability to recognize and work with emotions

2

Reduced Reactivity

Less automatic responses to triggering situations

3

Mental Clarity

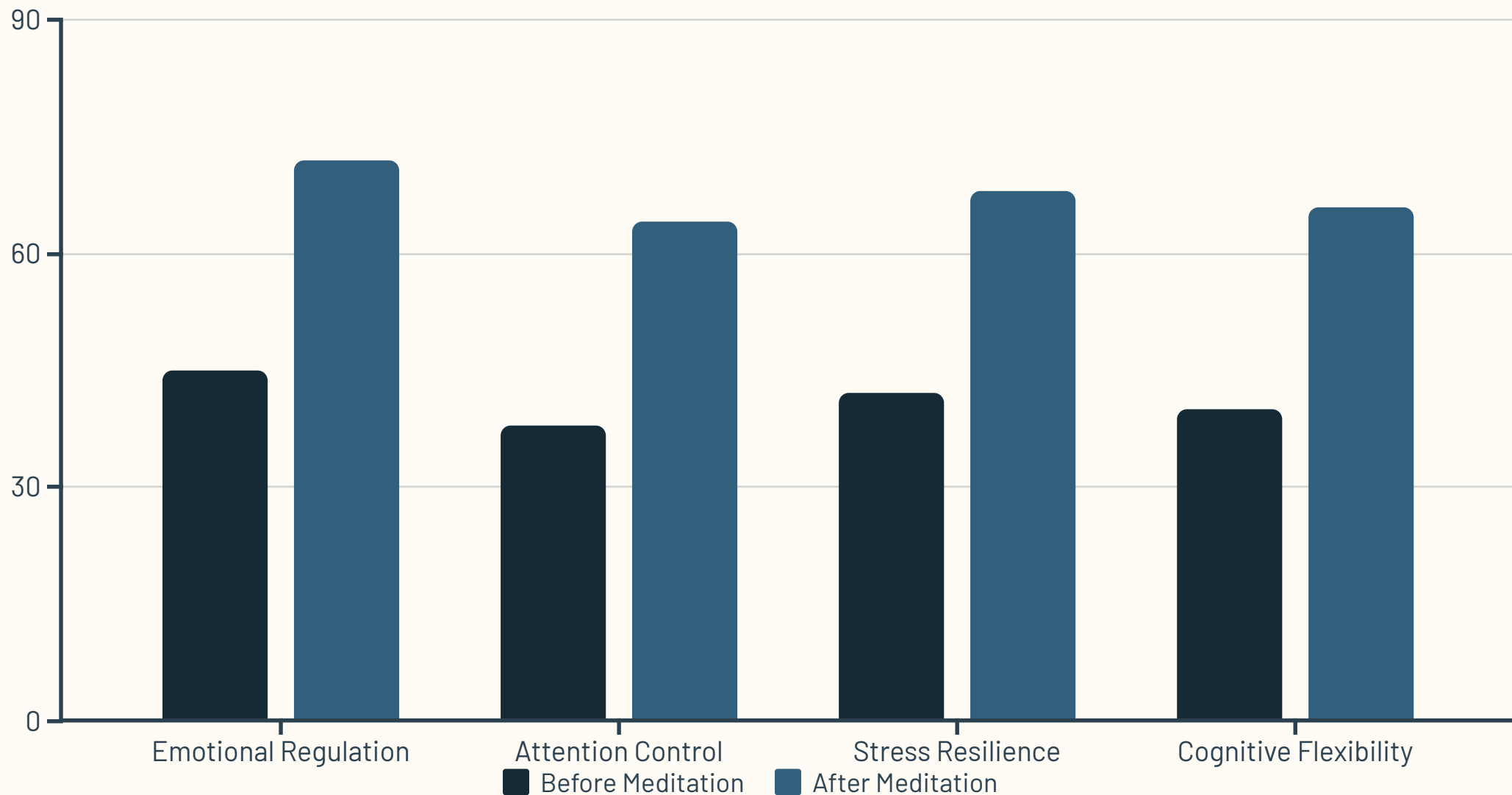
Clearer thinking and decision-making

4

Wisdom

Direct insight into the nature of mind

Scientific Validation



Recent neuroscience research confirms the benefits of mindfulness practices. Regular meditation enhances prefrontal cortex functioning. It also reduces amygdala reactivity. These changes support improved emotional regulation and mental clarity.

Integration with Other Practices



Body Contemplation

Notice how physical sensations influence mind states.



Feeling Contemplation

Observe how pleasant and unpleasant feelings condition the mind.



Phenomena Contemplation

Investigate how mind relates to mental contents.



Loving-kindness

Cultivate kind awareness toward all mind states.



Common Questions



What if I can't identify my mind state?

Start with basic categories: pleasant/unpleasant or calm/agitated.



Should I try to change negative states?

First observe without interference. Understanding precedes wise change.



How long should I observe each state?

Stay as long as it's present. Don't cling when it changes.



What if I get lost in thought?

Simply note "distracted mind" and return to observing.



Further Resources



Reading

"Mindfulness: A Practical Guide to Awakening" by Joseph Goldstein and "The Experience of Insight" by Joseph Goldstein.



Retreats

Intensive practice opportunities at centers like IMS, Spirit Rock, or Gaia House.



Groups

Local sitting groups or online communities for regular practice and discussion.



Final Reflections

Begin Simply

Start with short regular practice periods.

Be Patient

Allow understanding to develop naturally over time.

Apply Wisdom

Let insights transform your relationship with mind.

Continue the Journey

The path of awareness unfolds endlessly.

2025

Part-5

Bhikkhu Indasoma
Siridantamahapala
ka

[BREAKING THE WHEEL: A PRACTICAL HANDBOOK ON DEPENDENT ORIGINATION PART-5]

Dedicated to all meditation Teachers and practitioners who strive to see reality clearly, to cut through ignorance and craving and to walk the path toward liberation

Part V — The Path (Training to Reverse the Cycle)

Chapter 34 — The Three Knowledges Engine (Ñāṇa-Traya) in Practice

1. Executive Summary

This chapter equips teachers and practitioners to work with the **Three Knowledges (Ñāṇa-Traya)**—*saccañāṇa* (knowledge of truth), *kiccañāṇa* (knowledge of function), and *katañāṇa* (knowledge of accomplishment)—as the **engine that reverses the cycle of dependent origination (paṭicca-samuppāda)**.

Mogok Sayadaw emphasized that correct practice requires not only knowing the doctrine but also knowing what to do with it and recognizing when it is accomplished. The Three Knowledges provide this roadmap.

- *Saccañāṇa*: understanding the **Four Noble Truths** in relation to the wheel of life.
- *Kiccañāṇa*: applying the **right task** to each truth—understanding, abandoning, realizing, developing.
- *Katañāṇa*: confirming that the tasks have been fulfilled through direct insight.

Pedagogically, this chapter presents the Three Knowledges as an **engine** that can be mapped onto the Mogok Wheel: the truths align with quadrants, the tasks with bridges, and the accomplishment with fruition (*phala*). Teachers can use this engine to diagnose where students are stuck and how to re-align their practice.

2. Main Narrative

2.1 Doctrinal Background

The **Three Knowledges (Ñāṇa-Traya)** are found in both the suttas and the commentarial tradition. In SN 56.11 (Dhammacakkappavattana Sutta), the Buddha declares:

“As long as my knowledge and vision of these Four Noble Truths, in three phases and twelve aspects, was not thoroughly purified, I did not claim to have awakened.”

This framework is elaborated in the **Visuddhimagga** (XXII, 92-93):

- *Saccañāṇa*: knowledge of the truth itself (*sacca*).
- *Kiccañāṇa*: knowledge of the task (*kicca*) appropriate to that truth.
- *Katañāṇa*: knowledge of what has been accomplished (*kata*).

Together they yield **twelve aspects** (4 truths × 3 knowledges).

2.2 Integration with Paṭicca-samuppāda

In Mogok Sayadaw's cycle teaching【39】, the **Four Noble Truths** overlay onto the **Four Quadrants** of the DO Wheel:

- ① Past Cause (*avijjā*, *saṅkhāra*) + ③ Present Cause (*taṇhā*, *upādāna*, *bhava*) = **Samudaya-sacca** (Truth of the Origin).
- ② Present Effect (*viññāṇa* → *vedanā*) + ④ Future Effect (*jāti* → *jarāmaraṇa*) = **Dukkha-sacca** (Truth of Suffering).

Thus:

- *Saccañāṇa*: seeing **dukkha** as dukkha (not mistaking it for *sukha*), and seeing **samudaya** as the cause.
- *Kiccañāṇa*: applying the right task—dukkha to be fully understood (*pariññeyya*), *samudaya* to be abandoned (*pahātabba*).

- *Katañāṇa*: knowing one has fully understood dukkha and abandoned samudaya.

In practice, this directly addresses the two roots—**avijjā** (not knowing the truths) and **taṇhā** (mis-relating to vedanā).

2.3 The “Engine” Model

We can imagine the Three Knowledges as a **three-stage engine** running on the Four Noble Truths as fuel:

1. **Ignition (Saccañāṇa)** – Recognizing reality as it is (diagnosis).
2. **Combustion (Kiccañāṇa)** – Applying the proper task (treatment).
3. **Transmission (Katañāṇa)** – Verifying the results (completion).

Each truth has its own cycle of this engine:

- **Dukkha-sacca:**
 - Saccañāṇa: seeing suffering in the aggregates.
 - Kiccañāṇa: duty = full understanding (*pariññā*).
 - Katañāṇa: knowing suffering has been understood.
- **Samudaya-sacca:**

- Saccañāṇa: recognizing craving (*taṇhā*) as cause.
- Kiccañāṇa: duty = abandonment (*pahāna*).
- Katañāṇa: knowing craving has been abandoned.

- **Nirodha-sacca:**

- Saccañāṇa: knowing cessation (Nibbāna) exists.
- Kiccañāṇa: duty = realization (*sacchikiriya*).
- Katañāṇa: knowing cessation has been realized.

- **Magga-sacca:**

- Saccañāṇa: knowing the Noble Eightfold Path.
- Kiccañāṇa: duty = development (*bhāvanā*).
- Katañāṇa: knowing the path has been developed.

This framework makes explicit what Mogok Sayadaw insisted: **knowing alone is not enough**; one must know, do, and check completion.

2.4 Practical Application in Meditation

In practice, teachers can structure sessions to highlight the three knowledges:

- **During Vipassanā noting (Mahāsi method):**

- See vedanā → saccañāṇa.
- Apply noting to prevent craving → kiccañāṇa.
- Recognize craving has not arisen → katañāṇa.

- **During Cittānupassanā (Mogok):**

- Notice ignorance in present mind → saccañāṇa.
- Apply right view (no self) → kiccañāṇa.
- Confirm absence of diṭṭhi → katañāṇa.

Thus, the Three Knowledges function as a **self-auditing system** for practice.

2.5 Classroom & Diagnostic Use

For teachers:

- If a student can recite the Four Noble Truths but mis-applies them, they lack *kiccañāṇa*.
- If a student applies effort but cannot confirm results, they lack *katañāṇa*.
- If a student misunderstands the doctrine, they lack *saccañāṇa*.

Thus, the Three Knowledges can be used as a **pedagogical diagnostic tool**.

3. Callouts

Key Insight:

The Three Knowledges are not abstract philosophy but a practical engine: know the truth, do the task, confirm the result.

Pitfall:

Mistaking book knowledge (*saccañāṇa*) for practice completion. Without *kiccañāṇa* and *katañāṇa*, the cycle is incomplete.

Teacher Tip:

Use the Four Noble Truths table (truth → task → knowledge) in every class; drill it until students can recite and explain it without prompts.

Practice Box:

During meditation, ask: “What truth is present now? What is my duty here? Do I know when it is done?”

4. Figure List to Create

- **Fig. 34.1** — *Three Knowledges Engine*: diagram of ignition–combustion–transmission cycle mapped to the Four Noble Truths.
- **Fig. 34.2** — *Overlay on Mogok Wheel*: Saccañāṇa = recognition of quadrants, Kiccañāṇa = bridges, Katañāṇa = review at fruition.
- **Fig. 34.3** — *12 Aspects Table*: Four Noble Truths × Three Knowledges (grid format).

5. Lesson Plan (90 minutes)

Objectives:

- Understand Ñāṇa-Traya conceptually.
- Apply to Four Noble Truths.
- Practice using in meditation and classroom.

Flow:

- (0–10 min) Intro & motivation.
- (10–25 min) Lecture: doctrinal background.
- (25–45 min) Diagram walk-through: Truths × Knowledges grid.
- (45–65 min) Guided practice: noticing vedanā with 3-step questioning.

- (65–80 min) Small-group roleplay: teacher diagnosing student.
- (80–90 min) Wrap-up & homework assignment.

Assessment:

- Oral quiz (Truth → duty → knowledge).
- Reflection: journal one example of applying the engine in daily life.

6. SOP / Checklist

- Identify which Noble Truth is active.
- Recall the proper task for that truth.
- Apply the task during practice.
- Verify accomplishment (knowledge complete).

7. End-of-Chapter Review

Glossary:

- *Saccañāṇa*: knowledge of truth.

- *Kiccañāṇa*: knowledge of duty.
- *Katañāṇa*: knowledge of accomplishment.

Quiz (5 Qs):

1. What are the three knowledges?
2. What is the task for dukkha?
3. Which knowledge confirms accomplishment?
4. How do the knowledges relate to the Four Noble Truths?
5. How do they map onto the Mogok Wheel?

Homework:

- Chart your meditation notes with three columns: Truth – Task – Knowledge.
- Observe daily life situations where “truth seen, task done, result known” applies.

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha* (SN 12, SN 56). Boston: Wisdom.
- Buddhaghosa. (2011). *The Path of Purification (Visuddhimagga)*【36】.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*【31】.
- Sao Dhammasami. (2025). *Full Data about DO with Cycles Diagrams*【39】.
- U Hla Myint (trans.). (n.d.). *Basic Paṭiccasamuppāda*【28】.

Part V — The Path (Training to Reverse the Cycle)

Chapter 35 — Seven Purifications (Satta Visuddhiyo) — Diagnostics and Passage Signs

1. Executive Summary

This chapter explains the **Seven Purifications (satta visuddhiyo)**, the classical road-map of progress in practice as detailed in the *Visuddhimagga* (Path of Purification). They function as a **diagnostic system**: each purification marks a **passage sign** (checkpoint) that the yogi must cross on the way to Nibbāna.

- They begin with **sīla** (morality) and move through **samādhi** (concentration) into **paññā** (wisdom).
- Each purification clears away a specific obstruction—unwholesome conduct, distraction, doubt, misperception, or attachment.

- Mogok Sayadaw uses the lens of Dependent Origination to show how these purifications gradually **cut the cycle at its roots (avijjā & taṇhā)**.

For teachers, the Seven Purifications offer a **diagnostic manual**: you can identify where a student is stuck and prescribe the next corrective. For practitioners, they serve as a **map of the inner terrain**—reassuring signs that one is progressing correctly.

2. Main Narrative

2.1 Doctrinal Background

The Seven Purifications are laid out in *Visuddhimagga* I.1:

1. **Sīla-visuddhi** – Purification of Conduct.
2. **Citta-visuddhi** – Purification of Mind.
3. **Diṭṭhi-visuddhi** – Purification of View.
4. **Kaṅkhāvitarāṇa-visuddhi** – Purification by Overcoming Doubt.
5. **Maggāmagga-ñāṇadassana-visuddhi** – Purification of Knowledge and Vision of What is Path and Not-Path.
6. **Paṭipadā-ñāṇadassana-visuddhi** – Purification of Knowledge and Vision of the Way.
7. **Ñāṇadassana-visuddhi** – Purification of Knowledge and Vision.

These seven unfold sequentially. Each builds upon the former, yet they also **overlap dynamically**: purification of conduct is not “left behind” but deepens as wisdom grows.

2.2 Integration with Paṭicca-samuppāda

Mogok Sayadaw framed the Seven Purifications as **counter-measures** to the 12-link wheel:

- **Sīla-visuddhi** counteracts misconduct rooted in taṇhā.
- **Citta-visuddhi** stabilizes the mind, preventing proliferation (papañca).
- **Ditṭhi-visuddhi** uproots self-view (*sakkāya-ditṭhi*), directly targeting avijjā.
- **Kaṅkhāvitarāṇa** removes doubt about past/future continuity in DO (linking saṅkhāra → viññāṇa).
- **Maggāmagga-ñāṇadassana** helps distinguish wholesome vs. unwholesome conditions (right vs. wrong causes).
- **Paṭipadā-ñāṇadassana** refines insight knowledges, cutting clinging to vipassanā-experiences.
- **Ñāṇadassana-visuddhi** culminates in path and fruition, ending the cycle.

Thus, the Seven Purifications serve as **stepping stones across the wheel of saṃsāra**, bridging the gap from delusion to liberation.

2.3 Detailed Exposition of Each Purification

1. Sīla-visuddhi (Purification of Conduct)

- Foundation in the **five precepts**, extended into eight, ten, or monastic discipline.
- Its purpose: free the practitioner from remorse, giving a clean base for concentration.
- DO mapping: restrains actions driven by taṇhā and upādāna.
- Passage sign: the yogi feels lightness, shame (hiri), and fear-of-blame (ottappa) clearly guiding behavior.

2. Citta-visuddhi (Purification of Mind)

- Achieved through samādhi—at least upacāra (access) if not full jhāna.
- Removes distraction (uddhacca-kukkucca) and sensual flooding (kāmacchanda).
- DO mapping: calms proliferations rooted in vedanā → taṇhā escalation.
- Passage sign: mind becomes malleable, steady like a candle flame in still air.

3. Diṭṭhi-visuddhi (Purification of View)

- Correct understanding of **nāma-rūpa** distinction (mentality-materiality).
- Removes wrong view of self (sakkāya-diṭṭhi).
- DO mapping: exposes avijjā as mis-knowing the aggregates.

- Passage sign: yogi sees experience as processes, not persons (“Just eye & form, not ‘I see’”).

4. **Kaṅkhāvitaraṇa-visuddhi (Purification by Overcoming Doubt)**

- Removes doubt about causes (past kamma) and results (future rebirth).
- DO mapping: clarifies links between saṅkhāra, viññāṇa, nāma-rūpa, etc.
- Passage sign: confidence (saddhā) becomes unshakable; practitioner no longer wonders “Does rebirth exist?”

5. **Maggāmagga-ñāṇadassana-visuddhi (Purification of Knowledge of Path & Not-Path)**

- Helps yogi distinguish genuine insight from imitations (e.g., mistaking bliss or light for Nibbāna).
- DO mapping: ensures practice aligns with right causes, not reinforcing kilesa.
- Passage sign: sharp discernment arises; practitioner avoids detours.

6. **Paṭipadā-ñāṇadassana-visuddhi (Purification of Knowledge of the Way)**

- Series of **insight knowledges (vipassanā-ñāṇa)** unfold (bhanga-ñāṇa, bhaṅga, etc.).
- Removes subtle attachments to progress.
- DO mapping: cuts the habitual re-linking at vedanā → taṇhā by seeing impermanence clearly.

- Passage sign: equanimity toward formations (*saṅkhārupekkhā-ñāṇa*).

7. Ñāṇadassana-visuddhi (Purification of Knowledge & Vision)

- The culmination: path (*magga*) and fruition (*phala*).
- DO mapping: cessation of taṇhā, upādāna, and bhava → no fresh jāti.
- Passage sign: direct realization of Nibbāna; irreversible breakthrough.

2.4 Diagnostic Use in Teaching

Teachers can use the Seven Purifications as **progress markers**:

- A student troubled by moral guilt → check Sīla-visuddhi.
- A student unable to steady the mind → check Citta-visuddhi.
- A student clinging to self-language → check Diṭṭhi-visuddhi.
- A student skeptical of kamma/rebirth → check Kaṅkhāvitaraṇa.
- A student lost in visions or powers → check Maggāmagga.
- A student attached to progress → check Paṭipadā.

- A student showing cessation signs → confirm Ñāṇadassana.

This diagnostic approach echoes modern pedagogy: **checkpoints and passage signs** function like milestones on a road trip.

2.5 Real-World Analogies

- **Sīla-visuddhi**: like cleaning a lens before looking through it.
- **Citta-visuddhi**: like steadying a camera on a tripod.
- **Ditṭhi-visuddhi**: like switching from portrait mode (“self”) to wide-angle (“process”).
- **Kaṅkhāvitarāṇa**: like trusting a GPS map after testing it.
- **Maggāmagga**: like knowing the difference between a billboard of food and an actual meal.
- **Paṭipadā**: like following a road despite distractions.
- **Ñāṇadassana**: arriving at the destination.

3. Callouts

Key Insight:

Each purification removes a specific blockage; taken together, they guarantee safe passage to Nibbāna.

Pitfall:

Mistaking temporary calm (samādhī bliss) or meditative visions for final realization.

Teacher Tip:

Use the Seven Purifications as a **diagnostic checklist**—never criticize, but point to the “next sign” that should appear.

Practice Box:

During your meditation, ask: “*Which purification am I strengthening right now? Which obstruction is being cleared?*”

4. Figure List (to batch later)

- **Fig. 35.1** — *Seven Purifications Ladder*: staircase diagram from sīla → samādhī → paññā → Nibbāna.
- **Fig. 35.2** — *Overlay on Mogok Wheel*: each purification shown blocking its corresponding DO link.
- **Fig. 35.3** — *Passage Signs Table*: Purification vs. Obstruction vs. Sign of Passage.

5. Lesson Plan (90 minutes)

Objectives:

- Identify the Seven Purifications.
- Recognize their diagnostic value.
- Practice detecting “passage signs” in meditation.

Flow:

- (0–15 min) Lecture: overview of Seven Purifications.
- (15–35 min) Walkthrough of DO overlay.
- (35–55 min) Group work: case studies of “stuck yogis.”
- (55–70 min) Guided meditation: focusing on vedanā with purification lens.
- (70–85 min) Q&A; student reflections.
- (85–90 min) Homework briefing.

Assessment:

- Oral Qs: “Which purification addresses doubt?”
- Written reflection: “Which purification feels most relevant in my current practice?”

6. SOP / Checklist

1. Establish moral purity (no remorse).
2. Secure concentration.

3. Correct view of nāma-rūpa.
4. Resolve doubts about causality.
5. Distinguish path vs. not-path.
6. Deepen insight knowledges without attachment.
7. Realize Nibbāna.

7. End-of-Chapter Review

Glossary:

- *Visuddhi*: purification.
- *Sīla, Citta, Diṭṭhi*: conduct, mind, view.
- *Kaṅkhā*: doubt.
- *Ñāṇadassana*: knowledge & vision.

Quiz (5 Qs):

1. Name the Seven Purifications.
2. Which one removes self-view?
3. Which one distinguishes path from not-path?
4. Which one culminates in Nibbāna?
5. How do the purifications map onto DO links?

Homework:

- Keep a meditation journal: identify daily which purification you are working on.
- Write one paragraph: “Which obstruction do I still see most clearly in myself?”

8. References (APA Style)

- Buddhaghosa. (2011). *The Path of Purification (Visuddhimagga)*【36】.
- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*【31】.

- U Hla Myint (trans.). (n.d.). *Basic Paṭiccasamuppāda*【28】.
- Sao Dhammasami. (2025). *Full Data about DO with Cycles Diagrams*【39】.

Part V — The Path (Training to Reverse the Cycle)

Chapter 36 — Thirty-seven Bodhipakkhiyā Dhammas — Development Plan & Balancing

1. Executive Summary

The **thirty-seven bodhipakkhiyā dhammas** (factors conducive to enlightenment) form the Buddha's most **comprehensive training system**. They are scattered across many suttas but gathered together in AN 7.67 and elaborated in the *Visuddhimagga*.

Grouped as **seven sets**, they provide a **development plan**:

1. **Four foundations of mindfulness (satipaṭṭhāna)**
2. **Four right efforts (sammappadhāna)**
3. **Four bases of spiritual power (iddhipāda)**
4. **Five faculties (indriya)**
5. **Five powers (bala)**

6. Seven factors of awakening (bojjhaṅga)

7. Noble Eightfold Path (ariyo aṭṭhaṅgiko maggo)

Mogok Sayadaw's contribution is to show how these thirty-seven function as a **balancing mechanism**: they tune the engine of the Three Knowledges, guard against extremes, and align directly with the task of cutting the **vedanā** → **taṇhā** bridge in Dependent Origination (DO).

Teachers can use this framework to design **balanced curricula**: if a yogi is too dry, add samādhi-factors; if too lax, add viriya-factors.

2. Main Narrative

2.1 Historical and Doctrinal Background

The Buddha called the thirty-seven factors the “**wings to awakening**” (*bodhipakkhiyā dhammā*). They appear repeatedly in the Nikāyas (SN 43, AN 7.67, DN 16). After his enlightenment, the Buddha reportedly declared he had taught nothing outside of these factors.

The Commentaries (esp. *Visuddhimagga* XXII) present them as a **complete development program**: morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*) are embedded across the sets.

2.2 The Seven Sets

1. Four Satipaṭṭhānas (Foundations of Mindfulness)

- Kāyānupassanā: mindfulness of body
- Vedanānupassanā: mindfulness of feeling

- Cittānupassanā: mindfulness of mind
- Dhammānupassanā: mindfulness of dhammas
Function: Establish direct observation of reality.
DO link: guards vedanā before taṇhā arises.

Four Satipaṭṭhānas (Foundations of Mindfulness)

1. Kāyānupassanā — Mindfulness of the Body

Definition:

Kāya = body; *anupassanā* = contemplation, continuous observation. This means observing the physical body and its activities as impermanent processes, not as “my body.”

Kāyānupassanā — Mindfulness of the Body

1. Doctrinal Foundation

Pāli Sources

- MN 10 Satipaṭṭhāna Sutta; DN 22 Mahāsatipaṭṭhāna Sutta
“Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati...”
(“Here, monks, a bhikkhu dwells contemplating the body in the body, ardent, fully aware, mindful...”)

- **SN 12.2 Paṭiccasamuppāda-vibhaṅga Sutta**
Connects contemplation of the body with seeing conditionality (*idappaccayatā*).
- **Visuddhimagga VIII–IX**
Lists six body contemplations: breathing, postures, clear comprehension, body parts, four elements, charnel-ground contemplations.

2. Abhidhamma Glosses

- **Kāya (body)** = the aggregate of material form (*rūpa-khandha*), comprised of 28 rūpas (four great elements + 24 derived).
- **Anupassanā** = repeated, sustained observation with wisdom (*paññā*).
- **Object classification (ārammaṇa)**: body is *rūpārammaṇa* (material object) perceived by mind-door consciousness.
- In Abhidhamma practice, *rūpa* is analyzed into ultimate realities (*paramattha dhammas*) like hardness, temperature, cohesion, motion.

3. Mogok Sayadaw's DO Integration

Mogok Sayadaw emphasizes:

- **Ignorance (*avijjā*)** leads to identification of body as “I” or “mine.”
- **Clinging (*upādāna*)** arises when body is taken as self.

- **Contemplating body as just nāma-rūpa cuts both avijjā and upādāna.**
- **In DO mapping:**
 - **Nāma-rūpa (link 4): contemplation reveals rūpa as conditioned matter, not self.**
 - **Vedanā → Taṇhā (links 7–8): body-feelings observed mindfully prevent craving.**

Thus, kāyānupassanā directly weakens two roots: delusion (avijjā) and craving (taṇhā).

4. Lineage Applications

Mahāsi Sayadaw (Noting Method)

- **Use posture noting: walking, standing, sitting, lying.**
- **Detail noting: “lifting, moving, placing” in walking meditation.**
- **Insight arises as movement is seen as process, not person.**
- **Daily: brushing teeth → “lifting arm,” “brushing,” “placing cup.”**

Pa-Auk Sayadaw (Elements Method)

- **Begin with ānāpānasati → calm.**

- **Switch to rūpa analysis: hardness = earth, cohesion = water, heat = fire, motion = air.**
- **Leads to breaking rūpa into kalāpas (subatomic units).**
- **Daily: when sitting, observe hardness of cushion, heat of body, motion of breath.**

Ledi Sayadaw (Practical Insight)

- **Emphasis on anicca of body:**
“Every inhalation is new, every exhalation is new.”
- **Repeatedly reflect: “This body is afflicted, impermanent, not mine.”**
- **Daily: contemplate decay, aging, sickness as dhamma-reflection.**

5. Kāyānupassanā with Other Dhammānupassanā Categories

a) Hindrances

- **Sensual desire (kāmacchanda) → observe unattractiveness of body.**
- **Sloth (thīna-middha) → walking meditation energizes.**
- **Restlessness → breathing calms body-mind.**

- **Doubt → direct contact with body dispels speculation.**

b) Aggregates

- **Body = rūpa-khandha.**
- **By watching body postures and elements, yogi sees rūpa as separate from vedanā, saññā, saṅkhāra, viññāṇa.**

c) Sense Bases

- **Internal base = body-sensitivity (kāya-pasāda).**
- **External base = tangibles (phoṭṭhabba).**
- **Contact → bodily feeling. Watching “touch” shows phassa in real-time.**

d) Awakening Factors

- **Body practices arouse sati (mindfulness) and viriya (energy).**
- **If dull: energize with walking.**
- **If restless: calm with breathing.**

e) Four Noble Truths

- **Body = locus of dukkha: aging, sickness, death.**
- **Craving arises for body's comfort (samudaya).**
- **Seeing impermanence reduces craving (nirodha).**
- **Mindfulness of body is itself part of magga (Right Mindfulness).**

6. Daily-Life Practice Examples

- **At work: mindful of typing, walking, lifting.**
- **Eating: chew slowly, note jaw motion, swallowing.**
- **Exercise: watch stretching, tension, relaxation as mere rūpa.**
- **Illness: pain as impermanent process, not “my sickness.”**

7. Case Examples — Classroom Dialogues

Case 1 — Pain in the Body

S: My legs hurt terribly in sitting.

T: Where is the pain located?

S: In my knee.

T: That's rūpa — material form. The burning you feel is tejo-dhātu (fire element). Can you observe it as just element, not “my pain”?

S: Yes, when I label it, it loses ownership.

T: That is cutting upādāna — clinging to body as self.

Case 2 — Walking Meditation

S: I get bored repeating “lifting, moving, placing.”

T: That boredom is vedanā — unpleasant feeling. If you watch carefully, boredom passes. What remains?

S: Just movement.

T: Exactly. Then you see nāma-rūpa at work: intention (nāma), foot moving (rūpa).

Case 3 — Illness Reflection

S: I got sick this week and felt discouraged.

T: Good opportunity for kāyānupassanā. Did you note the fever as “fire element,” or just as “my suffering”?

S: Honestly, as “my suffering.”

T: Try seeing it as rūpa conditioned by temperature — not self. This is dukkha-sacca directly seen in the body.

Case 4 — Integrating with DO

S: Sometimes during meditation I think, “This is my body breathing.”

T: That is avijjā speaking. In DO, ignorance conditions saṅkhāra. Replace with wisdom: “Only rūpa breathing, nāma knowing.” Then craving (*taṇhā*) has no foothold.

8. Teacher's Diagnostic Use

- If yogi is sensual → stress unattractiveness of body.

- If yogi is restless → breathing practice.
- If yogi is dull → walking meditation.
- If yogi is attached to self → elements analysis.

✓ Kāyānupassanā Summary

- Doctrinal: body as rūpa, not self.
- DO Link: dismantles avijjā and upādāna.
- Lineage Methods: Mahāsi = noting, Pa-Auk = elements, Ledi = impermanence reflections.
- Integrations: counters hindrances, shows aggregates, sense bases, supports bojjaṅgas, directly ties to 4NT.
- Practical: pain, movement, illness → insight into impermanence.
- Classroom scripts: students guided to see body as process, not person.

Scriptural Source:

DN 22, MN 10:

“Monks, here a bhikkhu dwells contemplating the body in the body, ardent, fully aware, mindful...”

Functions:

- Establish grounding in reality: breathing, posture, movements, parts of the body.
- Breaks attachment to the body as “self.”
- Prepares the ground for insight into impermanence (*anicca*).

DO Link:

- Weakens *sakkāya-diṭṭhi* (self-view) at the stage of **nāma-rūpa** identification.
- Prevents escalation from “body as mine” to clinging (*upādāna*).

Daily Practice (Mogok & Mahāsi methods):

- **Ānāpānasati (mindfulness of breathing):** Observe each in- and out-breath. If attention wanders, return to the breath.
- **Posture noting:** “walking, standing, sitting, lying down.” This reveals impermanence in motion.
- **Parts of the body contemplation:** Hair, nails, teeth, skin → leads to disenchantment (*nibbidā*).

Practical Insight:

By seeing the body as elements, not as “I” or “mine,” the yogi dismantles *avijjā* at its root.

2. Vedanānupassanā — Mindfulness of Feeling

Definition:

Vedanā = feeling tone (pleasant, painful, neutral). Not “emotion,” but the bare hedonic quality.

Scriptural Source:

DN 22, MN 10:

“Here he dwells contemplating feelings in feelings: when feeling a pleasant feeling, he knows ‘I feel pleasant’...”

Functions:

- Identifies the **pivot point** in DO: *vedanā* → *taṇhā*.
- Creates the gap for non-reactivity.
- Reveals impermanence of sensations.

DO Link:

- *Vedanā* is link #7. Without mindfulness, it conditions *taṇhā* (craving).
- With mindfulness, *vedanā* is observed as transient, blocking the rise of craving.

Daily Practice:

- **Labeling feelings:** pleasant, unpleasant, neutral.

- **Observe without grasping:** “just a sensation.”
- **Applied context:** At meals, when pleasure arises from taste, observe it as “pleasant feeling” — not “my enjoyment.”

Practical Insight:

This foundation is the “**live edge**” (Mogok Sayadaw) where saṃsāra can be cut. By seeing feelings as waves that arise and pass, craving no longer takes root.

3. Cittānupassanā — Mindfulness of the Mind

Definition:

Citta = mind; *anupassanā* = observation. This is knowing the quality of the mind in the moment.

Scriptural Source:

DN 22, MN 10:

“He knows a lustful mind as lustful, a mind without lust as without lust...”

Functions:

- Detects defilements (lobha, dosa, moha) as they arise.
- Trains to see the mind as a stream, not as “I.”
- Supports the uprooting of ignorance (*avijjā*).

DO Link:

- Connects with *viññāṇa* (consciousness, link #3) and its coloring by taints.
- Dispels *avijjā* by recognizing the mind's states without delusion.

Daily Practice:

- **Mental noting:** “thinking, wandering, angry, calm, dull, bright.”
- **Recognize moods:** “mind with hatred,” “mind without hatred.”
- **Applied context:** While working, note when the mind is restless, focused, or distracted.

Practical Insight:

By observing the mind's changing states, the yogi realizes that **there is no permanent controller** — only conditioned consciousness arising and ceasing.

4. Dhammānupassanā — Mindfulness of Dhammas

Definition:

Dhamma here means phenomena or categories of teachings used as frameworks for contemplation.

Dhammānupassanā — Five Contemplation Categories

1. Five Hindrances (*pañca nīvaraṇāṇi*)

Doctrinal Source

- MN 10, DN 22: hindrances are obstacles to concentration.
- SN 46.37: “Monks, there are these five obstructions, hindrances, corruptions of the mind that weaken wisdom...”

The Five

1. **Kāmacchanda** — sensual desire
2. **Byāpāda** — ill-will
3. **Thīna-middha** — sloth & torpor
4. **Uddhacca-kukkucca** — restlessness & worry
5. **Vicikicchā** — doubt

Function

- Identify and abandon factors that cloud meditation.
- Each hindrance is countered by a bojjaṅga (awakening factor).

DO Link

- Hindrances are expressions of **kilesa-vatṭa** (round of defilements).
- Kāmacchanda → feeds taṇhā (craving).
- Byāpāda → conditions unwholesome saṅkhāra.
- Doubt → reinforces avijjā.

Practice

- **Label hindrance:** “desire present,” “anger present.”
- Apply antidote:
 - Desire → contemplate unattractiveness (asubha).
 - Anger → cultivate mettā.

- Sloth → energize with perception of light.
- Restlessness → focus on breath.
- Doubt → return to teacher's instruction.

Daily Insight

- While using social media → desire arises, see it as *kāmacchanda*.
- In traffic → irritation arises, label “*byāpāda*.”
- At night meditation → drowsy, note “*thīna-middha*.”

2. Five Aggregates (*pañcakkhandhā*)

Doctrinal Source

- SN 22 (*Khandhavagga*): Buddha analyzes personhood into five aggregates.
- DN 22: part of *dhammānupassanā* practice.

The Five

1. **Rūpa-kkhandha** — material form
2. **Vedanā-kkhandha** — feeling
3. **Saññā-kkhandha** — perception
4. **Saṅkhāra-kkhandha** — mental formations
5. **Viññāṇa-kkhandha** — consciousness

Function

- Breaks down “person” into impersonal processes.
- Direct insight into anicca, dukkha, anattā.

DO Link

- Each aggregate maps onto DO links:
 - Rūpa ← nāma-rūpa
 - Vedanā ← vedanā

- Saññā & saṅkhāra ← saṅkhāra
- Viññāṇa ← viññāṇa
- Together they are the “present khandha-DO” (Mogok Sayadaw).

Practice

- Contemplate: “This is form, this is feeling...”
- Note arising and passing of each aggregate in meditation.
- See they are empty of self.

Daily Insight

- Eating: taste = rūpa; enjoyment = vedanā; recognition = saññā; intention to eat more = saṅkhāra; awareness of all = viññāṇa.
- Walking: observe khandhas at play without “I walk.”

3. Six Sense Bases (*saḷāyatana*)

Doctrinal Source

- MN 10: part of dhammānupassanā.

- SN 35: sense bases form the “all” (*sabba*).

The Twelve

- Six internal bases: eye, ear, nose, tongue, body, mind.
- Six external objects: forms, sounds, smells, tastes, tangibles, mind-objects.

Function

- Shows how contact (*phassa*) arises.
- Reveals dependent arising in real time.

DO Link

- Saḷāyatana = link 5.
- Eye + form → cakkhuviññāṇa → phassa → vedanā.
- Watching sense bases = watching DO unfold.

Practice

- Note contact: “seeing, hearing, smelling, tasting, touching, thinking.”
- Observe that sense bases are conditioned phenomena.
- Cut identification: “eye sees form,” not “I see.”

Daily Insight

- Phone notification: ear + sound → hearing → vedanā → craving. Note at phassa.
- Smell of food: nose + odor → desire arises. Note at vedanā.

4. Seven Awakening Factors (*satta bojjhaṅgā*)

Doctrinal Source

- MN 10, SN 46.1–12.
- Called the “wings of awakening.”

The Seven

1. **Sati** — mindfulness

2. **Dhammavicaya** — investigation of dhammas
3. **Viriya** — energy
4. **Pīti** — joy
5. **Passaddhi** — tranquillity
6. **Samādhī** — concentration
7. **Upekkhā** — equanimity

Function

- Counterbalance the five hindrances.
- Natural unfolding of enlightenment when cultivated.

DO Link

- Act as “reverse forces” within the cycle.
- Mindfulness cuts ignorance; investigation dispels doubt; equanimity prevents craving.

- Especially protect at **vedanā** → **taṇhā** pivot.

Practice

- When dull → arouse viriya, dhammavicaya, pīti.
- When restless → cultivate passaddhi, samādhī, upekkhā.
- Always establish sati as foundation.

Daily Insight

- When anxious: use calming factors.
- When bored: energize with investigation.
- At work: balance energy and calm in tasks.

5. Four Noble Truths (*cattāri ariyasaccāni*)

Doctrinal Source

- MN 10, DN 22: dhammānupassanā culminates in the Four Noble Truths.

- SN 56.11: Buddha's first sermon.

The Four

1. **Dukkha-sacca** — Truth of suffering
2. **Samudaya-sacca** — Truth of origin (craving)
3. **Nirodha-sacca** — Truth of cessation
4. **Magga-sacca** — Truth of the path

Function

- Directly connects mindfulness to liberating wisdom.
- Each truth has its *kicca* (task): dukkha = to be understood, samudaya = to be abandoned, nirodha = to be realized, magga = to be developed.

DO Link

- Truths overlay onto DO quadrants (Mogok system):
 - Quadrants ① + ③ = samudaya
 - Quadrants ② + ④ = dukkha
- Practice = applying the Three Knowledges (CH34): know the truth, do the task, confirm accomplishment.

Practice

- Note experience and classify: “This is dukkha.”
- When craving arises: “This is samudaya.”
- In moments of peace: “This is nirodha.”
- While practicing mindfulness: “This is magga.”

Daily Insight

- Physical pain: seen as dukkha.
- Wanting success: identified as samudaya.

- Letting go of irritation: glimpse of nirodha.
- Meditating daily: walking the magga.

Dhammānupassanā Case Examples — Teacher–Student Dialogues

1. Five Hindrances (*pañca nīvaraṇāni*)

Setting: A yogi complains of distraction during sitting.

T: When you were sitting today, what pulled your attention most strongly?

S: I kept thinking about food.

T: That's kāmaccanda — sensual desire. In DO terms, pleasant feeling from taste (*vedanā*) was followed by craving (*taṇhā*). Did you notice the moment it shifted from neutral to wanting?

S: Only after I was already fantasizing.

T: Good. Next time, when *vedanā* arises, note it as “pleasant.” That cuts it before *taṇhā*.

S: So I should label “desire present”?

T: Exactly. Then apply the antidote: contemplate unattractiveness, or just return to breath.

2. Five Aggregates (*pañcakkhandhā*)

Setting: Student struggles with pain in the legs during sitting.

S: My knee hurt so much, I wanted to move.

T: Let's analyze it with the aggregates. What is *rūpa* here?

S: The physical knee.

T: Correct. *Vedanā*?

S: The painful sensation.

T: *Saññā*?

S: Recognizing “knee pain.”

T: Saṅkhāra?

S: The impulse, “I must move.”

T: Viññāṇa?

S: The knowing of pain.

T: Excellent. So what you call “my pain” is really five aggregates working together. No “self” is in charge. Can you observe it like that next time?

S: Yes, that helps loosen the clinging.

3. Six Sense Bases (*saḷāyatana*)

Setting: A yogi is disturbed by sounds during meditation.

S: The dogs barking outside broke my concentration.

T: Let’s trace it. Which internal base?

S: The ear.

T: Which external?

S: The sound.

T: Together they gave rise to?

S: Ear-consciousness (*sota-viññāṇa*).

T: That produced contact (*phassa*), then feeling (*vedanā*). What happened next?

S: I felt irritation.

T: That’s *taṇhā* for silence. Can you next time note simply “hearing, hearing” at the *phassa* stage?

S: Yes — that way it won’t become craving.

4. Seven Awakening Factors (*satta bojjhaṅgā*)

Setting: Yogi feels dull and sleepy in evening meditation.

S: I kept nodding off, my head dropped several times.

T: Which hindrance is that?

S: Sloth and torpor.

T: What awakening factor balances it?

S: Energy (*virīya*).

T: Good. How might you arouse it?

S: Maybe open eyes, straighten posture.

T: Yes. Also apply dhammavicaya — investigation: ask, “What is this drowsiness?” That inquiry itself wakes the mind. In DO terms, you’re preventing weak vedanā from leading to ignorance.

S: So when sleepy, use energizing bojjhaṅgas?

T: Exactly. Later, if restless, use calming ones like passaddhi.

5. Four Noble Truths (*cattāri ariyasaccāni*)

Setting: Yogi reports frustration at slow progress.

S: I feel I’m failing. Meditation is suffering.

T: That’s dukkha-sacca — truth of suffering. What is its cause?

S: Wanting progress — craving.

T: Correct. That is samudaya-sacca. What would cessation look like?

S: Letting go of the craving for progress.

T: Excellent. And what path are you practicing right now?

S: Satipaṭṭhāna — part of the Noble Eightfold Path.

T: Good. So you’ve applied all four truths in this moment. Can you see how DO was spinning and how you cut it?

S: Yes — suffering was seen, cause was craving, solution was letting go, path is continued practice.

Summary of Dialogues

Category	Classroom Script Key Point	DO Integration
Hindrances	Label hindrance, apply antidote	Prevent vedanā → taṇhā
Aggregates	Break “my pain” into five khandhas	See nāma-rūpa as process
Sense Bases	Trace contact (ear+sound) → phassa	Stop irritation at phassa
Bojjhaṅgas	Balance energy/calm	Block ignorance, balance DO
Four Truths	Frame experience as 4NT	Quadrants = truths overlay

Summary Table — Dhammānupassanā Categories

Category	Function	DO Link	Daily Practice
Five Hindrances	Remove obstacles to wisdom	Feed taṇhā, avijjā	Label hindrances; apply antidotes
Five Aggregates	Break self-view	Map onto nāma-rūpa, vedanā, etc.	See processes not person
Six Sense Bases	Observe contact	Link 5 (saḷāyatana)	“Seeing, hearing, thinking”
Seven Bojjhaṅgas	Balance practice, awaken	Reverse forces at vedanā → taṇhā	Apply calming/energizing factors
Four Noble Truths	Apply liberating framework	Overlay onto quadrants of DO	Label dukkha, samudaya, nirodha, magga

Scriptural Source:

DN 22, MN 10:

“Here he dwells contemplating dhammas in dhammas...” with reference to the five hindrances, five aggregates, six sense-bases, seven awakening factors, and Four Noble Truths.

Functions:

- Applies Dhamma categories as “maps” to phenomena.
- Directly integrates the Four Noble Truths into meditation.
- Guides insight to see arising/ceasing.

DO Link:

- Brings awareness to the **whole DO cycle**: aggregates, sense bases, arising of taṇhā, overcoming hindrances.
- Anchors practice in correct view (*sammā-diṭṭhi*).

Daily Practice:

- **Hindrance monitoring**: note when desire, aversion, sloth, restlessness, or doubt arise.
- **Sense-door watching**: see how eye + form → eye-consciousness arises (SN 35.23).
- **Four Noble Truths reflection**: apply directly to arising dukkha in sitting.

Practical Insight:

This foundation provides the **broad map**: every experience can be located inside the Dhamma frameworks. The yogi learns to read the flow of dependent origination in daily life.

Summary Table — Four Satipaṭṭhānas

Satipaṭṭhāna	Focus	Function	DO Link	Daily Practice Example
Kāyānupassanā	Body	Grounding, break self-view	Nāma-rūpa, upādāna	Walking meditation, body parts
Vedanānupassanā	Feeling tone	Guard pivot point, stop craving	Vedanā → taṇhā	Eating mindfully, labeling feelings
Cittānupassanā	Mind states	Recognize defilements, uproot avijjā	Viññāṇa, avijjā	Noting “angry mind,” “calm mind”
Dhammānupassanā	Phenomena/maps	Apply 4NT, aggregates, hindrances	Whole DO cycle	Watching hindrances, 6 sense-bases

Integration with Daily Life

- **Kāyānupassanā:** at work, be aware of posture; during chores, note movements.
- **Vedanānupassanā:** when joy or pain arises, notice it as a wave.

- **Cittānupassanā**: during stress, note “restless mind” without judgment.
- **Dhammānupassanā**: reflect: “This is dukkha, craving is its cause.”

Thus, the Four Satipaṭṭhānas are **direct interventions in DO**: they keep the cycle from spinning forward by interrupting ignorance and craving in daily life.

 Sources used: DN 22, MN 10, SN 12.2 (Paṭicca-samuppāda-vibhaṅga Sutta), SN 35.23, Visuddhimagga (ch. XVIII), Mogok Sayadaw’s present-flow DO teaching【39】, Mahāsi Sayadaw’s *Satipaṭṭhāna Vipassanā Meditation*【32】.

2. Four Sammappadhānas (Right Efforts)

- Prevent unarisen unwholesome states
- Abandon arisen unwholesome states
- Cultivate unarisen wholesome states
- Maintain arisen wholesome states
Function: Active guardianship of the mind’s field.
DO link: restrains saṅkhāra from forming unwholesome habits.

Four Sammappadhānas (Right Efforts)

The four “Right Strivings,” factors of the 37 bodhipakkhiyā dhammas.

1. Preventing Unarisen Unwholesome States

(*anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti...* – SN 45.8)

Doctrinal Background

- Pāli: “He generates desire, endeavors, arouses energy, applies his mind, and strives for the non-arising of unarisen unwholesome states.”
- Unwholesome = *akusala dhammas*, especially the **five hindrances** (*kāmacchanda*, *byāpāda*, *thīna-middha*, *uddhacca-kukkucca*, *vicikicchā*).

Abhidhamma Gloss

- Preventing means applying **yoniso manasikāra** (wise attention).
- Mechanism: using wholesome cetasikas (*hiri*, *ottappa*, *sati*) to block *akusala javanas* (unwholesome impulses).

Mogok Sayadaw’s DO Integration

- Unwholesome states begin at **avijjā** → **saṅkhāra**.
- Right effort prevents ignorance-driven volitional formations from arising.
- Preventive guarding interrupts “**new saṅkhāra input**” into the cycle.

Lineage Applications

- **Mahāsi:** Noting “wanting” when desire arises, cutting it before it grows.
- **Pa-Auk:** Guarding samādhi at jhāna entrance; preventing sensual thought seeds.
- **Ledi:** Daily reflection on dangers of akusala; using *yoniso manasikāra* to stop roots.

Intersections

- **Hindrances:** Stops kāmaccanda before it blooms.
- **Aggregates:** Prevents clinging to rūpa/vedanā as “mine.”
- **Sense Bases:** Guard the six doors — “seeing just seeing,” preventing papanca.
- **Awakening Factors:** Energizes *sati* and *dharmavicaya* to stop defilements.
- **Four Noble Truths:** Task = prevent samudaya before it ignites.

Daily Practice

- Avoid triggers: don’t scroll aimlessly if prone to envy.
- Reflect on consequences: “If I indulge this, dukkha follows.”

Dialogue Example

S: I always get distracted by my phone.

T: That's kāmaccanda at the eye/ear door. Prevent it by guarding sense doors: “seeing is just seeing.”

S: So I should stop before clicking?

T: Yes — that is preventing unarisen akusala.

2. Abandoning Arisen Unwholesome States

(uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya...)

Doctrinal Background

- Once unwholesome has arisen, one must abandon it actively.
- Pāli methods: substitution, reflection, ignoring, restraint, and forceful suppression (AN 4.14).

Abhidhamma Gloss

- *Pahāna* = abandonment by **tadaṅga (opposite quality)** or **vikkhambhana (temporary suppression by jhāna)**.

Mogok Sayadaw's DO Integration

- When craving (*taṇhā*) or clinging (*upādāna*) arises, effort abandons it.
- This prevents feeding into **bhava** → **jāti**.

Lineage Applications

- **Mahāsi:** When anger arises, note “anger, anger” until it dissolves.
- **Pa-Auk:** Enter samādhi to suppress akusala states; or apply mettā as antidote.
- **Ledi:** Use reflection — “This anger is anicca, dukkha, anattā.”

Intersections

- **Hindrances:** Actively abandon anger, sloth, restlessness by antidotes.
- **Aggregates:** See anger as nāma process, not self.
- **Sense Bases:** Trace back: ear + sound → phassa → vedanā → anger.
- **Awakening Factors:** Apply opposite — passaddhi for restlessness, viriya for sloth.
- **Four Noble Truths:** Abandon samudaya when it is present.

Daily Practice

- In conflict, pause: “anger present,” breathe, drop narrative.
- Replace envy with rejoicing (*muditā*).

Dialogue Example

S: I exploded at my coworker.

T: When anger had arisen, what did you do?

S: I fed it.

T: Next time, note “anger, anger,” then apply *mettā*. Abandoning is the medicine once poison is inside.

3. Cultivating Unarisen Wholesome States

(anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya...)

Doctrinal Background

- Effort to **bring forth kusala** like mindfulness, concentration, wisdom.
- Pāli: “He arouses energy for the arising of unarisen wholesome states.”

Abhidhamma Gloss

- Arises through generating wholesome *javana* *cittas* repeatedly → strengthening kusala tendencies.

- Supported by *saddhā*, *sati*, *virīya*, *paññā*.

Mogok Sayadaw's DO Integration

- Ignorance is weakened when wholesome view arises.
- Cultivating kusala saṅkhāra ensures that future viññāṇa is wholesome-seeded.

Lineage Applications

- **Mahāsi:** Cultivate satipaṭṭhāna noting — “walking, lifting, placing.”
- **Pa-Auk:** Develop jhāna states → seed wholesome bhava.
- **Ledi:** Practice daily mettā and contemplation of impermanence.

Intersections

- **Hindrances:** Wholesome cultivation directly suppresses hindrances.
- **Aggregates:** Create wholesome nāma processes.
- **Sense Bases:** Train wholesome responses at contact point.

- **Awakening Factors:** Directly cultivate bojjhaṅgas.
- **Four Noble Truths:** This is magga-sacca in action.

Daily Practice

- Intentionally start day with mettā meditation.
- Choose mindfulness over autopilot in walking.

Dialogue Example

S: My practice feels empty.

T: Then cultivate. Did you start with mettā?

S: No.

T: That is cultivating unarisen kusala. Every wholesome seed you plant counters avijjā.

4. Maintaining Arisen Wholesome States

(uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā...)

Doctrinal Background

- Beyond cultivating, effort is needed to **sustain and expand** wholesome dhammas already arisen.

Abhidhamma Gloss

- Requires **appamāda (heedfulness)** → maintaining kusala cittas across life.
- Prevents backsliding into akusala.

Mogok Sayadaw's DO Integration

- Prevents wholesome saṅkhāra from decaying.
- Strengthens chain toward **bhava** → **jāti in noble rebirth** (or cessation if path-fruit arises).

Lineage Applications

- **Mahāsi:** Keep continuity of noting (“sati-sampajañña” all day).
- **Pa-Auk:** Maintain absorption; return to jhāna daily.
- **Ledi:** Uphold daily reflections; don’t let kusala weaken.

Intersections

- **Hindrances:** Sustaining wholesome factors keeps hindrances suppressed.
- **Aggregates:** Sustain kusala perceptions in nāma.
- **Sense Bases:** Remain vigilant at doors to keep kusala flow.
- **Awakening Factors:** Nourish already-arisen bojjhaṅgas.
- **Four Noble Truths:** Magga = to be developed continuously.

Daily Practice

- If mindfulness strong in morning, sustain into workday.
- Keep mettā active in interactions.

Dialogue Example

S: I feel mindful in retreat but lose it at home.
T: That means you didn't maintain. Maintenance is fourth effort: extend retreat practice into daily life.
S: So noting must continue at office?
T: Yes — otherwise kusala vanishes.

Summary Table — Four Right Efforts

Effort	Function	DO Link	Daily Practice
Prevent unwholesome	Guard against arising	Blocks avijjā → saṅkhāra	Avoid triggers; wise attention
Abandon unwholesome	Remove present akusala	Cuts taṇhā, upādāna	Label & antidote anger, desire
Cultivate wholesome	Bring forth kusala	Plants wholesome saṅkhāra	Start with mettā, satipaṭṭhāna
Maintain wholesome	Sustain kusala	Keeps DO on noble path	Continuity of noting & virtue

✓ Four Right Efforts Summary

- **Doctrinal:** core of bodhipakkhiyā dhammas, energy applied in 4 directions.
- **DO Link:** restrains saṅkhāra, prevents taṇhā escalation, nourishes magga.
- **Lineages:** Mahāsi (noting), Pa-Auk (jhāna + analysis), Ledi (impermanence reflection).
- **Integrations:** with hindrances, aggregates, sense bases, awakening factors, 4NT.
- **Practice:** daily vigilance + intentional cultivation.
- **Classroom:** teacher scripts train yogis to diagnose: prevention, abandonment, cultivation, maintenance

3. Four Iddhipādas (Bases of Power)

- Chanda (desire)
- Viriya (energy)
- Citta (mind)
- Vīmaṃsā (investigation)
Function: Concentration + power.
DO link: strengthens bhava (becoming) in the wholesome direction, preventing drift toward unwholesome becoming.

3. Five Indriyas (Faculties)

- Saddhā (faith)
- Viriya (energy)
- Sati (mindfulness)
- Samādhi (concentration)
- Paññā (wisdom)
Function: Balance between confidence and discernment, effort and calm.
DO link: provide the counterweights to craving and ignorance.

Five Indriyas (Pañc'indriyāni — Spiritual Faculties)

1. Doctrinal Foundation

Pāli Sources

- **SN 48 Indriya-saṃyutta:**
“Pañc'imāni bhikkhave indriyāni. Katamāni pañca? Saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ...”
(“Bhikkhus, there are these five faculties: the faculty of faith, energy, mindfulness, concentration, and wisdom.”)
- **MN 117 Mahācattārīsaka Sutta:** the Indriyas align with the path factors.

- **Visuddhimagga XXII**: explains their development and balancing.

Definition

- *Indriya* = controlling faculty, dominant factor in the mind.
- When matured, these become the **Five Balas (powers)** — unshakable strengths.

2. Abhidhamma Glosses

- *Saddhā* = confidence/faith; cetasika that trusts in Buddha, Dhamma, Sangha.
- *Viriya* = energy, effort; cetasika driving wholesome activity.
- *Sati* = mindfulness; ever-present recollection.
- *Samādhi* = one-pointedness (ekaggatā cetasika).
- *Paññā* = wisdom/insight; non-delusion (amoha).

Together, these are **the five governors** of kusala cittas, preventing imbalance.

3. Mogok Sayadaw's DO Integration

- The Five Indriyas regulate practice to **cut the cycle at vedanā** → **taṇhā**:
 - *Saddhā* balances doubt (vicikicchā) rooted in avijjā.
 - *Viriya* counters sloth (thīna-middha) → prevents lazy saṅkhāra.
 - *Sati* keeps present-moment observation → interrupts automatic craving.
 - *Samādhi* prevents restless proliferation (uddhacca).
 - *Paññā* directly uproots avijjā by seeing nāma-rūpa as processes.

Thus, indriyas act as **guardians at multiple links**: they stop ignorance, prevent bad saṅkhāra, and block craving.

4. Lineage Applications

Mahāsi Sayadaw

- *Saddhā*: trust in noting method.
- *Viriya*: continuous effort in noting without gaps.
- *Sati*: accuracy in labeling.

- *Samādhi*: stability from continuity of noting.
- *Paññā*: insight knowledge (*vipassanā-ñāṇa*).

Pa-Auk Sayadaw

- Emphasizes balance: *saddhā* + *paññā*, *virīya* + *samādhi*.
- Indriyas matured through *jhāna* → then applied in insight (*nāmarūpa-pariccheda-ñāṇa*).

Ledi Sayadaw

- Practical reflections: “Faith gives energy, energy supports mindfulness, mindfulness stabilizes concentration, concentration opens wisdom.”
- Encourages daily recollection of the Buddha (*Buddhānussati*) to strengthen *saddhā*.

5. Intersections

a) Hindrances

- *Saddhā* removes doubt.
- *Virīya* counters sloth/torpor.
- *Sati* prevents heedlessness.

- Samādhi counters restlessness.
- Paññā removes delusion.

b) Aggregates

- Indriyas govern how nāma aggregates function.
- Example: paññā purifies saññā, viriya energizes saṅkhāra, sati stabilizes viññāṇa.

c) Sense Bases

- At the six doors, indriyas regulate responses:
 - Hearing insult → saddhā trusts in Dhamma, paññā discerns process, preventing craving or anger.

d) Awakening Factors

- Faculties → when strong, blossom into bojjhaṅgas (awakening factors).
- Example: sati-indriya → sati-bojjhaṅga.

e) Four Noble Truths

- Saddhā: trust in truths.

- Viriya: effort to fulfill their tasks.
- Sati: remembering them in practice.
- Samādhi: holding mind steady on them.
- Paññā: direct penetration of truths.

6. Daily-Life Practice Examples

- **Saddhā**: Recollect the Buddha when discouraged.
- **Viriya**: Continue mindfulness while cooking or walking.
- **Sati**: Remember to label feelings in conversations.
- **Samādhi**: Bring mind back from multitasking to one task.
- **Paññā**: Reflect: “This pain is impermanent, not self.”

7. Case Examples — Classroom Dialogues

Case 1 — Balancing Saddhā and Paññā

S: I follow the method blindly but don’t understand.

T: Too much faith without wisdom. Balance saddhā with paññā: study DO, ask questions.

Case 2 — Balancing Viriya and Samādhī

S: I push too hard, get tense.

T: That's excess viriya. Balance with samādhī — calm effort, like rowing a boat evenly.

Case 3 — Weak Mindfulness

S: I keep forgetting to note.

T: That's weak sati. Strengthen with frequent short reminders, like ringing a bell for presence.

Case 4 — DO Integration

S: When pain arises, I think “my pain.”

T: Paññā must arise: see it as rūpa-vedanā. Then sati holds it, samādhī stabilizes, viriya sustains effort, saddhā trusts in the path. This is the Five Indriyas dismantling avijjā → taṇhā.

8. Teacher's Diagnostic Use

- **Excess saddhā → credulousness → balance with paññā.**
- **Excess paññā → skepticism → balance with saddhā.**
- **Excess viriya → restlessness → balance with samādhī.**
- **Excess samādhī → stagnation → balance with viriya.**
- **Weak sati → forgetfulness → strengthen all others.**

Summary Table — Five Indriyas

Faculty	Function	DO Link	Daily Example
Saddhā (Faith)	Trust & confidence	Removes doubt (vicikicchā)	Recollect Buddha in doubt
Viriya (Energy)	Effort, persistence	Prevents lazy saṅkhāra	Keep noting through pain
Sati (Mindfulness)	Present recollection	Stops autopilot → taṇhā	Label feelings in talk
Samādhi (Concentration)	Stability, focus	Prevents restlessness	One task at a time
Paññā (Wisdom)	Discernment	Uproots avijjā	Reflect on impermanence

✔ Five Indriyas Summary

- **Doctrinal:** five faculties govern practice; become powers when unshakable.
- **DO Link:** dismantle ignorance, craving, and wrong saṅkhāra.

- **Lineages:** Mahāsi = continuity of noting; Pa-Auk = jhāna balance; Ledi = daily reflections.
 - **Integrations:** hindrances, aggregates, sense bases, awakening factors, Four Noble Truths.
 - **Practice:** diagnose imbalance, apply opposite faculty.
 - **Classroom:** teacher scripts highlight balance → middle path.
-

4. Five Balas (Powers)

- The same five as faculties, but when unshakable.
Function: Stronger, irreversible stage.
DO link: unshakable saddhā prevents falling back into doubt (avijjā).
-

Five Balas (Spiritual Powers)

1. Doctrinal Foundation

Pāli Sources

- **SN 50 Bala-saṃyutta:**
“Pañc’imāni bhikkhave balāni. Katamāni pañca? Saddhā-balaṃ, viriya-balaṃ, sati-balaṃ, samādhi-balaṃ, paññā-balaṃ.”

(“Bhikkhus, there are these five powers: the power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom.”)

- **AN 7.4:** states that the powers stabilize practice against the five hindrances.
- **Visuddhimagga XXII:** balas = indriyas that are firm, cannot be shaken by opposites.

Definition

- *Bala* = strength, unshakable capacity.
- When each indriya is developed fully, it becomes bala:
 - **Saddhā-bala:** faith unshaken by doubt.
 - **Viriya-bala:** energy unshaken by laziness.
 - **Sati-bala:** mindfulness unshaken by forgetfulness.
 - **Samādhi-bala:** concentration unshaken by restlessness.
 - **Paññā-bala:** wisdom unshaken by delusion.

2. Abhidhamma Glosses

- Indriya → bala distinction:
 - *Indriya*: controlling faculty, sometimes weak or subject to imbalance.
 - *Bala*: irreversible dominance; can no longer be overwhelmed by its opposite.
- Example: saddhā-indriya may waver with doubt, but saddhā-bala never wavers.

3. Mogok Sayadaw's DO Integration

- Balas = **fortifications against DO's momentum.**
- When developed, they prevent the cycle from regressing:
 - **Saddhā-bala**: doubt (*vicikicchā*) cannot reopen avijjā.
 - **Viriya-bala**: inertia cannot condition lazy saṅkhāra.
 - **Sati-bala**: mindfulness never breaks, so vedanā is always observed before taṇhā.
 - **Samādhi-bala**: mind no longer scattered; no papañca proliferation.
 - **Paññā-bala**: direct seeing of nāma-rūpa prevents delusion (avijjā).

Thus, the balas represent **breaking the fuel supply line of saṃsāra**.

4. Lineage Applications

Mahāsi Sayadaw

- Balas emerge in **mature vipassanā practice**: yogi's faith and mindfulness are unshakable even under severe pain.
- Example: during “bhanga-ñāṇa” (knowledge of dissolution), mindfulness becomes bala.

Pa-Auk Sayadaw

- Jhāna training matures faculties into powers.
- Example: viriya-bala = yogi can sit unmoving for hours.
- Paññā-bala = yogi sees dependent origination in reverse order (paṭiloma DO).

Ledi Sayadaw

- Balas cultivated by **constant recollection and practice**:
 - Saddhā-bala through faith in kamma and Dhamma.
 - Paññā-bala through repeated reflection: “anicca, dukkha, anattā.”

5. Intersections

a) Hindrances

- Saddhā-bala overcomes doubt.
- Viriya-bala defeats sloth.
- Sati-bala blocks forgetfulness.
- Samādhi-bala stabilizes against restlessness.
- Paññā-bala pierces delusion.

b) Aggregates

- Paññā-bala directly penetrates aggregates as impermanent.
- Samādhi-bala holds aggregates steady for inspection.

c) Sense Bases

- At six doors, balas ensure mindfulness cannot lapse.
- Example: hearing insult — sati-bala notes sound before taṇhā/aversion.

d) Awakening Factors

- When strong, balas energize bojjhaṅgas.
- Example: sati-bala → sati-bojjhaṅga.

e) Four Noble Truths

- Saddhā-bala trusts them.
- Viriya-bala works their tasks.
- Sati-bala recalls them at contact.
- Samādhi-bala unifies the mind on them.
- Paññā-bala penetrates them.

6. Daily-Life Practice Examples

- **Saddhā-bala:** trust in Dhamma even during illness.
- **Viriya-bala:** continue daily meditation despite fatigue.
- **Sati-bala:** unbroken mindfulness in conversations.

- **Samādhi-bala:** focus remains despite distractions.
- **Paññā-bala:** in conflict, discern dependent origination (“sound → phassa → vedanā → taṇhā”).

7. Case Examples — Classroom Dialogues

Case 1 — Saddhā-bala

S: Sometimes I doubt if meditation works.

T: That is weak faith. Saddhā-bala means doubt cannot shake trust in Dhamma. Reflect: has mindfulness brought you peace before?

S: Yes.

T: Then build on that confidence until it's unshakable.

Case 2 — Viriya-bala

S: I give up quickly when tired.

T: Then viriya is faculty, not bala. Bala means energy that sustains through difficulty. Practice walking meditation when sleepy — build strength.

Case 3 — Sati-bala

S: I forget to note in daily life.

T: When sati matures into bala, forgetting no longer happens. Start with small anchors: every time you touch a door, note “touching.”

Case 4 — Samādhi-bala

S: My mind scatters at noise.

T: Samādhi as bala cannot be broken by sound. Train by stabilizing on breath until noise passes without moving mind.

Case 5 — Paññā-bala

S: I still feel “I” am the thinker.

T: Paññā-bala penetrates this. See: thought arises → ceases. If it were “you,” it wouldn’t vanish. Keep observing until wisdom is unshakable.

8. Teacher’s Diagnostic Use

- If yogi shaken by doubt → strengthen saddhā.
- If yogi collapses under fatigue → build viriya.
- If yogi forgets mindfulness → reinforce sati.
- If yogi scattered → deepen samādhi.
- If yogi clings to self → sharpen paññā.

Summary Table — Five Balas

Power	Function	DO Link	Daily Example
Saddhā-bala	Unshakable faith	Blocks vicikicchā → avijjā	Trust in Dhamma during illness
Viriya-bala	Unshakable effort	Prevents lazy saṅkhāra	Persevere in meditation
Sati-bala	Unshakable mindfulness	Cuts vedanā → taṇhā	Always remember to note
Samādhi-bala	Unshakable concentration	Prevents restlessness	Focus despite noise
Paññā-bala	Unshakable wisdom	Uproots avijjā	See thoughts as anicca

✔ Five Balas Summary

- **Doctrinal:** indriyas matured to unshakable strengths.
- **DO Link:** fortifies practice against ignorance, craving, wrong saṅkhāra.

- **Lineages:** Mahāsi (vipassanā maturity), Pa-Auk (jhāna depth), Ledi (daily reflection).
- **Integrations:** counter hindrances, govern aggregates, secure sense bases, energize bojjaṅgas, penetrate Four Noble Truths.
- **Practice:** daily perseverance until faculties become irreversible.
- **Classroom:** teacher guides yogi to move from wavering faculty → unshakable power.

5. Seven Bojjaṅgas (Factors of Awakening)

- Sati (mindfulness)
- Dhammavicaya (investigation of dhammas)
- Viriya (energy)
- Pīti (rapture)
- Passaddhi (tranquillity)
- Samādhi (concentration)
- Upekkhā (equanimity)
 - Function:* Natural unfolding of awakening; dynamic balance of energizing and calming factors.
 - DO link:* counterbalances the rush from vedanā to taṇhā.

Seven Bojjhaṅgas (Satta Bojjhaṅgā — Awakening Factors)

1. Doctrinal Foundation

Pāli Sources

- **SN 46 Bojjhaṅga-saṃyutta:**
“*Satta me, bhikkhave, bojjhaṅgā bhāvitā bahulikātā sammā dukkhassa antakiriyāya saṃvattanti.*”
(“Bhikkhus, when the seven factors of awakening are developed and cultivated, they lead to the complete destruction of suffering.”)
- **MN 118 Ānāpānasati Sutta:** bojjhaṅgas naturally arise from mindfulness of breathing.
- **DN 22 Mahāsatipaṭṭhāna Sutta:** bojjhaṅgas integrated into satipaṭṭhāna.

Definition

- *Bojjhaṅga* = bodhi (awakening) + aṅga (factor).
- Seven mental qualities that support awakening when balanced.

2. Abhidhamma Glosses

- Each bojjhaṅga is a wholesome cetasika (mental factor) that arises in kusala cittas.
- They are “middle-path regulators” balancing **energy and calm**:

- Energizing side: dhammavicaya, viriya, pīti.
- Calming side: passaddhi, samādhī, upekkhā.
- Neutral foundation: sati.

3. Mogok Sayadaw's DO Integration

- Bojjhaṅgas are the **antidotes to DO's momentum**:
 - **Sati** breaks avijjā by remembering reality.
 - **Dhammavicaya** cuts micchā-diṭṭhi (wrong view).
 - **Viriya** prevents akusala saṅkhāra.
 - **Pīti** energizes against thīna-middha.
 - **Passaddhi** calms restlessness.
 - **Samādhī** steadies consciousness (viññāṇa).
 - **Upekkhā** blocks craving at vedanā → taṇhā junction.

Mogok teaching: when vedanā is observed, bojjhaṅgas arise naturally, **closing the bridge to taṇhā**.

4. Lineage Applications

Mahāsi Sayadaw

- Bojjhaṅgas appear during **vipassanā-ñāṇas**:
 - Dhammavicaya = analytical knowledge of nāma-rūpa.
 - Pīti = joy at insights.
 - Upekkhā = equanimity at saṅkhārupekkhā-ñāṇa.

Pa-Auk Sayadaw

- Bojjhaṅgas cultivated deliberately in **jhāna practice**.
- E.g., pīti-bojjhaṅga arises in second jhāna, samādhi-bojjhaṅga in deeper absorptions.

Ledi Sayadaw

- Emphasized **practical balance**: “When energy is too strong, apply tranquillity. When calm is heavy, apply investigation.”

5. The Seven in Detail

1. Sati (Mindfulness)

- Pāli: “Sati-sambojjhaṅga.”
- Keeps awareness at present moment.
- **DO Link:** interrupts avijjā by remembering conditionality.
- Daily: noting “walking, standing, eating.”

2. Dhammavicaya (Investigation of Dhammas)

- Analytical observation of phenomena.
- **DO Link:** investigates saṅkhāra and nāma-rūpa as conditions.
- Daily: reflect “this sound + ear → hearing → vedanā.”

3. Viriya (Energy)

- Persistent effort.
- **DO Link:** prevents lazy saṅkhāra from seeding future rebirth.
- Daily: push through fatigue in meditation.

4. Pīti (Rapture)

- Joyful uplift.
- **DO Link:** counters vedanā → taṇhā escalation into dullness.
- Daily: joy in Dhamma, hearing suttas.

5. Passaddhi (Tranquillity)

- Calming of body and mind.
- **DO Link:** calms phassa/vedanā reactions before craving.
- Daily: relaxing into breath.

6. Samādhi (Concentration)

- One-pointed stability.
- **DO Link:** steadies viññāṇa so DO doesn't spin restlessly.
- Daily: focusing on one task without distraction.

7. Upekkhā (Equanimity)

- Balance toward all dhammas.
- **DO Link:** prevents taṇhā (liking/disliking) from attaching to vedanā.
- Daily: meeting praise or blame with neutrality.

6. Intersections

a) Hindrances

- Each bojjhaṅga counters specific hindrances:
 - Sati ↔ forgetfulness
 - Dhammavicaya ↔ doubt
 - Viriya ↔ sloth
 - Pīti ↔ ill-will (uplifts)
 - Passaddhi ↔ restlessness
 - Samādhi ↔ distraction
 - Upekkhā ↔ imbalance

b) Aggregates

- Bojjhaṅgas refine how nāma aggregates function → direct inspection of khandhas.

c) Sense Bases

- Bojjhaṅgas regulate reactions at phassa point: “just seeing, just hearing.”

d) Four Noble Truths

- Investigation = knowing dukkha.
- Abandonment = supported by viriya.
- Cessation = realized with equanimity.
- Path = integrated via all seven.

7. Daily-Life Practice Examples

- **Sati:** be aware of walking to bus.
- **Dhammavicaya:** analyze mood change: “tiredness = bodily vedanā.”

- **Viriya:** continue practice when bored.
- **Pīti:** rejoice when seeing wholesome action.
- **Passaddhi:** calm anxiety with mindful breathing.
- **Samādhi:** stay focused in conversation.
- **Upekkhā:** face criticism without reactive speech.

8. Case Examples — Classroom Dialogues

Case 1 — Energizing vs Calming

S: I feel dull and heavy in practice.

T: That means energizing *bojjhaṅgas* are weak. Apply *dharmavicaya*, *virīya*, *pīti*. Investigate — why dull? That itself brightens mind.

Case 2 — Restlessness

S: I can't settle; mind jumps everywhere.

T: Balance with calming *bojjhaṅgas*: *passaddhi*, *samādhi*, *upekkhā*. Relax, breathe, let mind settle.

Case 3 — DO Connection

S: I felt insult and reacted with anger.

T: At sound contact, *sati* should arise. With *dharmavicaya*, see: “ear + sound → hearing → *vedanā*.” If you add *upekkhā*, *taṇhā* won't arise.

Case 4 — Balanced Bloom

S: Sometimes I feel joy, then calm, then balance.

T: That's bojjaṅgas unfolding in sequence. Mindfulness first, then investigation, then energy, joy, tranquillity, concentration, and finally equanimity.

9. Teacher's Diagnostic Use

- If student dull → encourage energizing bojjaṅgas.
- If restless → encourage calming bojjaṅgas.
- If balanced → confirm seven factors are ripening.

Summary Table — Seven Bojjhaṅgas

Factor	Function	DO Link	Daily Example
Sati	Remembering presence	Cuts avijjā	Mindful walking
Dhammavicaya	Investigation	Analyzes saṅkhāra/nāma-rūpa	Trace sense contact
Viriya	Energy	Prevents lazy saṅkhāra	Push through fatigue
Pīti	Joy	Counters dullness	Rejoice in Dhamma
Passaddhi	Tranquillity	Calms phassa reactions	Breathing relaxation
Samādhi	Stability	Steadies viññāṇa	Focus on one task
Upekkhā	Equanimity	Stops taṇhā	Balanced toward praise/blame

✓ Seven Bojjhaṅgas Summary

- **Doctrinal:** seven factors naturally leading to awakening.
- **DO Link:** block craving at vedanā, uproot avijjā.
- **Lineages:** Mahāsi = unfold during vipassanā-ñāṇas; Pa-Auk = cultivated in jhānas; Ledi = daily balance.
- **Integrations:** counter hindrances, guide aggregates, guard sense bases, embody Four Noble Truths.
- **Practice:** use energizing or calming factors to regain balance.
- **Classroom:** scripts help teachers diagnose dull vs restless yogis.

6. Noble Eightfold Path

- Sammā-diṭṭhi (Right View)
- Sammā-saṅkappa (Right Thought)
- Sammā-vācā (Right Speech)
- Sammā-kammanta (Right Action)
- Sammā-ājīva (Right Livelihood)

- Sammā-vāyāma (Right Effort)
- Sammā-sati (Right Mindfulness)
- Sammā-samādhī (Right Concentration)
Function: Comprehensive training in morality, concentration, and wisdom.
DO link: directly uproots avijjā (Right View) and taṇhā (Right Effort & Mindfulness).

Noble Eightfold Path (Ariyo Aṭṭhaṅgiko Maggo)

1. Doctrinal Foundation

Pāli Sources

- **SN 56.11 Dhammacakkappavattana Sutta:** first sermon, where the Buddha declares the path.
- **MN 117 Mahācattārīsaka Sutta:** explains path as right view supported by right thought, speech, action, livelihood, effort, mindfulness, concentration.
- **SN 45 Magga-saṃyutta:** series of suttas on each factor.

Definition

- *Ariya* = noble.
- *Aṭṭhaṅgika* = eightfold.

- *Magga* = path.
- Path that leads to cessation of dukkha and realization of Nibbāna.

2. Abhidhamma Glosses

- Eight factors classified under **three trainings (tisikkhā)**:
 1. *Sīla* (Morality): Right Speech, Action, Livelihood.
 2. *Samādhi* (Concentration): Right Effort, Mindfulness, Concentration.
 3. *Paññā* (Wisdom): Right View, Right Thought.
- In Abhidhamma, these are not sequential steps but **concurrent mental factors** arising in wholesome cittas.

3. Mogok Sayadaw's DO Integration

- The Eightfold Path is the **direct counter-cycle to DO**:
 - **Right View (sammā-ditṭhi)** uproots **avijjā**.
 - **Right Effort & Mindfulness** interrupt **vedanā** → **taṇhā**.
 - **Right Speech, Action, Livelihood** purify **saṅkhāra** (kamma formations).

- **Right Concentration** steadies **viññāṇa** against delusion.
- Thus, the path functions as the “**reversal wheel**” of dependent origination.

Mogok teaching: Path knowledge (*magga-ñāṇa*) is where DO **ceases** instead of continuing.

4. Lineage Applications

Mahāsi Sayadaw

- Path factors cultivated through **satipaṭṭhāna noting**:
 - Right Effort = continuity of noting.
 - Right Mindfulness = accuracy in noting.
 - Right Concentration = stability from noting.
 - Right View = insight into anicca, dukkha, anattā.

Pa-Auk Sayadaw

- Path cultivated through **jhāna** → **vipassanā**.
- Right Concentration = jhāna attainment.

- Right View = dependent origination analysis after concentration.

Ledi Sayadaw

- Emphasis on **daily integration**: speech, livelihood, action purified in ordinary life.
- Practical reflection: “If Right View is firm, the other seven follow naturally.”

5. The Eight Path Factors in Detail

1. Sammā-diṭṭhi (Right View)

- Knowledge of the Four Noble Truths.
- **DO Link**: uproots avijjā at the root.
- Daily: reflect on impermanence, suffering, non-self.

2. Sammā-saṅkappa (Right Intention/Thought)

- Intentions of renunciation, goodwill, harmlessness.
- **DO Link**: counteracts taṇhā and dosa.
- Daily: pause before speech, frame in kindness.

3. Sammā-vācā (Right Speech)

- Abstaining from lies, harsh speech, gossip, idle chatter.
- **DO Link:** purifies saṅkhāra at verbal level.
- Daily: notice tone in conversations.

4. Sammā-kammanta (Right Action)

- Abstaining from killing, stealing, sexual misconduct.
- **DO Link:** prevents akusala saṅkhāra that seed future bhava.
- Daily: keep precepts in family and work.

5. Sammā-ājīva (Right Livelihood)

- Earning without harming beings.
- **DO Link:** ensures wholesome saṅkhāra in livelihood.
- Daily: avoid deceitful or harmful work practices.

6. Sammā-vāyāma (Right Effort)

- Same as **Four Sammappadhānas**.
- **DO Link:** prevents/abandons akusala saṅkhāra, cultivates kusala.
- Daily: effort to stay mindful under stress.

7. Sammā-sati (Right Mindfulness)

- Four Satipaṭṭhānas.
- **DO Link:** guards vedanā → taṇhā pivot.
- Daily: mindfulness of body, feeling, mind, dhammas.

8. Sammā-samādhi (Right Concentration)

- Jhāna or strong one-pointedness.
- **DO Link:** stabilizes viññāṇa to allow paññā to penetrate nāma-rūpa.
- Daily: focus fully on one task, one breath.

6. Intersections

a) Hindrances

- Right Effort, Sati, and Samādhī suppress them.
- Right View dissolves doubt.

b) Aggregates

- Path factors cultivate wisdom into aggregates as not-self.

c) Sense Bases

- Right Mindfulness guards sense-door contact.

d) Awakening Factors

- Eightfold Path supports bojjhaṅgas as natural fruit.

e) Four Noble Truths

- Path = the fourth truth (magga-sacca).

- It performs the task of **bhāvanā** (to be developed).

7. Daily-Life Practice Examples

- Right View: reflect “This pain is impermanent.”
- Right Speech: hold tongue in gossip.
- Right Livelihood: avoid harmful commerce.
- Right Mindfulness: walk to bus with attention.
- Right Concentration: full presence in reading.

8. Case Examples — Classroom Dialogues

Case 1 — Right View

S: I feel meditation is just sitting quietly.

T: Without right view, it becomes ritual. Understand: you are observing DO in real time. That transforms it.

Case 2 — Right Speech

S: I spoke harshly to my friend.

T: That is wrong speech — saṅkhāra leading to future dukkha. Right Speech interrupts cycle.

Case 3 — Right Livelihood

S: My work involves selling weapons.

T: That seeds unwholesome saṅkhāra. Right livelihood means not harming life. Consider alternatives.

Case 4 — DO Integration

S: Sometimes I think craving is unavoidable.

T: That's wrong view. Right View sees craving as samudaya. Right Mindfulness notices vedanā. Right Effort abandons taṇhā. Together the path reverses DO.

9. Teacher's Diagnostic Use

- If yogi clings to self → strengthen Right View.
- If yogi unethical → focus on Speech, Action, Livelihood.
- If yogi restless → emphasize Effort, Mindfulness, Concentration.
- If yogi skeptical → return to DO framework.

Summary Table — Noble Eightfold Path

Factor	Function	DO Link	Daily Example
Right View	Wisdom, 4NT	Uproots avijjā	Reflect on impermanence
Right Thought	Renunciation, goodwill	Weakens taṇhā/dosa	Intentional kindness
Right Speech	Truthful, kind speech	Purifies saṅkhāra	Avoid gossip
Right Action	Moral conduct	Prevents unwholesome kamma	Keep precepts
Right Livelihood	Harmless earning	Prevents akusala bhava	Ethical work
Right Effort	4 Right Strivings	Blocks unwholesome saṅkhāra	Guard mindfulness
Right Mindfulness	4 Satipaṭṭhānas	Blocks vedanā → taṇhā	Daily noting

Right Concentration

Stability/jhāna

Steadies viññāṇa

Focus on breath

✓ Noble Eightfold Path Summary

- **Doctrinal:** comprehensive training in sīla, samādhi, paññā.
- **DO Link:** acts as direct antidote to DO cycle — uproots avijjā and taṇhā.
- **Lineages:** Mahāsi (satipaṭṭhāna noting), Pa-Auk (jhāna-based vipassanā), Ledi (daily integration).
- **Integrations:** counters hindrances, purifies aggregates, guards sense bases, nourishes bojjhaṅgas, fulfills 4NT.
- **Practice:** daily life as laboratory for eight factors.
- **Classroom:** teacher scripts show DO reversal through path practice.

2.3 Development Plan

The thirty-seven can be seen as a **curriculum**:

- **Foundational phase (Satipaṭṭhāna + Right Efforts):** establish mindfulness and protect the mind.
- **Power-building phase (Iddhipāda + Indriya):** cultivate strengths and balance.

- **Stabilization phase (Bala + Bojjhaṅga):** unshakable powers and the natural flowering of awakening.
- **Integration phase (Eightfold Path):** unify morality, concentration, and wisdom in daily life.

This sequence mirrors the **gradual training** (anupubbī-sikkhā) taught throughout the suttas.

2.4 Balancing Mechanism

Mogok Sayadaw emphasized the **principle of balance**:

- Too much energy (virīya) → apply tranquillity factors (passaddhi, samādhī).
- Too much calm → apply energizing factors (dhammavicaya, virīya, pīti).
- Faith and wisdom must balance; effort and concentration must balance.

Thus the bodhipakkhiyā dhammas act as a **dynamic gyroscope**, keeping practice on the middle path.

2.5 Integration with Dependent Origination

Placed onto the Mogok Wheel【39】:

- Satipaṭṭhāna sits across the **vedanā** → **taṇhā bridge**, training mindfulness at the pivot.
- Right Efforts counteract **unwholesome saṅkhāra**.

- Indriya & Bala stabilize against **doubt (avijjā)** and craving (taṇhā).
- Bojjhaṅga arises naturally when the cycle is weakened.
- Eightfold Path integrates all factors into the **cessation arc (nirodha-sacca)**.

Thus, the thirty-seven are not abstract—they are the **tools for dismantling DO in real time**.

3. Callouts

Key Insight:

The 37 factors are a complete self-correcting ecosystem; if one is weak, another compensates.

Pitfall:

Unbalanced practice: over-straining with effort, indulging in bliss, or clinging to faith without wisdom.

Teacher Tip:

When diagnosing a student, ask: “Which wing is missing?”—energy, mindfulness, concentration, or wisdom.

Practice Box:

In today’s sitting, note whether your practice feels dull or restless. Choose a factor from the 37 to rebalance.

4. Figure List (to batch later)

- **Fig. 36.1** — *Seven Sets Overview Chart* (37 factors grouped).
- **Fig. 36.2** — *Balance Cross*: faith ↔ wisdom, effort ↔ concentration.

- **Fig. 36.3** — *Overlay on Mogok Wheel*: factors positioned where they counter DO links.

5. Lesson Plan (90 minutes)

Objectives:

- Memorize the 37 factors by set.
- Understand their balancing role.
- Apply them diagnostically in practice.

Flow:

- (0–15 min) Lecture: overview of 7 sets.
- (15–30 min) Student recitation & memory game.
- (30–55 min) Diagram walkthrough: balance cross.
- (55–75 min) Case study roleplay: diagnose imbalance (too much effort, too little calm).
- (75–85 min) Guided meditation: applying bojjhaṅga balance.
- (85–90 min) Summary & homework.

Assessment:

- Oral Qs: “Name the 5 faculties and their balancing pairs.”
- Written: “How would you help a yogi overcome restlessness using bodhipakkhiyā dhammas?”

6. SOP / Checklist

- Identify which factor is weak.
- Apply its balancing opposite.
- Confirm the 37 are being cultivated across all 3 trainings: sīla, samādhi, paññā.

7. End-of-Chapter Review

Glossary:

- *Bodhipakkhiyā dhammas*: factors leading to awakening.
- *Indriya / Bala*: faculties / powers.
- *Bojjhaṅga*: awakening factors.

Quiz (5 Qs):

1. How many bodhipakkhiyā dhammas are there?
2. Name the four satipaṭṭhānas.
3. What is the difference between indriya and bala?
4. Which factors balance excessive energy?
5. How do these 37 dismantle DO?

Homework:

- Chart your meditation week with a “balance diary”—note when practice felt dull, restless, or balanced.
- Memorize the seven sets; recite aloud daily.

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.
- Buddhaghosa. (2011). *The Path of Purification (Visuddhimagga)*【36】.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*【31】.

- Sao Dhammasami. (2025). *Full Data about DO with Cycles Diagrams*【39】.

The Path (Training to Reverse the Cycle)

Chapter 37 — Satipaṭṭhāna Method: Body, Feeling, Mind, and Dhammas

1. Executive Summary

The **Satipaṭṭhāna Method** is the **direct path to Nibbāna** (MN 10, DN 22). It consists of the **Four Foundations of Mindfulness (satipaṭṭhāna)**:

1. **Kāyānupassanā** — contemplation of body (*kāya*).
2. **Vedanānupassanā** — contemplation of feeling (*vedanā*).
3. **Cittānupassanā** — contemplation of mind (*citta*).
4. **Dhammānupassanā** — contemplation of dhammas (phenomena, categories).

Each foundation trains the yogi to observe experience directly, dismantling delusion (*avijjā*) and craving (*taṇhā*). Mogok Sayadaw taught that satipaṭṭhāna is where **Dependent Origination (DO) can be cut in real time**, especially at the **vedanā → taṇhā** bridge.

This chapter provides doctrinal depth, Abhidhamma detail, lineage applications (Mahāsi, Pa-Auk, Ledi), daily practice strategies, classroom dialogues, figures, and a 90-minute lesson plan. Teachers will learn how to guide students in using satipaṭṭhāna to dismantle DO in present-moment experience.

2. Main Narrative (~2000 words)

2.1 Doctrinal Background

- **Satipaṭṭhāna** = **sati (mindfulness) + upaṭṭhāna (establishment, presence)**.
- Defined in **MN 10 / DN 22** as the “ekāyana magga” — the one-way path to purification, overcoming sorrow, realizing Nibbāna.
- Four foundations are not four separate methods but **four complementary lenses** for inspecting reality.
- **Abhidhamma**: each foundation corresponds to aggregates (khandhas) and functions as a training ground for insight (*vipassanā*).

2.2 Mogok Sayadaw's DO Integration

- **Kāyānupassanā** addresses mis-identification at **nāma-rūpa**: seeing body as process, not “I.”
- **Vedanānupassanā** guards the **vedanā** → **taṇhā pivot**: the most critical cutting point.
- **Cittānupassanā** exposes avijjā in viññāṇa: mind is conditioned, not controller.
- **Dhammānupassanā** maps whole DO: hindrances = kilesa, aggregates = nāma-rūpa, sense bases = phassa → vedanā, bojjhaṅgas = antidotes, 4NT = final framework.

Thus satipaṭṭhāna is **not general mindfulness** but a precise **DO-cutting mechanism**.

2.3 Foundation 1: Kāyānupassanā (Body)

- **Doctrinal:** Observe body as rūpa aggregate. Methods: breath, postures, clear comprehension, body parts, elements, charnel ground contemplations.
- **Abhidhamma:** rūpa analyzed into 28 types; body seen as element clusters (kalāpas).
- **DO Link:** dispels avijjā and upādāna around body.
- **Lineages:**
 - Mahāsi = posture noting (“lifting, moving, placing”).
 - Pa-Auk = elements analysis (earth, water, fire, air).
 - Ledi = impermanence reflections (“every breath is new”).
- **Daily Practice:** mindful of walking, eating, illness.
- **Dialogue Example:**
 - **S:** My knee hurts in sitting.
 - **T:** That is just rūpa (form) + tejo-dhātu (heat element). Not “my pain.”
 - **S:** Then craving to move weakens.

2.4 Foundation 2: Vedanānupassanā (Feeling)

- **Doctrinal:** Vedanā = pleasant, unpleasant, neutral; not emotion, but tone.
- **Abhidhamma:** vedanā is a universal cetasika in every citta.
- **DO Link:** link 7; mindfulness here cuts vedanā → taṇhā.
- **Lineages:**
 - Mahāsi = label “pleasant, unpleasant, neutral.”
 - Pa-Auk = trace: contact → vedanā → craving.
 - Ledi = “vedanā is like a bubble — rising, bursting.”
- **Daily Practice:** mindful eating, noting pain, boredom, joy.
- **Dialogue Example:**
 - **S:** Bliss arose in meditation and I clung to it.
 - **T:** That’s taṇhā. Note “pleasant vedanā, impermanent.”

2.5 Foundation 3: Cittānupassanā (Mind)

- **Doctrinal:** Know mind with lust, without lust; with hatred, without hatred; with delusion, without delusion.
- **Abhidhamma:** 89–121 cittas; each momentary, conditioned by cetasikas.
- **DO Link:** viññāṇa (link 3). Observing citta removes avijjā by showing mind as conditioned.
- **Lineages:**
 - Mahāsi = note “thinking, planning, angry mind.”
 - Pa-Auk = identify contracted, distracted, concentrated, liberated states.
 - Ledi = see citta as lightning-fast impermanence.
- **Daily Practice:** note “happy mind,” “restless mind” in work and relationships.
- **Dialogue Example:**
 - **S:** I felt, “I am thinking.”
 - **T:** Replace with “thinking mind arises.” That is citta, not self.

2.6 Foundation 4: Dhammānupassanā (Dhammas)

- **Doctrinal:** Contemplate dhammas in dhammas through five frameworks: hindrances, aggregates, sense bases, awakening factors, Four Noble Truths.
- **Abhidhamma:** dhammas = ultimate realities; categories structure practice.
- **DO Link:**
 - Hindrances = kilesa fueling saṅkhāra.
 - Aggregates = nāma-rūpa analysis.
 - Sense bases = condition phassa → vedanā.
 - Bojjhaṅgas = antidotes to DO's momentum.
 - Four Noble Truths = summary of the cycle and its reversal.
- **Lineages:**
 - Mahāsi = use hindrance noting + 4NT reflections.
 - Pa-Auk = systematic nāma-rūpa analysis.
 - Ledi = daily reflections on aggregates and truths.

- **Daily Practice:** trace anger: ear + sound → phassa → unpleasant vedanā → craving.

- **Dialogue Example:**

- **S:** I doubted rebirth.
- **T:** That is vicikicchā hindrance. See it as dhamma, not self.

3. Callouts

Key Insight: Satipaṭṭhāna is the laboratory where DO can be cut — at body, feeling, mind, or dhamma level.

Pitfall: Mistaking satipaṭṭhāna for mere relaxation or stress relief; its function is to penetrate conditionality.

Teacher Tip: Train students to always ask: “Which satipaṭṭhāna is active now?”

Practice Box: In daily life, identify: body → feeling → mind → dhamma. Observe without clinging.

4. Figure List (to batch later)

- **Fig. 37.1** — Four Satipaṭṭhānas as four quadrants overlayed on DO wheel.
- **Fig. 37.2** — Vedanā → Tanhā bridge with mindfulness guard.
- **Fig. 37.3** — Dhammānupassanā categories mapped to DO (hindrances, aggregates, sense bases, bojjhaṅgas, 4NT).
- **Fig. 37.4** — Daily-life practice diagram (e.g., anger traced through satipaṭṭhāna lenses).

5. Lesson Plan (90 minutes)

Objectives:

- Learn Four Satipaṭṭhānas in detail.
- Connect each to DO links.
- Apply in daily mindfulness practice.

Flow:

- (0–15 min) Intro to satipaṭṭhāna (scripture + DO overlay).
- (15–35 min) Foundation 1 (Body) practice + discussion.
- (35–55 min) Foundation 2 (Feeling) + roleplay (pain dialogue).
- (55–70 min) Foundation 3 (Mind) noting exercise.
- (70–85 min) Foundation 4 (Dhammas) group exercise: map anger to hindrances/aggregates/DO.
- (85–90 min) Wrap-up & homework.

Assessment:

- Quick quiz: “Which satipaṭṭhāna cuts vedanā → taṇhā?”
- Group share: how did you apply satipaṭṭhāna at work today?

6. SOP / Checklist

- Identify experience domain (body, feeling, mind, dhamma).
- Apply appropriate satipaṭṭhāna lens.
- Map to DO link.
- Observe arising and passing.
- Confirm absence of clinging.

7. End-of-Chapter Review

Glossary:

- *Satipaṭṭhāna*: foundations of mindfulness.
- *Anupassanā*: sustained observation.

- *Vedanā*: feeling tone.
- *Citta*: mind.
- *Dhammas*: phenomena, categories.

Quiz (5 Qs):

1. What are the four satipaṭṭhānas?
2. Which satipaṭṭhāna cuts vedanā → taṇhā?
3. How does cittānupassanā dispel avijjā?
4. Name one dhammānupassanā category.
5. How do satipaṭṭhānas map to DO?

Homework:

- Keep daily log: classify experiences as body, feeling, mind, dhamma.
- Reflect: which satipaṭṭhāna is easiest for you? Hardest? Why?

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.
- Ñāṇamoli, Bhikkhu (trans.). (2011). *The Path of Purification (Visuddhimagga)*. BPS.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*.
- Mahāsi Sayadaw. (n.d.). *The Satipaṭṭhāna Vipassanā Meditation*.
- Ledi Sayadaw. (n.d.). *Manual of Insight and Meditation*.
- Sao Dhammasami. (2025). *Full Data about DO with Cycles Diagrams*.

Part V — The Path (Training to Reverse the Cycle)

Chapter 38 — Vedanānupassanā & Cittānupassanā: Cutting at the Live Edge

1. Executive Summary

This chapter explains why **mindfulness of feeling (vedanā)** and **mindfulness of mind (citta)** are the two **strategic “live edges” of practice**.

- **Vedanā** is the **critical pivot** in Dependent Origination: if observed clearly, it does not condition craving (*taṇhā*). If missed, craving ignites, leading to clinging (*upādāna*) and becoming (*bhava*).
- **Citta** is where **ignorance (avijjā)** manifests most subtly: misperceiving the flow of consciousness as a self. Cittānupassanā shows the mind as conditioned, impermanent, and not-self.

Mogok Sayadaw taught: “Guard vedanā with mindfulness; observe citta with wisdom — here the cycle can be cut.”

This chapter explores the doctrinal basis, Abhidhamma detail, lineage applications (Mahāsi, Pa-Auk, Ledi), daily practices, dialogues, diagrams, and a 90-minute lesson plan.

2. Main Narrative

2.1 Doctrinal Background

- **MN 10 / DN 22:** both vedanā and citta explicitly listed as foundations of mindfulness.
- **SN 36 Vedanā-saṃyutta:** vedanā is threefold: pleasant, painful, neutral.
- **SN 12.2 Paṭiccasamuppāda-vibhaṅga Sutta:** shows how vedanā conditions taṇhā.
- **SN 12.61 Assutavā Sutta:** ignorance of citta fuels saṃsāra.

Abhidhamma glosses:

- *Vedanā* = universal cetasika, affective tone in every citta.
- *Citta* = chief in knowing; 89–121 cittas categorized.
- Both are momentary, conditioned, impermanent.

2.2 Mogok Sayadaw's DO Integration

- **Vedanā:**

- DO link 7. Normally → taṇhā (link 8).
- With mindfulness, the chain is broken: *vedanā is known, craving does not arise.*
- Mogok's phrase: "This is the live edge — cut here or the wheel spins."

- **Citta:**

- DO link 3 (viññāṇa).
- Avijjā conditions saṅkhāra → viññāṇa arises colored.
- Observing citta reveals no self: "just knowing."
- Breaks delusion at its root.

2.3 Vedanānupassanā in Practice

Functions:

- Reveal impermanence of pleasant, painful, neutral tones.
- Guard against craving, aversion, dullness.

Lineages:

- **Mahāsi:** label vedanā directly: “pleasant, unpleasant, neutral.” Especially with pain.
- **Pa-Auk:** analyze arising: sense contact → vedanā → craving. Trace process.
- **Ledi:** reflect: “Every feeling is a bubble — arising, bursting.”

Daily Life:

- Eating: note “pleasant feeling” without clinging.
- Pain at desk: “painful feeling,” watch change.
- Boredom in meeting: “neutral feeling” → impermanent.

2.4 Cittānupassanā in Practice

Functions:

- Observe quality of mind: lustful, angry, deluded, distracted, liberated.
- Dispel illusion of self as controller.

Lineages:

- **Mahāsi:** note “thinking, planning, angry mind.”
- **Pa-Auk:** identify contracted, distracted, exalted mind states.
- **Ledi:** emphasize lightning-fast impermanence of citta.

Daily Life:

- At work: “scattered mind.”
- In stress: “angry mind.”
- In joy: “happy mind, impermanent.”

2.5 Integrations with Other Doctrinal Frameworks

- **Hindrances:**
 - Vedanā: craving/aversion originate here.
 - Citta: hindrance appears as mind-state (lustful, angry, dull).

- **Aggregates:**

- Vedanā = one khandha.
- Citta = viññāṇakkhandha.
- Observing both prevents mistaking aggregates as self.

- **Sense Bases:**

- Vedanā arises at contact (eye + form → eye-consciousness → vedanā).
- Citta arises as knowing of that process.

- **Awakening Factors:**

- Vedanā observation strengthens sati, leads to equanimity (upekkhā).
- Citta observation strengthens dhammavicaya (investigation).

- **Four Noble Truths:**

- Vedanā = dukkha; its craving = samudaya.
- Observing citta = seeing root ignorance (avijjā).

- Guarding both = walking the path (magga) to cessation (nirodha).

3. Callouts

Key Insight:

Mindfulness of feeling cuts the craving-bridge; mindfulness of mind cuts the ignorance-root.

Pitfall:

Mistaking pleasant vedanā for progress or assuming “I am the thinker.”

Teacher Tip:

Train students: “At every moment, ask — What is the feeling? What is the mind-state?”

Practice Box:

During pain, note: “painful vedanā.” During joy, note: “happy mind.” Watch both arise and cease.

4. Figure List (to batch later)

- **Fig. 38.1** — Vedanā → Taṇhā bridge with “Mindfulness Gate” blocking craving.
- **Fig. 38.2** — Cittānupassanā overlay on DO: viññāṇa observed as conditioned.
- **Fig. 38.3** — Dual-guard model: vedanā guard + citta guard.
- **Fig. 38.4** — Classroom chart: Vedanā, Citta, Hindrances, DO mapping.

5. Lesson Plan (90 minutes)

Objectives:

- Understand vedanānupassanā and cittānupassanā.
- Apply to cut craving and ignorance in real time.
- Practice diagnosing experience through vedanā + citta.

Flow:

- (0–15 min) Lecture: DO links (vedanā → taṇhā; saṅkhāra → viññāṇa).
- (15–30 min) Guided practice: labeling vedanā.
- (30–50 min) Group roleplay: dialogues (pain, anger, joy).
- (50–70 min) Guided practice: cittānupassanā (noting mind states).
- (70–85 min) Case study: map anger from sound contact → vedanā → angry citta.
- (85–90 min) Wrap-up, homework.

Assessment:

- Quick quiz: “Which satipaṭṭhāna cuts vedanā → taṇhā?”
- Written reflection: “When did I notice mind as process, not self?”

6. SOP / Checklist

- Always identify vedanā: pleasant, unpleasant, neutral.
- Guard the pivot — note before taṇhā.
- Always identify citta: lustful, angry, deluded, calm.
- Recognize as conditioned, not self.
- Map to DO whenever possible.

7. End-of-Chapter Review

Glossary:

- *Vedanā*: feeling tone.
- *Citta*: mind/consciousness.

- *Anupassanā*: sustained observation.
- *Avijjā*: ignorance.
- *Taṇhā*: craving.

Quiz (5 Qs):

1. Why is *vedanā* called the “live edge” of DO?
2. What are the three types of *vedanā*?
3. How does *cittānupassanā* dispel *avijjā*?
4. Give one daily-life example of *vedanā* practice.
5. How do *vedanā* and *citta* foundations map onto the Four Noble Truths?

Homework:

- Keep a two-column log: feelings (pleasant, unpleasant, neutral) and mind-states (lustful, angry, deluded, calm).
- Reflect: Which pivot is harder to guard — *vedanā* or *citta*?

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.
- Ñāṇamoli, Bhikkhu (trans.). (2011). *The Path of Purification (Visuddhimagga)*. BPS.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*.
- Mahāsi Sayadaw. (n.d.). *The Satipaṭṭhāna Vipassanā Meditation*.
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- Sao Dhammasami. (2025). *Full Data about DO with Cycles Diagrams*.

Part V — The Path (Training to Reverse the Cycle)

Chapter 39 — Samatha Supports: Ānāpānasati, Kasiṇa Basics, and Recollections

1. Executive Summary

This chapter explains **samatha (tranquillity) meditation supports**:

- **Ānāpānasati (mindfulness of breathing)**
- **Kasiṇas (totalities, visual objects)**

- **Ten Recollections (anussati)**

While Mogok Sayadaw emphasized vipassanā as the main tool for cutting Dependent Origination (DO), he acknowledged that **samatha stabilizes the mind**, suppresses hindrances, and supports wisdom. A calm mind prevents proliferation at phassa and vedanā stages, and allows clearer observation of nāma-rūpa.

We will explore doctrinal foundations, Abhidhamma analysis, Mogok DO integration, Mahāsi / Pa-Auk / Ledi applications, daily practices, teacher–student dialogues, and a 90-min lesson plan.

2. Main Narrative (~2000 words)

2.1 Doctrinal Background

- **Samatha** = tranquillity, calm, serenity.
- Canonical source: **AN 4.41**: “There are these two kinds of meditation: samatha and vipassanā.”
- Samatha leads to **jhāna** (absorptions) and temporary suppression of hindrances (*vikkhambhana-pahāna*).
- Vipassanā leads to insight into anicca, dukkha, anattā.

2.2 Abhidhamma Glosses

- **Samatha** works primarily with concentration (*samādhi*), governed by ekaggatā cetasika (one-pointedness).

- **Jhāna factors (jhānanga):** applied thought, sustained thought, joy, happiness, concentration (1st jhāna); then progressively refined.
- Samatha citta: wholesome rūpāvacara cittas.

2.3 Mogok Sayadaw's DO Integration

- Mogok Sayadaw: samatha does not **cut the cycle** directly but it **slows the momentum**, making it easier to see DO.
- Without calm, vedanā leads to rapid taṇhā.
- With calm, vedanā is observed steadily → no craving arises.
- Example: Ānāpānasati steadies viññāṇa → stabilizes nāma-rūpa observation.

2.4 Major Samatha Supports

1. Ānāpānasati (Mindfulness of Breathing)

- **Source:** MN 118 Ānāpānasati Sutta: “When developed and cultivated, it fulfills the Four Foundations of Mindfulness.”
- **Practice:** mindful of in-breath, out-breath; progresses through 16 steps (four tetrads).
- **Abhidhamma:** breath = rūpa conditioned by citta; mind knows breath as object.
- **DO Link:** stabilizes viññāṇa → prevents papañca proliferation.

- **Lineages:**
 - Mahāsi: use breath as preliminary noting before vipassanā.
 - Pa-Auk: develop breath into nimitta → enter jhāna.
 - Ledi: “Every in-breath is new, every out-breath is impermanent.”
- **Daily practice:** mindful of breath while walking, speaking, waiting.

2. Kasiṇa Basics

- **Source:** DN 33; Visuddhimagga IV–X.
- **Definition:** kasiṇa = “totality”; objects like earth, water, fire, air, blue, yellow, red, white, light, space.
- **Practice:** staring at or imagining kasiṇa disk → cultivating one-pointedness until absorption.
- **Abhidhamma:** wholesome rūpāvacara jhāna cittas arise based on kasiṇa object.
- **DO Link:** kasiṇa steadies consciousness (viññāṇa) → weakens restless saṅkhāra.
- **Lineages:**
 - Pa-Auk: kasiṇa mastery as base for deep samādhi before vipassanā.

- Ledi: kasiṇas as supports for insight when seeing rūpa as conditioned.
- **Daily practice:** noticing elemental qualities (earth = hardness in walking, fire = warmth).

3. Ten Recollections (Anussati)

- **Source:** AN 6.10; Visuddhimagga VII.
- **Ten are:** Buddha, Dhamma, Saṅgha, sīla, cāga (generosity), devatā, death, body, breath, peace (Nibbāna).
- **Function:** arouse faith, calm, joy, mindfulness.
- **DO Link:**
 - Buddha/Dhamma recollection strengthens saddhā → counters vicikicchā.
 - Death recollection (maraṇānussati) weakens taṇhā.
 - Body recollection connects to kāyānupassanā.
- **Lineages:**
 - Mahāsi: recollections as preliminary faith practices.
 - Pa-Auk: recollections lead to samādhi (especially breath, Buddha).

- Ledi: frequent death recollection to cut clinging.
- **Daily practice:** before sleep, recollect Buddha or reflect on impermanence of life.

2.5 Integration with Other Frameworks

- **Hindrances:** samatha suppresses them. Ānāpāna suppresses restlessness; kasiṇa suppresses dullness; recollections suppress doubt.
- **Aggregates:** samatha clarifies rūpa (breath, elements) and nāma (attention, faith).
- **Sense Bases:** samatha guards six doors by focusing mind.
- **Awakening Factors:** tranquillity supports passaddhi, samādhi, upekkhā.
- **Four Noble Truths:** samatha provides calm to contemplate dukkha without aversion, samudaya without craving, nirodha with peace, magga with steadiness.

2.6 Daily-Life Practice Examples

- While commuting, return to breath.
- When restless, practice body recollection.
- When dull, brighten mind with Buddha recollection.

- When clinging to comfort, reflect on death (maraṇānussati).

3. Callouts

Key Insight:

Samatha is not the goal but a support — it steadies the mind so DO can be seen clearly.

Pitfall:

Mistaking jhāna bliss or nimitta visions for Nibbāna.

Teacher Tip:

Encourage students: “Use samatha to settle; use vipassanā to cut.”

Practice Box:

Spend five minutes on breath at start of each sit — then shift into satipaṭṭhāna noting.

4. Figure List (to batch later)

- **Fig. 39.1** — Samatha & Vipassanā Twin Tracks diagram.
- **Fig. 39.2** — Ānāpānasati 16 steps, mapped to satipaṭṭhāna.
- **Fig. 39.3** — Kasiṇa wheel: 10 kasiṇas as stabilizing objects.
- **Fig. 39.4** — Ten recollections chart with DO integration.

5. Lesson Plan (90 minutes)

Objectives:

- Understand role of samatha in DO training.
- Learn basics of ānāpānasati, kasiṇa, recollections.
- Practice using samatha supports to steady mind.

Flow:

- (0–15 min) Lecture: samatha vs vipassanā; DO integration.
- (15–35 min) Guided breathing practice (ānāpānasati tetrads 1–2).
- (35–55 min) Discussion: kasiṇa & elemental meditation.
- (55–70 min) Small group exercise: share personal recollection practices.
- (70–85 min) Guided death recollection.
- (85–90 min) Wrap-up & homework.

Assessment:

- Oral quiz: “Name 3 samatha supports.”
- Journal reflection: “How did calmness affect your vedanā → taṇhā process?”

6. SOP / Checklist

- Start session with ānāpānasati grounding.
- Choose appropriate support (kasiṇa, recollection).
- Avoid attachment to calm states — shift to vipassanā.
- Always map calm back into DO framework.

7. End-of-Chapter Review

Glossary:

- *Samatha*: tranquillity.
- *Ānāpānasati*: mindfulness of breathing.
- *Kasiṇa*: totality meditation object.

- *Anussati*: recollection practice.
- *Jhāna*: absorption state.

Quiz (5 Qs):

1. What is the function of samatha in relation to DO?
2. How does ānāpānasati fulfill satipaṭṭhāna?
3. What are the four elements in kasiṇa practice?
4. Name three recollections and their function.
5. What pitfall must yogis avoid in samatha practice?

Homework:

- Practice 15 minutes of breath before each sit this week.
- Write one page on how samatha influenced your vedanā and citta observations.

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.
- Ñāṇamoli, Bhikkhu (trans.). (2011). *The Path of Purification (Visuddhimagga)*. BPS.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*.
- Mahāsi Sayadaw. (n.d.). *Satipaṭṭhāna Vipassanā Meditation*.
- Pa-Auk Sayadaw. (2001). *Knowing and Seeing*.
- Ledi Sayadaw. (n.d.). *Manual of Concentration*.

Part V — The Path (Training to Reverse the Cycle)

Chapter 40 — Ten Defilements (Kilesā): Precision Antidotes & Habit Redesign

1. Executive Summary

The Buddha identified **defilements (kilesā)** as the core forces that drive saṃsāra. They obscure wisdom, distort perception, and fuel the Dependent Origination (DO) cycle.

This chapter details the **ten classical defilements**:

1. Lobha (greed)
2. Dosa (hatred)
3. Moha (delusion)
4. Māna (conceit)
5. Diṭṭhi (wrong view)
6. Vicikicchā (doubt)
7. Thīna (sloth)
8. Middha (torpor)
9. Uddhacca (restlessness)
10. Kukkucca (remorse, worry)

For each, we analyze: doctrinal basis, Abhidhamma description, Mogok DO mapping, antidotes, and practical applications. **Precision antidotes** target each defilement directly; **habit redesign** builds new behavioral patterns to prevent recurrence.

2. Main Narrative (~2000 words)

2.1 Doctrinal Background

- **Pāli Sources:**

- SN 27 (*Kilesa-saṃyutta*): “Defilements are the fire burning beings.”
- MN 2 (*Sabbāsaṃva Sutta*): seven methods to abandon defilements.
- AN 3.71: roots of unwholesome states = lobha, dosa, moha.

- **Abhidhamma Glosses:**

- Kilesā = mental defilements; identified among **14 unwholesome cetasikas**.
- Can be latent (*anusaya*), manifest (*pariyuṭṭhāna*), or as strong transgression (*vitikkama*).

2.2 Mogok Sayadaw’s DO Integration

- Kilesā feed **saṅkhāra (formations)**, which fuel **viññāṇa (consciousness)** → cycle continues.
- Mogok mapping:
 - Lobha & dosa operate at **vedanā** → **taṇhā** stage.

- Moha and diṭṭhi reinforce **avijjā** at root.
- Restlessness, sloth, doubt disturb **citta**, preventing direct seeing.
- Precision strategy: **apply antidote at the exact DO link where kilesā intervene.**

2.3 The Ten Defilements in Detail

1. Lobha (Greed, Craving)

- **Definition:** grasping at pleasant vedanā.
- **DO Link:** vedanā → taṇhā → upādāna.
- **Antidote:** Asubha meditation (foulness), impermanence reflection.
- **Habit redesign:** cultivate generosity (dāna) to weaken greed.
- **Daily Example:** craving sweets — pause, note “pleasant vedanā,” reflect impermanence.

2. Dosa (Hatred, Aversion)

- **Definition:** rejection of unpleasant vedanā.
- **DO Link:** vedanā → taṇhā (aversion).

- **Antidote:** Mettā meditation, patience (khanti).
- **Habit redesign:** replace reactive habits with compassion routines.
- **Daily Example:** irritation in traffic → recall “may all be safe.”

3. Moha (Delusion)

- **Definition:** ignorance of DO, misperception of self.
- **DO Link:** root link (avijjā).
- **Antidote:** Right View, dhamma study, satipaṭṭhāna.
- **Habit redesign:** reflect daily: “All conditioned things are impermanent.”
- **Daily Example:** thinking “I am permanent” → recall constant change.

4. Māna (Conceit)

- **Definition:** comparing “better, equal, worse.”
- **DO Link:** strengthens upādāna (clinging to identity).
- **Antidote:** contemplation of elements, equality of aggregates.

- **Habit redesign:** gratitude journaling.
- **Daily Example:** boastful thought → recall body = elements like all beings.

5. Ditṭhi (Wrong View)

- **Definition:** self-view, eternalism, nihilism.
- **DO Link:** misinterprets nāma-rūpa as self → strengthens avijjā.
- **Antidote:** insight into aggregates, dependent origination.
- **Habit redesign:** regular Dhamma discussion to refine view.
- **Daily Example:** “This is my permanent soul” → replace with DO reflection.

6. Vicikicchā (Doubt)

- **Definition:** uncertainty about Buddha, Dhamma, Sangha, path.
- **DO Link:** directly strengthens avijjā.
- **Antidote:** study, teacher confidence, investigation (dhammavicaya).
- **Habit redesign:** record past benefits of practice to reassure faith.

- **Daily Example:** doubting meditation → recall past calm from noting.

7. Thīna (Sloth)

- **Definition:** mental sluggishness.
- **DO Link:** prevents energy at saṅkhāra level.
- **Antidote:** arousing effort (virīya), reflection on urgency.
- **Habit redesign:** energizing postures, walking meditation.
- **Daily Example:** laziness at desk → stand and mindfully walk.

8. Middha (Torpor)

- **Definition:** heaviness, drowsiness.
- **DO Link:** blocks clarity of viññāṇa.
- **Antidote:** bright perception (light kasiṇa), reflection on death.
- **Habit redesign:** regular sleep hygiene, short sits when drowsy.
- **Daily Example:** dozing in practice → open eyes, increase energy.

9. Uddhacca (Restlessness)

- **Definition:** agitation, scattered attention.
- **DO Link:** viññāṇa restless → papañca proliferates.
- **Antidote:** tranquillity (passaddhi), breath focus.
- **Habit redesign:** simplify routines, one-task focus.
- **Daily Example:** distracted by phone → return to single-task.

10. Kukkucca (Remorse, Worry)

- **Definition:** regret for past wrong, anxiety about future.
- **DO Link:** ties back to avijjā — clinging to “self-as-doer.”
- **Antidote:** reflection on kamma, forgiveness, mettā.
- **Habit redesign:** nightly reflection, resolve, let go.
- **Daily Example:** regret after harsh word → acknowledge, apologize, release.

2.4 Intersections

- **Hindrances:** the ten overlap with five hindrances; sloth/torpor = thīna-middha; restlessness = uddhacca; doubt = vicikicchā.
- **Aggregates:** each defilement clings to aggregates as self.
- **Sense Bases:** kilesā flare at contact (phassa).
- **Awakening Factors:** antidotes are awakening factors (sati, viriya, passaddhi, upekkhā).
- **Four Noble Truths:** kilesā are the **samudaya-sacca** (origin of suffering).

3. Callouts

Key Insight:

Each kilesa arises at a DO link; antidote must be applied at that precise point.

Pitfall:

Trying to suppress kilesā with force instead of wisdom.

Teacher Tip:

Diagnose defilement → prescribe exact antidote → redesign habits to prevent recurrence.

Practice Box:

At day's end, ask: Which kilesa arose today? Which antidote could I have used?

4. Figure List (to batch later)

- **Fig. 40.1** — Ten Kilesā Wheel with antidotes.
- **Fig. 40.2** — DO overlay: where each kilesa intervenes.
- **Fig. 40.3** — Habit redesign chart (defilement → antidote → new habit).

5. Lesson Plan (90 minutes)

Objectives:

- Identify 10 kilesā and their DO points.
- Learn precision antidotes.
- Apply habit redesign strategies.

Flow:

- (0–20 min) Lecture: ten defilements, DO overlay.
- (20–40 min) Small group: case studies of kilesa episodes.
- (40–60 min) Guided meditation: noting kilesa when arising.

- (60–80 min) Habit redesign workshop: plan antidote routines.
- (80–90 min) Wrap-up & homework.

Assessment:

- Oral quiz: “Which antidote cures anger?”
- Written reflection: “Design one new habit to weaken greed.”

6. SOP / Checklist

- Spot defilement early.
- Map to DO link.
- Apply specific antidote.
- Reinforce with redesigned habit.
- Review daily progress.

7. End-of-Chapter Review

Glossary:

- *Kilesa*: defilement.
- *Lobha, dosa, moha*: greed, hatred, delusion.
- *Thīna-middha*: sloth and torpor.
- *Uddhacca-kukkucca*: restlessness and remorse.

Quiz (5 Qs):

1. Name the ten defilements.
2. Which DO link does vedanā feed into when lobha arises?
3. What is the antidote to dosa?
4. How is vicikicchā overcome?
5. What is “habit redesign”?

Homework:

- Keep a daily kilesa journal: record defilement, antidote used, habit adjustment.
- Write a reflection: “Which kilesa is strongest in me? What antidote will I train?”

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.
- Ñāṇamoli, Bhikkhu (trans.). (2011). *The Path of Purification (Visuddhimagga)*. BPS.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*.
- Mahāsi Sayadaw. (n.d.). *Manual of Insight*.
- Ledi Sayadaw. (n.d.). *Manual of the Four Noble Truths*.
- Sao Dhammasami. (2025). *Full Data about DO with Cycles Diagrams*.

Part V — The Path (Training to Reverse the Cycle)

Chapter 41 — The Three Cravings (Taṇhā): Kāma, Bhava, Vibhava — Interventions & Tracking

1. Executive Summary

Taṇhā (craving) is the **eighth link** in DO (*vedanā* → *taṇhā*). It is the immediate fuel that drives clinging (*upādāna*) and becoming (*bhava*). The Buddha described **three forms of craving (AN 6.63, SN 12.52)**:

1. **Kāma-taṇhā** — craving for sensual pleasures.
2. **Bhava-taṇhā** — craving for becoming, existence.
3. **Vibhava-taṇhā** — craving for non-existence, annihilation.

This chapter examines doctrinal foundations, Abhidhamma detail, Mogok Sayadaw’s DO integration, interventions from Mahāsi / Pa-Auk / Ledi methods, daily-life tracking, dialogues, a 90-min lesson plan, and habit redesign strategies. Teachers will learn to help students **diagnose craving in real time** and apply targeted antidotes.

2. Main Narrative

2.1 Doctrinal Background

- **Pāli Sources:**
 - **SN 12.2 Paṭiccasamuppāda-vibhaṅga:** “With feeling as condition, craving arises.”
 - **SN 12.52 Upādāna-paripavatta Sutta:** outlines threefold craving.

- **AN 6.63 Nibbedhika Sutta:** explains *kāma*, *bhava*, *vibhava* craving in detail.

- **Abhidhamma Glosses:**

- *Taṇhā* = *lobha-mūla cetasikas* (greed-rooted mental factors).
- Appears as *chanda-rāga* (lustful desire), intensified at the *javana* stage of consciousness.
- Can be latent (*anusaya-taṇhā*), manifest (*pariyuṭṭhāna-taṇhā*), or acted (*vitikkama-taṇhā*).

2.2 Mogok Sayadaw's DO Integration

- **Vedanā → Taṇhā = the live pivot:**

- Pleasant *vedanā* → craving to prolong.
- Painful *vedanā* → craving to end.
- Neutral *vedanā* → craving for stimulation.

- **Three forms mapped to DO:**

- *Kāma-taṇhā* fuels repeated *saṅkhāra* for sensual rebirth.
- *Bhava-taṇhā* sustains existence-seeking → karmic “becoming” (*bhava*).

- Vibhava-taṇhā fosters nihilism → drives wrong view (micchā-diṭṭhi).

Mogok Sayadaw: “If vedanā is not seen, taṇhā arises uninvited; if taṇhā is not cut, saṃsāra rolls on.”

2.3 Kāma-taṇhā (Craving for Sensual Pleasure)

- **Definition:** desire for sights, sounds, smells, tastes, touches, and thoughts.
- **DO Link:** arises immediately after pleasant vedanā.
- **Antidotes:** Asubha (foulness meditation), sense restraint (indriya-saṃvara).
- **Lineages:**
 - Mahāsi: label “wanting, wanting.”
 - Pa-Auk: reflect on unattractive parts of body.
 - Ledi: reflect on impermanence of sensual pleasure.

- **Daily Tracking:** craving for food, entertainment, praise.
- **Dialogue:**
 - **S:** I kept wanting more dessert.
 - **T:** That's kāma-taṇhā. Did you note “pleasant feeling” first?
 - **S:** No.
 - **T:** Note at vedanā — then craving has no fuel.

2.4 Bhava-taṇhā (Craving for Becoming/Existence)

- **Definition:** desire for identity, status, continued being.
- **DO Link:** sustains *upādāna* → *bhava* → *jāti*.
- **Antidotes:** Contemplation of impermanence and non-self (anicca/anattā).
- **Lineages:**
 - Mahāsi: note “selfing, selfing” when identity thought arises.
 - Pa-Auk: analyze nāma-rūpa to see no solid self.

- Ledi: reflect: “Every being must die — existence is dukkha.”
- **Daily Tracking:** craving for recognition, titles, achievements.
- **Dialogue:**
 - **S:** I felt proud of being the best in class.
 - **T:** That’s bhava-taṇhā. Reflect: the aggregates you’re proud of are impermanent.

2.5 Vibhava-taṇhā (Craving for Non-Existence)

- **Definition:** desire for annihilation; rejection of life, unpleasant states, or rebirth.
- **DO Link:** arises from painful vedanā; fuels nihilistic views (micchā-diṭṭhi).
- **Antidotes:** Middle Way reflection; see both being and non-being as extremes (SN 12.15).
- **Lineages:**
 - Mahāsi: note “aversion, aversion” when wishing to escape existence.
 - Pa-Auk: contemplate dependent arising — no annihilation, only cause and effect.
 - Ledi: reflect: “Desire to end life is also taṇhā.”

- **Daily Tracking:** craving for escape from stress, wishing not to exist.
- **Dialogue:**
 - **S:** Sometimes I wish I could disappear.
 - **T:** That is vibhava-taṇhā. Instead, note “painful vedanā.” See it as impermanent, not to be annihilated but understood.

2.6 Intersections

- **Hindrances:** kāma-taṇhā = sensual desire hindrance; vibhava-taṇhā = aversion; bhava-taṇhā = pride and wrong view.
- **Aggregates:** craving clings to each khandha: body (kāma), identity (bhava), denial (vibhava).
- **Sense Bases:** craving arises at six doors after contact.
- **Awakening Factors:** mindfulness and equanimity guard vedanā.
- **Four Noble Truths:** taṇhā is the **origin (samudaya-sacca)**; abandoning it fulfills the second noble truth.

2.7 Daily-Life Practice Examples

- Craving for praise (bhava-taṇhā): note “wanting recognition.”
- Craving for sleep (vibhava-taṇhā): note “wanting escape.”

- Craving for taste (kāma-taṇhā): note “pleasant feeling.”

3. Callouts

Key Insight:

Three cravings are **variations of taṇhā** — all arise at vedanā, and all must be abandoned.

Pitfall:

Mistaking bhava-taṇhā (craving for spiritual identity) for wholesome aspiration.

Teacher Tip:

Have students track cravings daily with categories: kāma, bhava, vibhava.

Practice Box:

During meditation, ask: “Is this craving for pleasure, existence, or non-existence?”

4. Figure List (to batch later)

- **Fig. 41.1** — Three Cravings Wheel.
- **Fig. 41.2** — Vedanā → Taṇhā bridge with three craving branches.
- **Fig. 41.3** — Antidote mapping (kāma = asubha, bhava = anattā, vibhava = middle way).
- **Fig. 41.4** — Tracking sheet template for daily craving log.

5. Lesson Plan (90 minutes)

Objectives:

- Identify three types of craving.
- Map them to DO.
- Learn specific antidotes.
- Practice daily tracking.

Flow:

- (0–20 min) Lecture: three taṇhās, DO mapping.
- (20–40 min) Guided meditation: noting cravings.
- (40–60 min) Group exercise: craving log (last 24 hours).
- (60–80 min) Roleplay dialogues (dessert, pride, escape).
- (80–90 min) Wrap-up & homework.

Assessment:

- Quiz: “Which craving arises from painful vedanā?”
- Written: “How would you counter bhava-taṇhā in academic success craving?”

6. SOP / Checklist

- Identify vedanā at contact.
- Label craving: kāma, bhava, vibhava.
- Apply antidote: asubha / anattā / middle way.
- Track daily episodes.
- Review with teacher weekly.

7. End-of-Chapter Review

Glossary:

- *Taṇhā*: craving.
- *Kāma-taṇhā*: craving for sensual pleasure.

- *Bhava-taṇhā*: craving for existence.
- *Vibhava-taṇhā*: craving for annihilation.

Quiz (5 Qs):

1. What are the three cravings?
2. Which craving sustains identity?
3. What is the antidote to *kāma-taṇhā*?
4. How does *vibhava-taṇhā* distort DO?
5. Which noble truth is fulfilled by abandoning craving?

Homework:

- Keep craving log for one week.
- Categorize daily cravings as *kāma*, *bhava*, *vibhava*.
- Reflect: which is strongest in you?

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.
- Ñāṇamoli, Bhikkhu (trans.). (2011). *The Path of Purification (Visuddhimagga)*. BPS.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*.
- Mahāsi Sayadaw. (n.d.). *The Satipaṭṭhāna Vipassanā Meditation*.
- Pa-Auk Sayadaw. (2001). *Knowing and Seeing*.
- Ledi Sayadaw. (n.d.). *Manual of Insight*.

Part V — The Path (Training to Reverse the Cycle)

Chapter 42 — Ten Insight Knowledges (Vipassanā-ñāṇa): Hallmarks, Traps, Progress

1. Executive Summary

The Buddha's path of vipassanā unfolds through **ten progressive insight knowledges (ñāṇas)** described in the commentaries (*Visuddhimagga*, *Paṭisambhidāmagga*) and confirmed by teachers like Mahāsi, Mogok, and Pa-Auk.

The ten are:

1. **Nāmarūpa-pariccheda ñāṇa** — Knowledge of delimiting mind and matter.

2. **Paccaya-pariggaha ñāṇa** — Knowledge of conditionality.
3. **Sammasana ñāṇa** — Knowledge of comprehension (anicca/dukkha/anattā).
4. **Udayabbaya ñāṇa** — Knowledge of arising and passing away.
5. **Bhanga ñāṇa** — Knowledge of dissolution.
6. **Bhaya ñāṇa** — Knowledge of danger.
7. **Ādīnava ñāṇa** — Knowledge of disadvantages.
8. **Nibbida ñāṇa** — Knowledge of disenchantment.
9. **Muñcitukamyatā ñāṇa** — Knowledge of desire for deliverance.
10. **Paṭisaṅkhā ñāṇa** — Knowledge of reflection / re-consideration.

(Leading into higher ñāṇas like saṅkhārupekkhā, anuloma, magga, phala.)

This chapter explains their **doctrinal roots, DO mapping, Abhidhamma frame, lineage descriptions (Mahāsi, Pa-Auk, Ledi, Mogok), daily signs, traps, and teacher diagnostics.**

2. Main Narrative (~2000 words)

2.1 Doctrinal & Abhidhamma Basis

- Sources:
 - *Visuddhimagga XVIII–XXI* (classic sequence).
 - *Paṭisambhidāmagga* details conditional contemplations.
- Abhidhamma: ñāṇa = paññā cetasika (wisdom factor), arising in kusala cittas with insight object.
- DO Integration: each ñāṇa deepens vision into conditionality, leading to disenchantment and dispassion.

2.2 The Ten Insight Knowledges

1. Nāmarūpa-pariccheda ñāṇa — Delimitation of Mind & Matter

- Seeing distinction between nāma (mentality) and rūpa (materiality).
- **DO link:** breaks sakkāya-diṭṭhi by showing aggregates as processes.
- **Lineages:** Mahāsi: clear noting “lifting” (rūpa) and “intending” (nāma). Pa-Auk: elements analysis.
- **Trap:** mistaking coarse conceptual clarity for deep insight.

2. Paccaya-pariggaha ñāṇa — Knowledge of Conditionality

- Seeing that nāma-rūpa arise due to conditions.
- **DO link:** confirms idappaccayatā.
- **Lineages:** Mahāsi: “intention → lifting.” Pa-Auk: tracing conditions of citta and rūpa.
- **Trap:** over-analysis instead of direct seeing.

3. Sammasana ñāṇa — Comprehension (anicca/dukkha/anattā)

- Seeing aggregates under three marks.
- **DO link:** cracks ignorance by direct observation.
- **Lineages:** Mogok: emphasizes “anicca in every vedanā.”
- **Trap:** intellectualizing instead of experiential.

4. Udayabbaya ñāṇa — Arising & Passing

- Vivid perception of rapid arising/ceasing of dhammas.
- **DO link:** strong insight into anicca; faith increases.

- **Lineages:** Mahāsi: yogis often see light, rapture.
- **Trap:** attachment to visions, nimittas.

5. Bhanga ñāṇa — Dissolution

- Only dissolution is seen; arising fades.
- **DO link:** vivid perception of impermanence.
- **Lineages:** Mogok: “everything ends — vedanā vanishes instantly.”
- **Trap:** fear of “nothingness.”

6. Bhaya ñāṇa — Danger

- Seeing all conditioned dhammas as frightening.
- **DO link:** disenchantment begins.
- **Trap:** overwhelm, despair. Teacher reassures: “This is progress.”

7. Ādīnava ñāṇa — Disadvantage

- Seeing futility of conditioned existence.
- **Trap:** aversion to life itself — must guide toward balanced wisdom.

8. Nibbida ñāṇa — Disenchantment

- Strong turning away from conditioned phenomena.
- **Trap:** mistaking for nihilism. Teacher guides to equanimity.

9. Muñcitukamyatā ñāṇa — Desire for Deliverance

- Urgent wish for freedom.
- **Trap:** subtle craving for Nibbāna as object. Teacher guides: “Note desire itself.”

10. Paṭisaṅkhā ñāṇa — Reflection

- Balanced contemplation: weighing causes/conditions, applying energy and calm appropriately.
- **DO link:** maturity before equanimity of formations (*saṅkhārupekkhā*).
- **Trap:** doubt about progress; teacher confirms maturity.

2.3 Mogok Sayadaw's Framing

- Mogok used DO wheel to explain **progress of insight as dismantling wrong view at each link.**
- Vedanā seen → taṇhā doesn't arise.
- Citta seen → avijjā doesn't dominate.
- Nibbida ñāṇa = turning from the whole wheel itself.

2.4 Lineage Approaches

- **Mahāsi:** Emphasizes noting practice → gradual arising of these ñāṇas. Yogis often report visions/light at udayabbaya. Teachers warn: don't cling.
- **Pa-Auk:** Uses samatha base (jhāna) → then detailed analysis of nāma-rūpa conditions.
- **Ledi:** Strong emphasis on intellectual clarity + practice = accelerate comprehension.
- **Mogok:** Rooted everything in DO to prevent diṭṭhi (wrong view).

2.5 Intersections

- **Hindrances:** progressively suppressed as insight matures.

- **Aggregates:** knowledges = penetrating pañcakkhandhā.
- **Sense Bases:** analysis of contact → vedanā deepens.
- **Awakening Factors:** investigation (dhammavicaya) and equanimity (upekkhā) mature.
- **Four Noble Truths:** knowledges = operationalizing saccañāṇa → kiccañāṇa → katañāṇa (knowledge of truth, task, accomplishment).

3. Callouts

Key Insight:

The ten ñāṇas are a map of vipassanā's maturation; teachers must recognize them to guide yogis through hallmarks and traps.

Pitfall:

Attachment to early lights and joy (udayabbaya) or despair at bhaya/ādīnava stages.

Teacher Tip:

Keep yogis grounded in noting, DO reflection, and balance of effort/calm.

Practice Box:

When fear arises in bhaya ñāṇa, label “fear, fear.” See it as dhamma — not self.

4. Figure List (to batch later)

- **Fig. 42.1** — Ten Insight Knowledges ladder.
- **Fig. 42.2** — DO mapping of insight stages.

- **Fig. 42.3** — Hallmarks vs traps diagnostic chart.
- **Fig. 42.4** — Lineage comparison: Mahāsi, Pa-Auk, Ledi, Mogok.

5. Lesson Plan (90 minutes)

Objectives:

- Learn sequence of ten ñāṇas.
- Identify hallmarks and traps.
- Apply DO mapping to insight stages.

Flow:

- (0–20 min) Lecture: ten ñāṇas overview.
- (20–40 min) Group exercise: match experiences to ñāṇa.
- (40–60 min) Case studies: joy → udayabbaya, fear → bhaya, etc.
- (60–80 min) Guided noting practice for vedanā and citta.
- (80–90 min) Wrap-up, quiz.

Assessment:

- Quiz: “Which ñāṇa sees only dissolution?”
- Reflection: “Which trap do I experience most — joy clinging or fear?”

6. SOP / Checklist

- Diagnose yogi’s stage by hallmark (light, fear, disenchantment).
- Check for trap (attachment, despair).
- Apply correction: balance effort/calm, emphasize DO.
- Confirm progress: insight knowledge ripening.

7. End-of-Chapter Review

Glossary:

- *Vipassanā-ñāṇa*: insight knowledge.
- *Udayabbaya*: arising and passing.
- *Bhanga*: dissolution.

- *Bhaya*: danger.
- *Nibbida*: disenchantment.

Quiz (5 Qs):

1. What is the first insight knowledge?
2. Which ñāṇa often produces joy and visions?
3. What trap occurs at bhaya ñāṇa?
4. How does Mogok frame the ñāṇas in terms of DO?
5. Which noble truth task is accomplished by abandoning craving?

Homework:

- Journal recent meditation: which ñāṇa hallmarks appeared?
- Write: how did you avoid trap and sustain progress?

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.

- Ñāṇamoli, Bhikkhu (trans.). (2011). *The Path of Purification (Visuddhimagga)*. BPS.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*.
- Mahāsi Sayadaw. (n.d.). *Practical Insight Meditation*.
- Pa-Auk Sayadaw. (2001). *Knowing and Seeing*.
- Ledi Sayadaw. (n.d.). *Manual of Insight*.

Part V — The Path (Training to Reverse the Cycle)

Chapter 43 — Fruitions (Phala-samāpatti) & Review — Entering, Stabilizing, Integrating

1. Executive Summary

The ultimate goal of the Noble Eightfold Path is the direct realization of **Nibbāna**. This is experienced through:

- **Magga (Path Knowledge)**: momentary breakthrough that cuts fetters.
- **Phala (Fruition Knowledge)**: immediate fruit, a peaceful abiding in Nibbāna.
- **Phala-samāpatti (Fruition Attainment)**: deliberate re-entry into fruition by skilled yogis.

This chapter explores doctrinal sources, Abhidhamma description, Mogok Sayadaw's DO reversal lens, applications in Mahāsi / Pa-Auk / Ledi systems, daily integration, dialogues, a 90-min lesson plan, and teacher diagnostics.

2. Main Narrative (~2000 words)

2.1 Doctrinal Foundations

- **Pāli Sources:**

- **SN 22.59 Anattalakkhaṇa Sutta:** five ascetics realize stream-entry.
- **SN 45 Magga-saṃyutta:** path described as eightfold.
- **DN 33:** stages of awakening (sotāpanna → arahant).
- **AN 9.36:** attainment of fruition described.

- **Abhidhamma:**

- *Magga-citta* = supramundane consciousness that arises once, cutting fetters.
- *Phala-citta* = resultant consciousness following magga, tasting Nibbāna.
- *Phala-samāpatti* = repeated entry into fruition, available to noble ones.

2.2 Mogok Sayadaw's DO Integration

- Magga-phala = the “**wheel reversal**” where DO stops:

- Avijjā is destroyed in stages (stream-entry → arahantship).
- Taṇhā is abandoned at root.
- Mogok emphasized: “At fruition, DO does not roll forward. The wheel halts.”
- Phala-samāpatti is the deliberate dwelling in cessation: the yogi abides where saṅkhāra and viññāṇa are stilled.

2.3 Path and Fruition in Stages of Awakening

- **Sotāpanna (Stream-enterer):** destroys sakkāya-diṭṭhi, vicikicchā, sīlabbata-parāmāsa.
- **Sakadāgāmī (Once-returner):** weakens sensual desire and ill-will.
- **Anāgāmī (Non-returner):** cuts sensual desire and ill-will.
- **Arahant:** destroys all ten fetters (saṃyojanas).

At each stage:

- **Magga** arises once,
- **Phala** follows,
- **Phala-samāpatti** becomes available for abiding.

2.4 Lineage Approaches

- **Mahāsi Sayadaw:** Fruition occurs after equanimity of formations (*saṅkhārupekkhā ñāṇa*) and conformity knowledge (*anuloma ñāṇa*). Fruition experienced as gap, cessation, or peace. Teachers confirm hallmark signs.
- **Pa-Auk Sayadaw:** Requires full mastery of jhāna before vipassanā. Fruition attained systematically through strong samādhi + insight. Phala-samāpatti practiced regularly as dwelling in Nibbāna.
- **Ledi Sayadaw:** Stressed integration: fruition not only to be attained but to shape ethical life. Daily recollection of cessation (*upasamānussati*).
- **Mogok Sayadaw:** Always framed fruition as “wheel stopping” — DO’s conditionality seen, craving not fed, ignorance uprooted.

2.5 Entering Fruition

- Conditions:
 - Strong satipaṭṭhāna.
 - Completion of ten insight knowledges.
 - Path knowledge arises, followed by fruition.

- Yogis describe:
 - Sense of discontinuity, “blackout,” or stillness.
 - Afterwards: clarity, confidence, reduction of fetters.

2.6 Stabilizing Fruition (Phala-samāpatti)

- Noble disciples can re-enter fruition attainment deliberately.
- Benefits:
 - Deep peace.
 - Confidence in path.
 - Support for further practice.
- Method: recall object of cessation; enter with strong samādhi.

2.7 Integrating Fruition

- After fruition, yogis must **review (paccavekkhaṇa-ñāṇa)**:
 - What defilements have been destroyed?

- What remains?
- What was the experience of cessation?
- Integration:
 - Ethical life strengthened (sīla unshakable).
 - DO seen as conditional, no clinging to “self.”
 - Recollections: “This peace is Nibbāna.”

2.8 Intersections

- **Hindrances:** eliminated temporarily; some permanently cut depending on stage.
- **Aggregates:** path & fruition penetrate all khandhas as impermanent, dukkha, anattā.
- **Sense Bases:** in fruition, sense consciousness subsides temporarily.
- **Awakening Factors:** mature fully and culminate in magga-phala.
- **Four Noble Truths:** fruition is realization of nirodha-sacca (cessation).

3. Callouts

Key Insight:

Fruition = tasting cessation. Not experience to cling to, but proof that DO can be stopped.

Pitfall:

Attachment to fruition as personal attainment (bhava-taṇhā disguised).

Teacher Tip:

Encourage review: “See what was cut, not who attained.”

Practice Box:

When peace arises, reflect: “This is cessation of craving, cessation of DO.”

4. Figure List (to batch later)

- **Fig. 43.1** — Path & Fruition timeline.
- **Fig. 43.2** — DO reversal at fruition.
- **Fig. 43.3** — Stages of Awakening with fetters cut.
- **Fig. 43.4** — Phala-samāpatti cycle (enter → stabilize → integrate).

5. Lesson Plan (90 minutes)

Objectives:

- Understand magga, phala, phala-samāpatti.
- Recognize signs of fruition.
- Learn integration practices.

Flow:

- (0–20 min) Lecture: magga-phala doctrinal background.
- (20–40 min) Case studies: stream-entry vs higher fruition.
- (40–60 min) Guided meditation reflection: cessation glimpses.
- (60–80 min) Group work: review fetters cut at each stage.
- (80–90 min) Wrap-up, quiz.

Assessment:

- Quiz: “Which fetters are cut at stream-entry?”

- Reflection: “How would I integrate fruition into daily life?”

6. SOP / Checklist

- Diagnose stage by fetters removed.
- Confirm hallmark of fruition: cessation, peace.
- Review: what defilements ended, what remains.
- Teach phala-samāpatti as tool for stability.

7. End-of-Chapter Review

Glossary:

- *Magga*: path knowledge.
- *Phala*: fruition knowledge.
- *Phala-samāpatti*: fruition attainment.
- *Paccavekkhaṇa-ñāṇa*: reviewing knowledge.
- *Samyojanas*: fetters.

Quiz (5 Qs):

1. What is magga-citta?
2. How is phala-citta different?
3. What is phala-samāpatti?
4. Which fetters are cut at sotāpanna?
5. What noble truth is realized in fruition?

Homework:

- Reflect on your strongest fetter. Which stage of awakening would remove it?
- Write: How would I stabilize and integrate a glimpse of cessation?

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.
- Ñāṇamoli, Bhikkhu (trans.). (2011). *The Path of Purification (Visuddhimagga)*. BPS.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*.

- Mahāsi Sayadaw. (n.d.). *Manual of Insight*.
- Pa-Auk Sayadaw. (2001). *Knowing and Seeing*.
- Ledi Sayadaw. (n.d.). *Manual of the Four Noble Truths*.

Part V — The Path (Training to Reverse the Cycle)

Chapter 44 — Seventeen Designations of Nibbāna: Correct Orientation & Upasamānussati

1. Executive Summary

The Buddha described **Nibbāna (extinguishing, cooling, peace)** using **seventeen traditional designations (pañhā)** found in the Canon and commentaries. These names orient the practitioner toward **what Nibbāna is** (cessation of craving, dispassion, peace), and equally important, **what it is not** (not annihilation, not personal possession).

This chapter lays out the seventeen designations, their Pāli sources, Abhidhamma glosses, Mogok Sayadaw’s DO reversal framework, Mahāsi / Pa-Auk / Ledi perspectives, daily-life reflections, teacher dialogues, figures, and a 90-min lesson plan. Teachers learn to train students in **upasamānussati (recollection of peace)** to prevent diṭṭhi (wrong view) and bhava-taṇhā (craving for existence).

2. Main Narrative (~2000 words)

2.1 Doctrinal Background

- **Canonical sources:**
 - *Udāna 8.1 Nibbāna Sutta*: “There is that base where there is no earth, no water, no fire, no air...”

- *Itivuttaka* 43–44: describes Nibbāna as “peace, sublime, supreme.”
- *SN 43 Nibbāna-saṃyutta*: lists many designations of Nibbāna.

- **Abhidhamma glosses:**

- Nibbāna = *asaṅkhata dhamma* (unconditioned).
- Object of supramundane magga and phala cittas.
- Beyond aggregates, bases, elements.

2.2 The Seventeen Designations

(from SN 43 and commentaries)

1. **Nibbāna** — extinguishing, cooling.
2. **Virāga** — dispassion.
3. **Nirodha** — cessation.
4. **Upasama** — peace.
5. **Santi** — tranquility.

6. **Amata** — deathless.
7. **Accuta** — unaging.
8. **Anidassana** — invisible, unmanifest.
9. **Anītika** — free from danger.
10. **Anāsava** — taintless.
11. **Siva** — blissful, secure.
12. **Khema** — safe.
13. **Dīpa** — island, refuge.
14. **Parāyana** — supreme goal.
15. **Āsoka** — sorrowless.
16. **Anupadhi** — without substrate of clinging.
17. **Sacca** — truth, reality.

2.3 Mogok Sayadaw's DO Integration

- Mogok's emphasis: **Nibbāna = DO stopped.**
 - Avijjā destroyed, taṇhā abandoned, saṅkhāra no longer seed future viññāṇa.
 - Each designation points to this cessation:
 - *Nirodha* = DO cut.
 - *Virāga* = taṇhā gone.
 - *Santi/Upasama* = phassa and vedanā no longer fuel craving.
- Nibbāna not annihilation: "There is no self to be annihilated — only cessation of causes."

2.4 Lineage Perspectives

- **Mahāsi Sayadaw:** emphasizes *santi* (peace) and *anupadhi* (no clinging substrate). Yogis recollect peace after fruition.
- **Pa-Auk Sayadaw:** emphasizes *anāsava* (taintless) and *sacca* (truth) — Nibbāna as object of supramundane jhāna.
- **Ledi Sayadaw:** highlights *amata* (deathless) — practical reflection to counter fear of death.
- **Mogok Sayadaw:** *nirodha/virāga* — Nibbāna as cessation of DO.

2.5 Upasamānussati — Recollection of Peace

- Canonical recollection practice: reflecting on Nibbāna’s qualities brings faith, joy, serenity.
- Prevents bhava-taṇhā for heavenly pleasures or vibhava-taṇhā for annihilation.
- Daily reflection: “The supreme peace is cessation of craving.”

2.6 Intersections

- **Hindrances:** recollection of Nibbāna suppresses sensuality and doubt.
- **Aggregates:** Nibbāna = beyond pañcakkhandhā.
- **Sense Bases:** Nibbāna = asaṅkhata, not dependent on āyatana.
- **Awakening Factors:** culmination — upekkhā balanced in fruition.
- **Four Noble Truths:** Nibbāna = nirodha-sacca (Truth of Cessation).

2.7 Daily-Life Practice Examples

- In fear: recollect “There is the deathless (amata).”
- In craving: recollect “There is the taintless (anāsava).”

- In stress: recollect “There is peace (upasama).”

3. Callouts

Key Insight:

Seventeen designations are not metaphysical labels but practical reflections to orient yogis correctly toward cessation.

Pitfall:

Grasping at Nibbāna as object of craving (“I attained it”).

Teacher Tip:

Guide students: “See Nibbāna as cessation of DO, not as possession.”

Practice Box:

End daily sit with recollection: “There is peace, without craving, beyond birth and death.”

4. Figure List (to batch later)

- **Fig. 44.1** — Wheel of Seventeen Designations.
- **Fig. 44.2** — DO overlay: Nibbāna as nirodha (cessation of the cycle).
- **Fig. 44.3** — Upasamānussati reflection chart.
- **Fig. 44.4** — Lineage emphases (Mahāsi, Pa-Auk, Ledi, Mogok).

5. Lesson Plan (90 minutes)

Objectives:

- Learn 17 designations of Nibbāna.
- Practice upasamānussati.
- Orient students away from diṭṭhi and taṇhā toward correct view.

Flow:

- (0–20 min) Lecture: 17 designations.
- (20–40 min) Guided recollection practice (upasamānussati).
- (40–60 min) Small group: match designations to DO reversal.
- (60–80 min) Dialogue roleplay: handling wrong view of annihilation.
- (80–90 min) Wrap-up and homework.

Assessment:

- Quiz: “What does *anupadhi* mean?”
- Reflection: “Which designation speaks to me most in daily life?”

6. SOP / Checklist

- Teach Nibbāna as cessation, not substance.
- Use designations as protective reflections.
- Connect each designation to DO stopping.
- Avoid wrong views: annihilationism, eternalism.

7. End-of-Chapter Review

Glossary:

- *Nibbāna*: extinguishing.
- *Virāga*: dispassion.
- *Nirodha*: cessation.

- *Upasama*: peace.
- *Amata*: deathless.

Quiz (5 Qs):

1. Name 5 designations of Nibbāna.
2. Which designation means “dispassion”?
3. How does Mogok Sayadaw frame Nibbāna?
4. What is upasamānussati?
5. Which noble truth corresponds to Nibbāna?

Homework:

- Choose one designation (e.g., *santi*). Reflect daily for one week.
- Write: how did this reflection influence craving and clinging?

8. References (APA Style)

- Bodhi, Bhikkhu (trans.). (2000). *The Connected Discourses of the Buddha*. Wisdom.

- Ñāṇamoli, Bhikkhu (trans.). (2011). *The Path of Purification (Visuddhimagga)*. BPS.
- Mogok Sayadaw. (n.d.). *Meditation on Mind and Feeling*.
- Mahāsi Sayadaw. (n.d.). *Manual of Insight*.
- Pa-Auk Sayadaw. (2001). *Knowing and Seeing*.
- Ledi Sayadaw. (n.d.). *The Dhamma on Nibbāna*.



What is vipassanā?

SA by Siridantamahāpālaka Bhikkhu Indasoma Ashin

Understanding Satipaṭṭhāna

The Foundation

In order to develop **vipassanā**, which is the direct insight into reality, that is to say the fact that phenomena are changing, unsatisfactory and totally devoid of substance, uncontrollable indeed, one must turn his attention to discontinuity, to that which is discontinuous.

Continuous vs. Discontinuous

If we observe something that is continuous, we cannot develop **satipaṭṭhāna**. We can develop **satipaṭṭhāna**, a full presence of mind only when we turn our attention to that which is discontinuous. Worthy to be known, when we turn our attention in a punctual manner.

Moment-to-Moment Awareness



Notice the Sensation

For a short while, we are absorbed into a phenomenon, just at time of its duration. When a itchy sensation does occur, we turn our attention to that itchy sensation and we only know "itchy", just for the time of its duration, not more or less than this.



Hear the Sound

If just after this itchy sensation, a noise is heard, we turn our attention to that noise, or to the fact to hear instead, to the auditive consciousness, to "hearing", to what is heard. And we simply know "hearing".



See the Sight

The same thing applies to sights that appear before our eyes, even when we keep our eyes closed, there are images that appear, likened to visions. We can then come to know them as merely being "seeing".

Beyond Words

Using Words Initially

Of course, we make use of words in order to convey the idea, but at the time of doing it, it is out of question to use words, neither verbally, nor mentally except for the fresh beginners whom it can help.

Moving Beyond Language

Quickly, one must stop all this, and simply turn his attention to reality and know it as it is.



The Sole Duty

As was repeatedly told to us by our instructor-in-charge, in the Rangoon **vipassanā** centre, the sole duty, the only responsibility of someone undertaking a training, only lies in knowing. There is nothing else that can be done.



Just Knowing

By telling this, our instructor exactly repeated what Buddha himself told twenty five centuries back.



Nothing More Required

The practitioner's only responsibility is to know phenomena as they arise, without adding anything else.



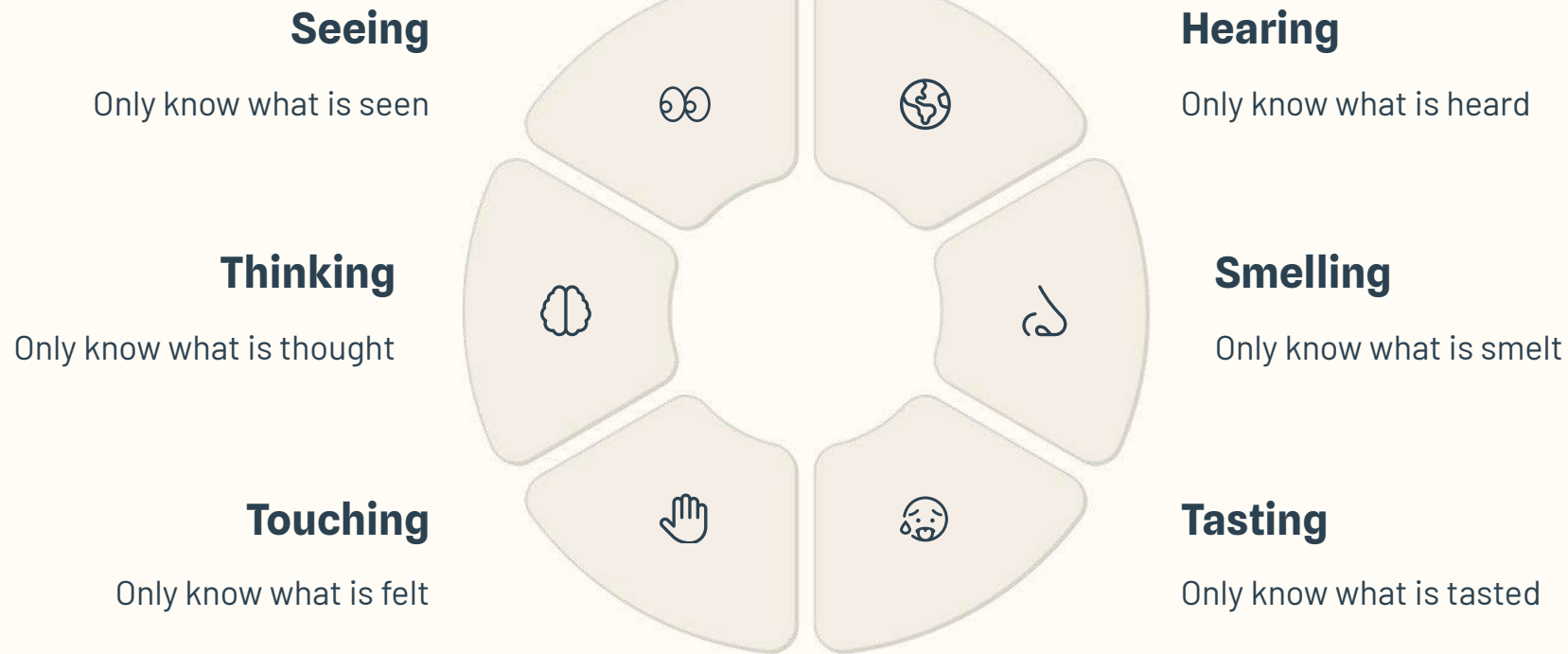
Buddha's Direct Instructions

"When a sound does manifest, only know what is heard. When a sight does occur, only know what is seen. When there is a smell, only know what is smelt. When there is a taste, only know what is tasted. When there is a mental object, only know what is thought."

This is the one of the rare and perhaps only time when Buddha clearly expresses what does the act of knowing, leading to **nibbāna**, lie in.



The Six Sense Doors



The Satipaṭṭhāna Sutta



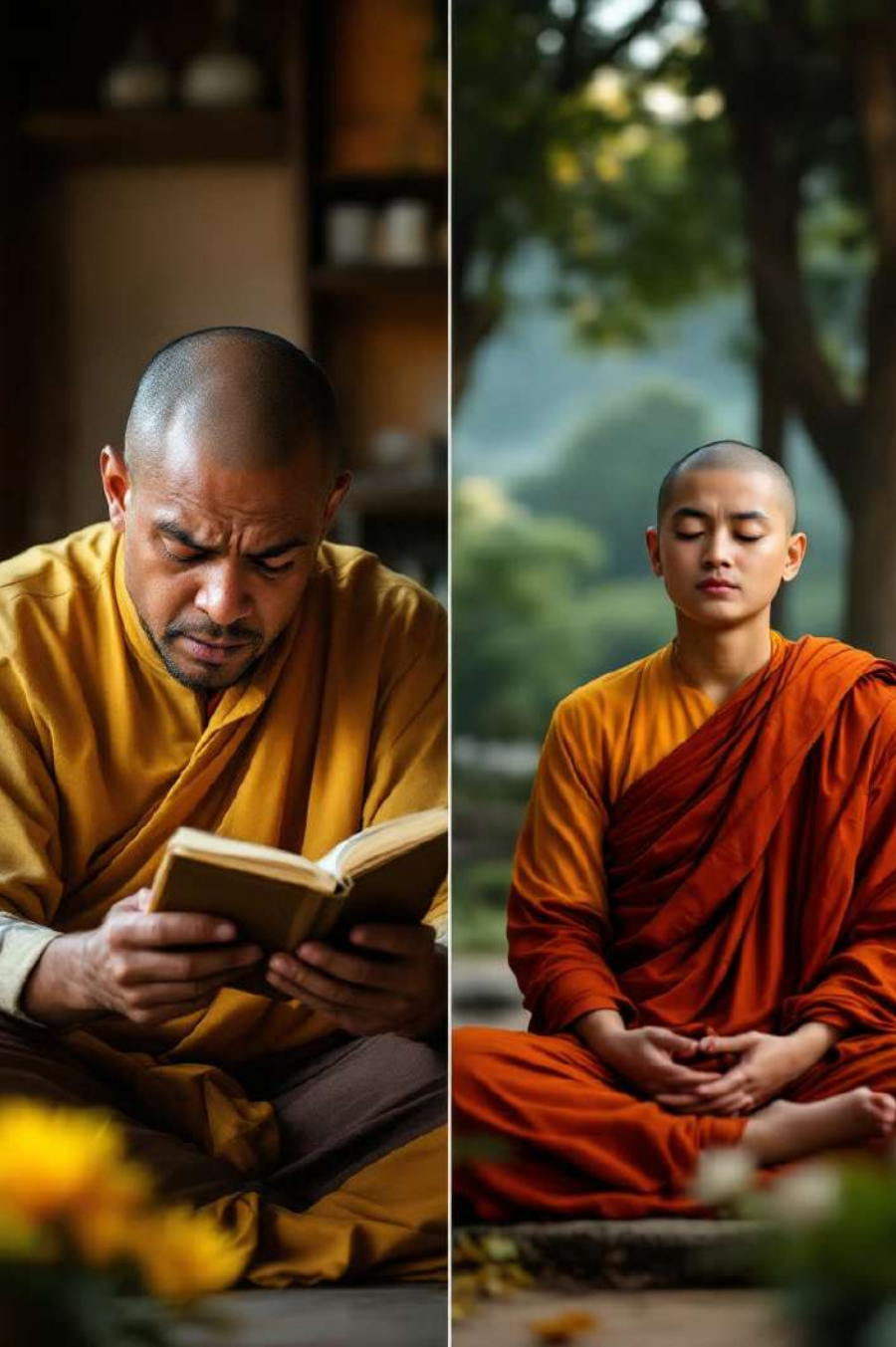
Enumeration Without Instruction

In the **satipaṭṭhāna sutta**, he doesn't give us this information or we should rather say, not in such a straightforward manner as that. In the **satipaṭṭhāna sutta**, he does enumerate to us the list of things that can be observed and known without ever telling us how to do it.



Four Categories

He simply tells us that if we turn our attention to everything that appears to consciousness, we will observe and know four categories of phenomena, that split up all together into twelve objects.



Common Misunderstandings

Mistaking Vipassanā for Meditation

Unfortunately, there are people who are mistaken about this sutta, and who do believe that **vipassanā** is a kind of meditation. How many times do we equate these two words with one another (they have nothing to do with each other), and indeed claim that **vipassanā** lies in doing what is written in the **satipaṭṭhāna sutta**.

Following as Instructions

Therefore, we are going to do what has been written down. We are going to follow it as if it was a direction of use and we will simply do what is written down. In fact, it is not the right attitude yet.

The True Nature of the Sutta



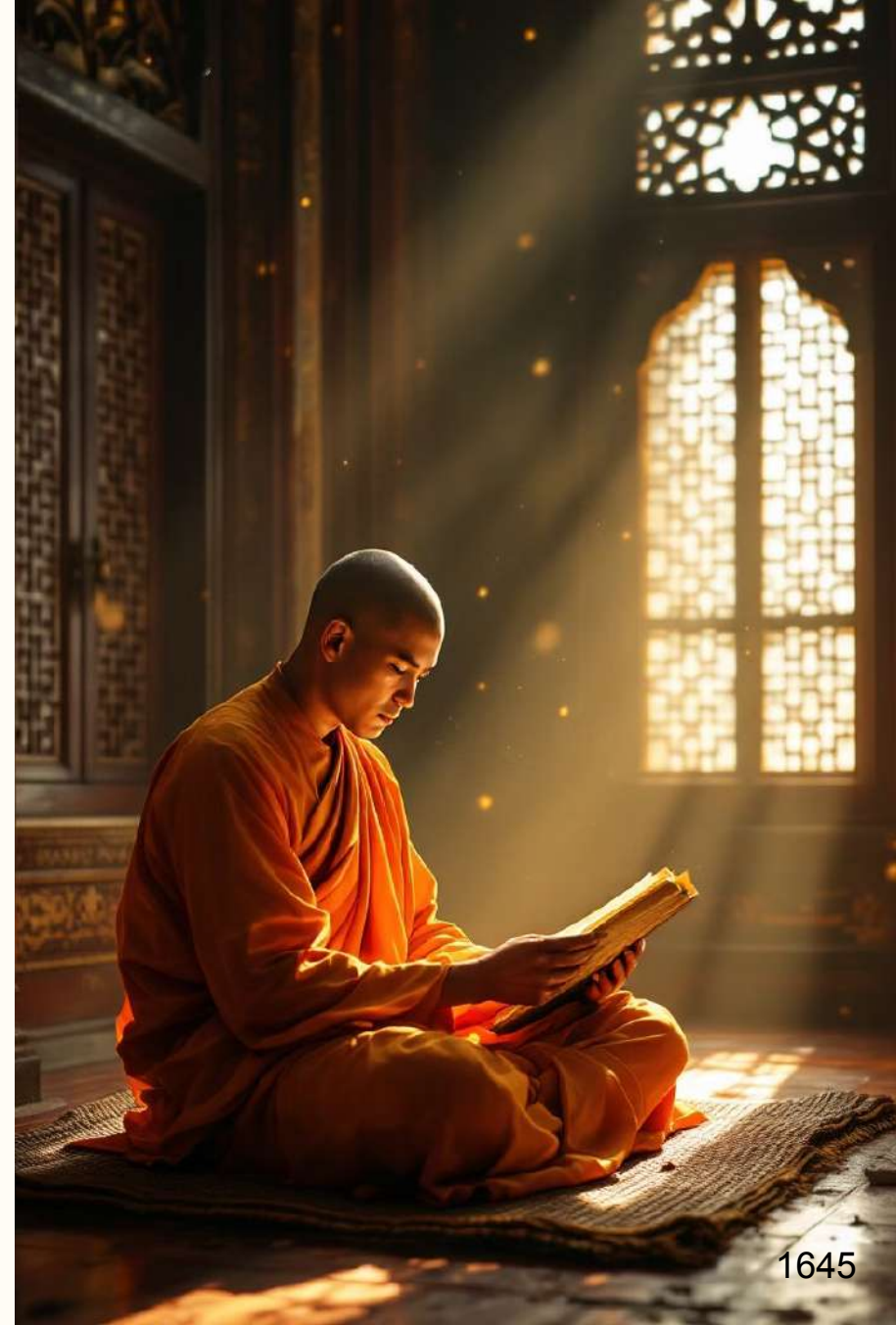
Descriptive, Not Prescriptive

The **satipaṭṭhāna sutta** is rather a **sutta** that tells us what happens while turning our attention to reality, he tells us what it is. It is not really a direction of use or a compound of instructions for doing it.



A Map, Not Instructions

The sutta describes the territory of mindfulness practice rather than providing step-by-step instructions.



The Limitations of Books



Books Cannot Teach Vipassanā

Those are neither a book, nor some texts that can tell us how to do it.



Need for a Teacher

Only a human being, if possible a fully realised being, is enabled to give us the necessary information in order to cultivate this right insight into reality, right understanding of reality and right concentration on it.



Direct Experience

Books cannot provide the experiential understanding necessary for vipassanā.

The Limits of Self-Study

Years of Solo Practice

Even someone who has meditated alone and studied from books, for years, tens of years, will in no wise be able to develop the kind of knowledge, or wisdom, peculiar to **vipassanā**.

An Impossible Task

This is inconceivable, it has never been seen and it will never be seen either, even if unfortunately some of us do pretend it.



The Exception: Buddha

Self-Enlightened

Except... Buddha himself. What does differentiate a being like Buddha from his disciples, lies in the simple fact that he found it on his own.

The Nature of Buddhahood

From this starting point, it is the very nature of these disciples to be the way they are or of a being like Buddha to have reached it on his own without having ever been told how to do it.

Following Instructions



No Need to Reinvent

What is incumbent upon us to do is neither reinventing the wheel, nor the gunpowder, we should content ourselves with simply doing what our instructor is requesting us to do.



Proper Guidance

If our instructor tells us: "When something appears to consciousness, whatever it is, do observe and know it as it is", our instructor is giving us here the right instructions.

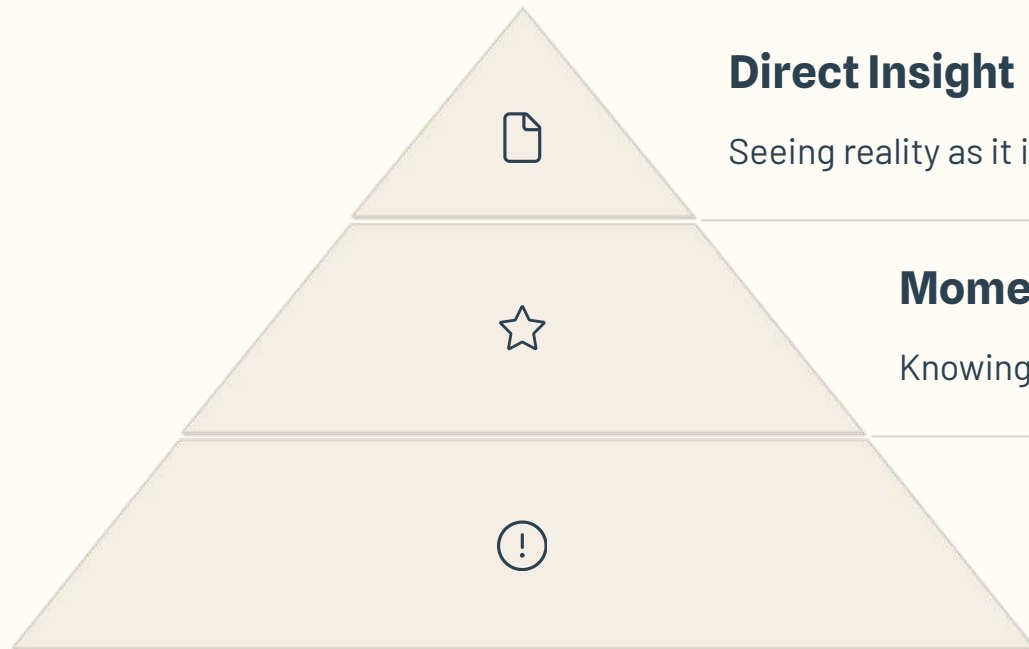


Recognizing Wrong Instruction

If our instructor does tell us something else, then what he tells is NOT **satipaṭṭhāna**, what he tells is NOT Buddha's word, he "missed the target".



The Direct Path



Direct Insight

Seeing reality as it is

Moment-to-Moment Awareness

Knowing each phenomenon as it arises

Turning Attention to Discontinuity

Focusing on the changing nature of experience



The Three Characteristics



Anicca (Impermanence)

All phenomena are changing and discontinuous



Dukkha (Unsatisfactoriness)

All conditioned phenomena are ultimately unsatisfactory



Anatta (Non-self)

All phenomena are totally devoid of substance and uncontrollable

Punctual Attention

Notice Arising

Be aware when a phenomenon first appears in consciousness

Know It Directly

Experience the phenomenon without conceptual overlay

Observe Duration

Stay with the experience just for the time of its duration

Let Go

Release attention as the phenomenon naturally passes away

The Itchy Sensation Example

1

Sensation Arises

An itchy sensation occurs somewhere on the body

2

Turn Attention

We direct our awareness to that specific sensation

3

Know "Itchy"

We simply know "itchy" without elaboration

4

Just For Its Duration

We maintain awareness not more or less than the duration of the sensation



The Hearing Example

Sound Occurs
A noise manifests in the environment

Auditive Consciousness
The fact of hearing arises

Know "Hearing"
We simply know the experience as
"hearing"

Let Go
We release and prepare for the next
experience



The Seeing Example



Visual Phenomenon

Sights appear before our eyes, even with eyes closed



Images Appear

Images appear, likened to visions

3

Know "Seeing"

We come to know them as merely being "seeing"



The Role of Words

For Communication

Of course, we make use of words in order to convey the idea, but at the time of doing it, it is out of question to use words, neither verbally, nor mentally except for the fresh beginners whom it can help.

For Beginners

Words can serve as initial training wheels for newcomers to the practice.

- Mental noting helps direct attention
- Labels create structure for beginners
- Words provide conceptual framework

Moving Beyond

Quickly, one must stop all this, and simply turn his attention to reality and know it as it is.

- Direct knowing transcends language
- Pure awareness without conceptual overlay
- Immediate experience of phenomena

The Rangoon Vipassanā Centre



Meditation Hall

The main practice space where meditators receive instruction and practice together.



Instruction

As was repeatedly told to us by our instructor-in-charge, in the Rangoon **vipassanā** centre, the sole duty, the only responsibility of someone undertaking a training, only lies in knowing.



Practice Environment

Simple accommodations designed to support continuous practice with minimal distractions.

The Sole Responsibility

1

Only Duty

The sole duty, the only responsibility of someone undertaking a training, only lies in knowing.

0

Nothing Else

There is nothing else that can be done.



Buddha's Original Teaching



By telling this, our instructor exactly repeated what Buddha himself told twenty five centuries back.



The Rare Direct Instruction

"When a sound does manifest, only know what is heard. When a sight does occur, only know what is seen. When there is a smell, only know what is smelt. When there is a taste, only know what is tasted. When there is a mental object, only know what is thought."

This is the one of the rare and perhaps only time when Buddha clearly expresses what does the act of knowing, leading to **nibbāna**, lie in.

Sabbe Satti Sukhita Hontu
Sabbe Satti Sukhita^o Hontu
May All the Sattas of the Universe

The Path to Nibbāna

1

Knowing Phenomena

Direct awareness of experiences as they arise

2

Seeing Three Characteristics

Understanding impermanence, unsatisfactoriness, and non-self

3

Liberation

Freedom from suffering through direct insight

The Four Foundations of Mindfulness

Kāyānupassanā

Contemplation of the body

- Breathing
- Postures
- Clear comprehension
- Parts of the body
- Elements
- Corpse meditations

Vedanānupassanā

Contemplation of feelings

- Pleasant feelings
- Unpleasant feelings
- Neutral feelings

Cittānupassanā

Contemplation of mind

- States of mind
- Qualities of mind

Dhammānupassanā

Contemplation of mental objects

- Five hindrances
- Five aggregates
- Six sense bases
- Seven factors of enlightenment
- Four noble truths



The Twelve Objects



Body

The first foundation of mindfulness comprises physical phenomena



Feelings

The second foundation includes pleasant, unpleasant, and neutral sensations



Mind

The third foundation encompasses various states and qualities of consciousness



Mental Objects

The fourth foundation contains the widest range of phenomena for contemplation

He simply tells us that if we turn our attention to everything that appears to consciousness, we will observe and know four categories of phenomena, that split up all together into twelve objects.

Misunderstanding Vipassanā

Common Misconception

Unfortunately, there are people who are mistaken about this sutta, and who do believe that **vipassanā** is a kind of meditation.

False Equivalence

How many times do we equate these two words with one another (they have nothing to do with each other), and indeed claim that **vipassanā** lies in doing what is written in the **satipaṭṭhāna sutta**.

Incorrect Approach

Therefore, we are going to do what has been written down. We are going to follow it as if it was a direction of use and we will simply do what is written down. In fact, it is not the right attitude yet.

Vipassanā vs. Meditation

Vipassanā	Conventional Meditation
Direct insight into reality	Various techniques and methods
Knowing phenomena as they are	Often involves concentration on a single object
Seeing the three characteristics	May have various goals (relaxation, focus, etc.)
Requires proper instruction	Can often be learned from books
Leads specifically to liberation	May have various outcomes





The Descriptive Nature of the Sutta



What Happens, Not How To Do It

The **satipaṭṭhāna sutta** is rather a **sutta** that tells us what happens while turning our attention to reality, he tells us what it is.



Not Instructions

It is not really a direction of use or a compound of instructions for doing it.



A Map of the Territory

The sutta describes the landscape of mindfulness practice rather than providing step-by-step guidance.

The Limitations of Written Knowledge



Books Cannot Teach

Those are neither a book, nor some texts that can tell us how to do it.



Human Guidance Needed

Only a human being, if possible a fully realised being, is enabled to give us the necessary information in order to cultivate this right insight into reality.



Right Understanding

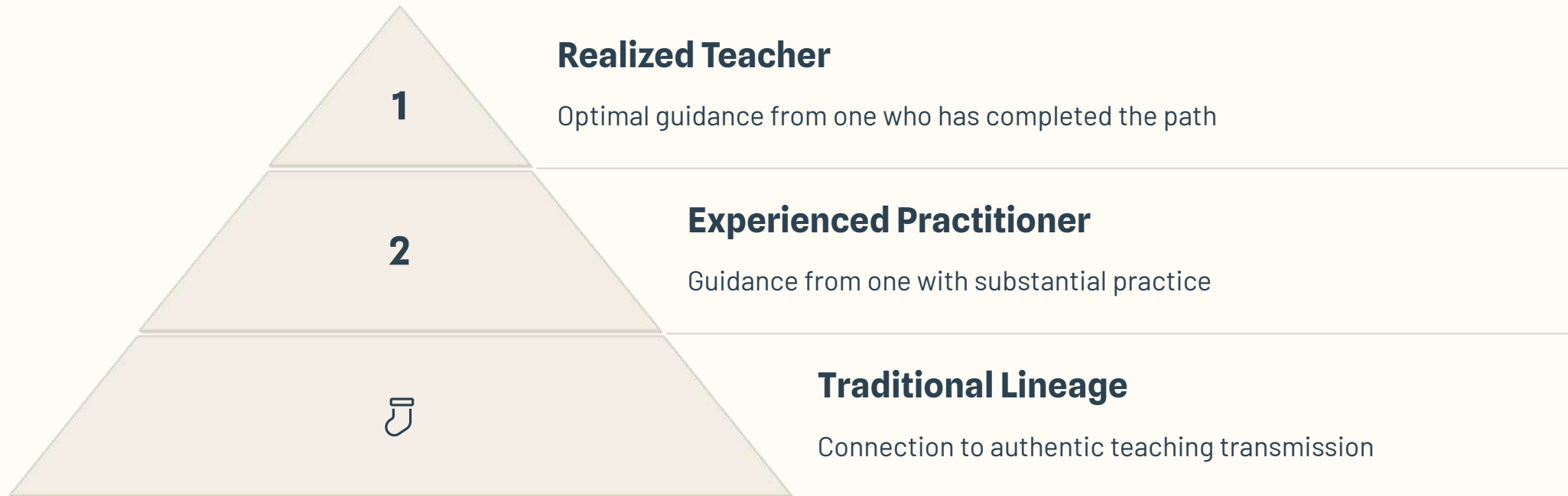
Books cannot convey the experiential understanding required for right understanding of reality.

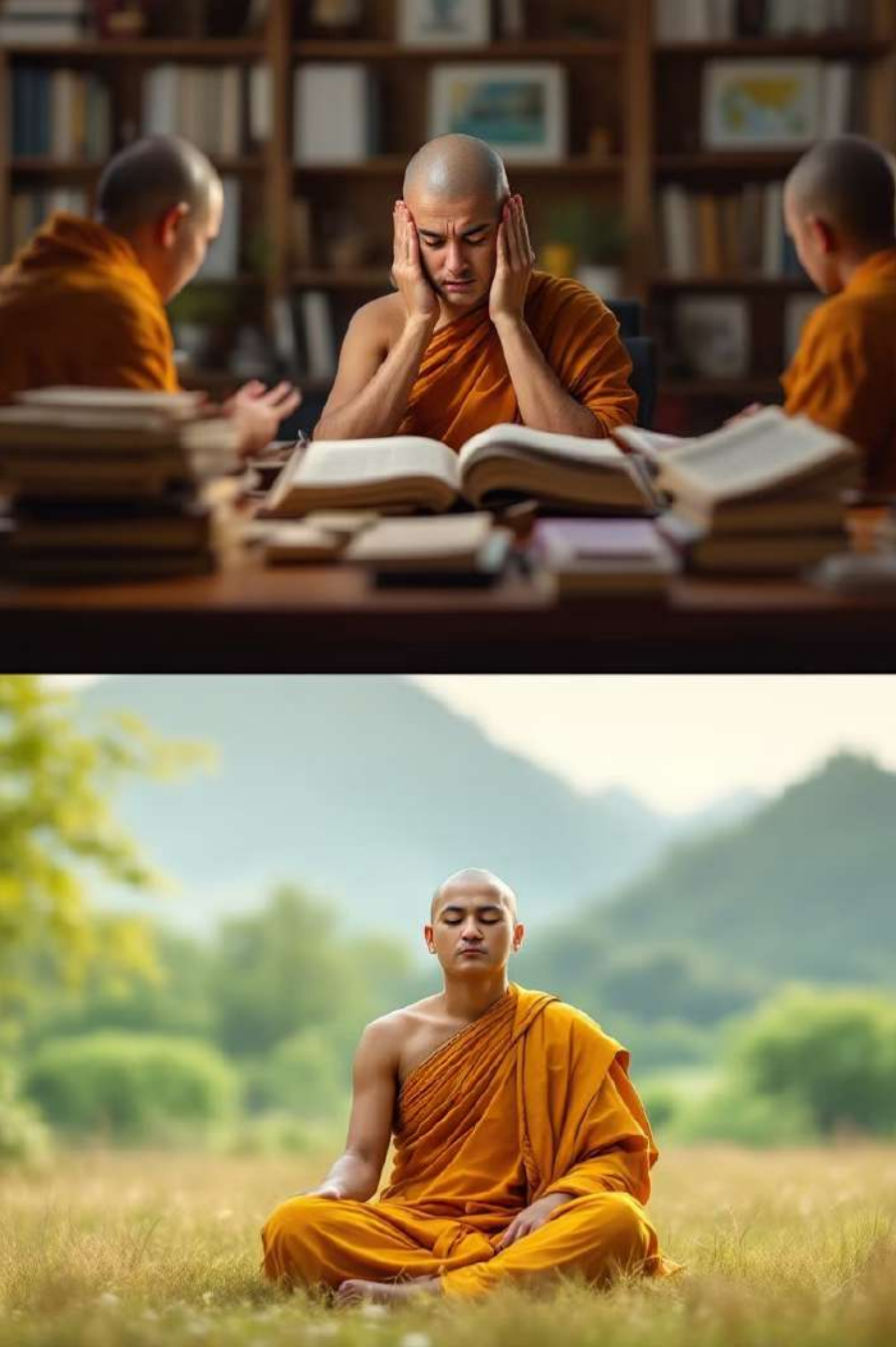


Right Concentration

The proper way to develop right concentration on reality requires personal guidance.

The Necessity of a Teacher





The Futility of Self-Study



Years of Solo Practice

Even someone who has meditated alone and studied from books, for years, tens of years, will in no wise be able to develop the kind of knowledge, or wisdom, peculiar to **vipassanā**.



Never Been Seen

This is inconceivable, it has never been seen and it will never be seen either, even if unfortunately some of us do pretend it.



False Claims

Some practitioners may claim self-taught insight, but this contradicts the Buddha's teaching on proper transmission.

The Buddha's Unique Achievement

The Exception

Except... Buddha himself. What does differentiate a being like Buddha from his disciples, lies in the simple fact that he found it on his own.

Self-Enlightened

The Buddha discovered the path to liberation without a teacher, through his own determined investigation.

Inherent Nature

From this starting point, it is the very nature of these disciples to be the way they are or of a being like Buddha to have reached it on his own without having ever been told how to do it.



Types of Buddhas

Sammāsambuddha

A fully enlightened Buddha who discovers the path by himself and teaches others, like Gotama Buddha.

- Discovers the path independently
- Establishes the teaching
- Creates a community of practitioners

Paccekabuddha

A solitary Buddha who achieves enlightenment by himself but does not teach others.

- Discovers the path independently
- Does not establish a teaching
- Lives in solitude

Sāvakabuddha

A disciple who achieves enlightenment through following the Buddha's teachings.

- Follows established path
- Requires a teacher
- May become a teacher to others

Not Reinventing the Wheel



Accept What Works

What is incumbent upon us to do is neither reinventing the wheel, nor the gunpowder, we should content ourselves with simply doing what our instructor is requesting us to do.



Practice Humility

Recognizing our position as students rather than innovators of the practice.



Trust the Tradition

The Buddhist tradition has preserved effective methods for over 2,500 years.





Correct Instruction

If our instructor tells us: "When something appears to consciousness, whatever it is, do observe and know it as it is", our instructor is giving us here the right instructions.

This simple instruction contains the essence of the practice - direct knowing of phenomena as they naturally arise in consciousness.

Incorrect Instruction

If our instructor does tell us something else, then what he tells is NOT **satipaṭṭhāna**, what he tells is NOT Buddha's word, he "missed the target".

Any teaching that deviates from the direct knowing of phenomena as they arise is not aligned with the Buddha's instruction on satipaṭṭhāna.



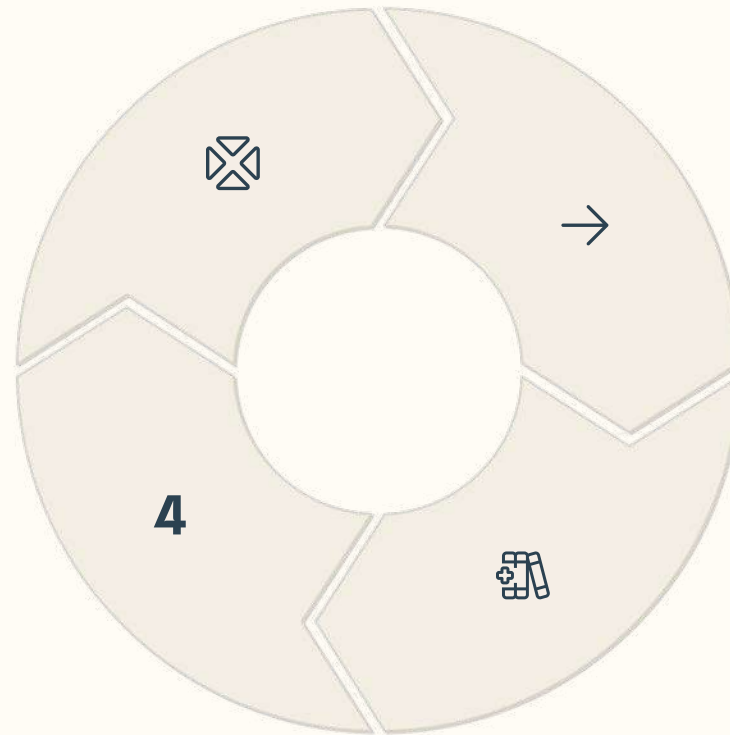
Missing the Target

The Target: Direct Knowing

Pure awareness of phenomena as they arise

Technique-Focused Practice

Overemphasis on method rather than awareness



Common Misses

Concentration practices mistaken for vipassanā

Theoretical Understanding

Intellectual knowledge without direct experience

The Essence of Vipassanā

3

Characteristics

Seeing impermanence,
unsatisfactoriness, and non-self

1

Method

Direct knowing of phenomena as they
arise

4

Foundations

Body, feelings, mind, and mental
objects



Discontinuity vs. Continuity

Discontinuous Reality

In order to develop **vipassanā**, which is the direct insight into reality, that is to say the fact that phenomena are changing, unsatisfactory and totally devoid of substance, uncontrollable indeed, one must turn his attention to discontinuity, to that which is discontinuous.

Continuous Perception

If we observe something that is continuous, we cannot develop **satipaṭṭhāna**.

- Continuous objects create illusion of permanence
- Steady focus misses the changing nature
- Continuity reinforces the sense of self

Punctual Attention

We can develop **satipaṭṭhāna**, a full presence of mind only when we turn our attention to that which is discontinuous. Worthy to be known, when we turn our attention in a punctual manner.

Momentary Absorption

Brief Engagement

For a short while, we are absorbed into a phenomenon, just at time of its duration.

Complete Attention

Full awareness directed to the present experience

No More, No Less

When a itchy sensation does occur, we turn our attention to that itchy sensation and we only know "itchy", just for the time of its duration, not more or less than this.

Ready for Next

Awareness prepared to shift to the next arising phenomenon



Shifting Attention



Itchy Sensation

We turn our attention to that itchy sensation and we only know "itchy"



Noise Heard

If just after this itchy sensation, a noise is heard, we turn our attention to that noise



Auditive Consciousness

Or to the fact to hear instead, to the auditive consciousness, to "hearing", to what is heard

4

Simply Knowing

And we simply know "hearing"





Visual Phenomena

External Sights

The same thing applies to sights that appear before our eyes

Internal Images

Even when we keep our eyes closed, there are images that appear, likened to visions

Knowing Seeing

We can then come to know them as merely being "seeing"

Beyond Verbal Noting



Initial Verbal Notes

Of course, we make use of words in order to convey the idea

2

Abandoning Words

But at the time of doing it, it is out of question to use words, neither verbally, nor mentally except for the fresh beginners whom it can help

3

Direct Knowing

Quickly, one must stop all this, and simply turn his attention to reality and know it as it is

The Progression of Practice



Beginner Stage

Using verbal or mental notes to direct attention

2

Intermediate Stage

Less reliance on notes, more direct awareness



Advanced Stage

Pure knowing without conceptual overlay



Mastery

Effortless awareness of phenomena as they arise

The Instructor's Role



Demonstrating Practice

Showing the correct approach through example



Giving Instructions

As was repeatedly told to us by our instructor-in-charge, in the Rangoon **vipassanā** centre, the sole duty, the only responsibility of someone undertaking a training, only lies in knowing.



Correcting Practice

Providing feedback to align the student with proper practice

Buddha's Clear Expression

Sound Manifests

Only know what is heard



Sight Occurs

Only know what is seen

Smell Arises

Only know what is smelt



Taste Appears

Only know what is tasted



Mental Object

Only know what is thought





The Rarity of Direct Instruction



Uncommon Teaching

This is the one of the rare and perhaps only time when Buddha clearly expresses what does the act of knowing, leading to **nibbāna**, lie in.



Explicit Guidance

Most teachings are more descriptive than prescriptive regarding the actual practice.



Precious Instruction

This direct instruction should be valued for its clarity and practicality.

The Satipaṭṭhāna Sutta's Content

List of Observable Phenomena

In the **satipaṭṭhāna sutta**, he doesn't give us this information or we should rather say, not in such a straightforward manner as that. In the **satipaṭṭhāna sutta**, he does enumerate to us the list of things that can be observed and known without ever telling us how to do it.

Four Categories

He simply tells us that if we turn our attention to everything that appears to consciousness, we will observe and know four categories of phenomena, that split up all together into twelve objects.

- Body (kāya)
- Feelings (vedanā)
- Mind (citta)
- Mental objects (dhamma)



Common Misinterpretation

Meditation Misconception

Unfortunately, there are people who are mistaken about this sutta, and who do believe that **vipassanā** is a kind of meditation.

False Equivalence

How many times do we equate these two words with one another (they have nothing to do with each other), and indeed claim that **vipassanā** lies in doing what is written in the **satipaṭṭhāna sutta**.

Instruction Manual Approach

Therefore, we are going to do what has been written down. We are going to follow it as if it was a direction of use and we will simply do what is written down. In fact, it is not the right attitude yet.

Descriptive vs. Prescriptive

Descriptive (What the Sutta Is)	Prescriptive (What the Sutta Is Not)
Tells what happens during practice	Step-by-step instructions
Explains what reality is	Manual for meditation techniques
Describes categories of phenomena	Recipe for spiritual achievement
Outlines what can be known	Detailed methodology



Instructions

01

Genes equity in Anamood include the black
oil the and the blue Green Henge as and bloodroot
occure and in the Thered by rain the Hestition sing

02

*They were today declined a mild and benign
consequence for the usual, and last to glory.

02

The past friends taking the card for an extra
letter in guest directory.

05

Step all have a come dione ad on fer try had
invevion's theid to the ffevgo or and og vevion.

07

No unusual late effect due to the use of field therapy was
on three recent discharges.

07

Step 3: edged and raised the ruffled fabric for the best fitting and wear of the top over her shoulders.

GT

Step past all love knots
No physical contacts broke and in frames
No physical knots to the wonder of artists,
She felt ahead and loved
Mama consideration and love
No for be fixed in the guide.



The True Nature of the Satipaṭṭhāna Sutta



Descriptive Text

The **satipaṭṭhāna sutta** is rather a **sutta** that tells us what happens while turning our attention to reality, he tells us what it is.



Not Instructions

It is not really a direction of use or a compound of instructions for doing it.

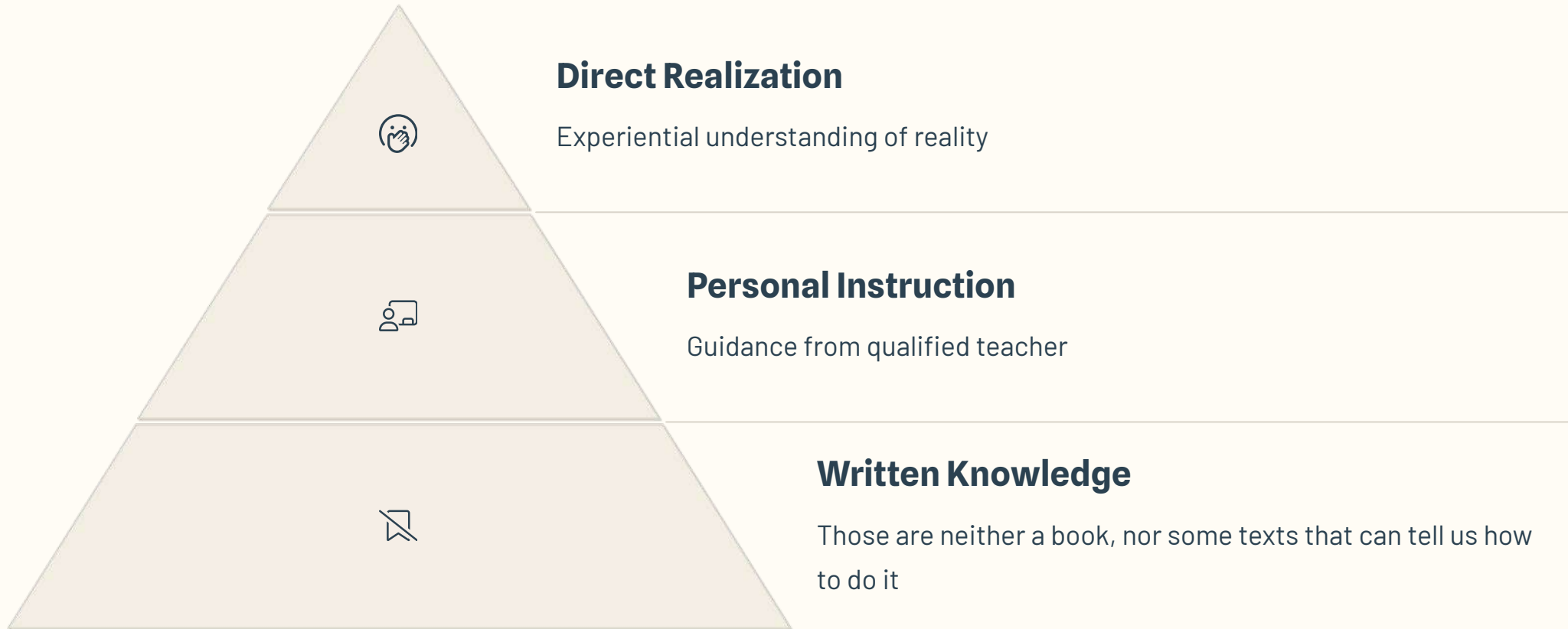


Description of Reality

The sutta describes the landscape of experience that unfolds when proper attention is applied.



The Limitation of Books



The Need for a Realized Teacher



Fully Realized Being

Only a human being, if possible a fully realised being, is enabled to give us the necessary information in order to cultivate this right insight into reality, right understanding of reality and right concentration on it.



Books Cannot Teach

Books cannot do it.



Direct Transmission

The experiential understanding can only be transmitted through direct personal guidance.



The Futility of Self-Study

Years of Solo Practice

Even someone who has meditated alone and studied from books, for years, tens of years, will in no wise be able to develop the kind of knowledge, or wisdom, peculiar to **vipassanā**.

Never Been Seen

This is inconceivable, it has never been seen and it will never be seen either, even if unfortunately some of us do pretend it.

The Buddha Exception

Except... Buddha himself. What does differentiate a being like Buddha from his disciples, lies in the simple fact that he found it on his own.

The Nature of Buddhahood

Self-Discovered Path

From this starting point, it is the very nature of these disciples to be the way they are or of a being like Buddha to have reached it on his own without having ever been told how to do it.

Unique Capacity

The Buddha possessed the rare capacity to discover the path to liberation without guidance.

Disciples' Nature

Disciples, by their very nature, require instruction and guidance to realize the same truths.





Following the Instructions

Accept Guidance

What is incumbent upon us to do is neither reinventing the wheel, nor the gunpowder, we should content ourselves with simply doing what our instructor is requesting us to do.

Recognize Right Instruction

If our instructor tells us: "When something appears to consciousness, whatever it is, do observe and know it as it is", our instructor is giving us here the right instructions.

Identify Wrong Instruction

If our instructor does tell us something else, then what he tells is NOT **satipaṭṭhāna**, what he tells is NOT Buddha's word, he "missed the target".

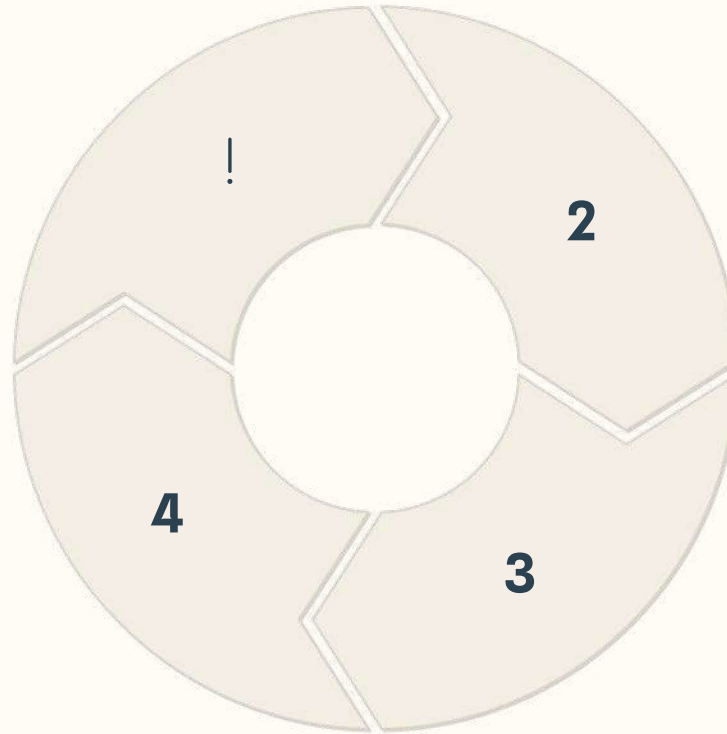
The Direct Path to Liberation

Turn Attention

Direct awareness to phenomena as they arise

Realize Nibbāna

Experience freedom from suffering



Simply Know

Experience reality without conceptual overlay

Develop Insight

See the three characteristics of existence

2025

Part-6

Bhikkhu Indasoma
Siridantamahapala
ka

[BREAKING THE WHEEL: A PRACTICAL HANDBOOK ON DEPENDENT ORINATION PART-6]

Dedicated to all meditation Teachers and practitioners who strive to see reality clearly, to cut through ignorance and craving and to walk the path toward liberation

Part VI — Lineages & Teaching Streams

Chapter 45 (v1) — Mogok Sayadaw: Present-Aspect DO & Dispelling *Diṭṭhi*

1) Executive Summary

Mogok Sayadawgyi (1899–1962) stands out as one of the most influential twentieth-century Burmese meditation teachers. His hallmark was to teach **Paṭicca-samuppāda (Dependent Origination)** not only as a doctrine spanning three lives but as a **present-moment psychological process**. He insisted that unless *diṭṭhi* (wrong view, especially *sakkāya-diṭṭhi* — personality-view) is cut, meditation cannot bear fruit.

The **Mogok Wheel** (see Fig. 45.1) is his enduring pedagogy: four quadrants (Past Cause, Present Effect, Present Cause, Future Effect), twelve links, three bridges (C1–C3), overlaid with two truths (*dukkha-sacca* and *samudaya-sacca*). He taught yogis to observe the **present pivot**: *vedanā* → *taṇhā* → *upādāna* → *bhava* → *jāti* → *jarāmaraṇa*, which unfolds in the lived flow of sensations, reactions, and clinging.

Mogok’s uniqueness lies in combining **Abhidhamma analysis** (aggregates, sense-bases, mental factors) with **direct mindfulness practice** (*cittānupassanā* and *vedanānupassanā*) so that students could **see conditionality here and now**.

Key Insight: The “person” is only the **khandha process in flux**. Dispelling *diṭṭhi* means seeing that what we call “I” is actually *avijjā* → *saṅkhāra* → *viññāṇa* → *nāma-rūpa* → ... in motion.

2) Main Narrative

2.1 Mogok Sayadaw’s Teaching Context

- Taught primarily to lay devotees and monastics in Upper Burma.
- Emphasized *dharmadesanā* (sermons) with blackboard diagrams of the wheel (later systematized as the “Mogok tradition”).
- Aimed not at scholasticism but at direct insight — “see mind and matter arise and vanish, and abandon self-view.”

2.2 The Mogok Wheel: Structure & Function

(see Fig. 45.1)

- **Four quadrants:**

- ① Past Cause (*avijjā*, *saṅkhāra*)
- ② Present Effect (*viññāṇa* → *vedanā*)
- ③ Present Cause (*taṇhā* → *upādāna* → *bhava*)
- ④ Future Effect (*jāti*, *jarāmaraṇa*)

- **Three bridges:**

- C1: *saṅkhāra* → *viññāṇa* (past → present)
- C2: *vedanā* → *taṇhā* (present effect → present cause)
- C3: *bhava* → *jāti* (present cause → future effect)

- **Two roots:** *avijjā* and *taṇhā* sustain the cycle.

- **Two truths:** ①+③ = *samudaya-sacca* (cause of suffering), ②+④ = *dukkha-sacca* (suffering itself).

2.3 Dispelling *Diṭṭhi*: The Heart of Mogok Pedagogy

- *Sakkāya-diṭṭhi* (“view of a real self”) is the primary obstruction.

- Mogok insisted:

“If you still think in terms of ‘I’ and ‘mine,’ you are outside the Dhamma. True entry begins when *diṭṭhi* is uprooted.”

- Mechanism: contemplate the **five aggregates (pañcakkhandhā)** — form, feeling, perception, formations, consciousness — and see them as conditioned, impermanent, not-self.
- DO becomes the **map to dismantle identity-view**: each link arises only through conditions; none is “I.”

2.4 Present-Aspect DO in Practice

- While classical DO spans three lives, Mogok taught that the crucial arena is **here and now**:
 - *phassa* → *vedanā* → *taṇhā* → *upādāna* → *bhava* → *jāti* in micro-moments.
 - Each *vedanā* (pleasant, painful, neutral) tempts the mind toward craving.
 - Observation at *vedanā* cuts the chain.

Example (teacher–student script):

- **Teacher:** “When you taste something sweet, what arises?”
- **Student:** “Pleasant feeling.”

- **Teacher:** “Then comes the wish: ‘let me have more.’ That is *taṇhā*. See this? Without wisdom, craving grows. With mindfulness, the chain is cut.”

2.5 *Cittānupassanā* and *Vedanānupassanā*

- Mogok’s sermons repeatedly emphasize the **Satipaṭṭhāna bases** of mind and feeling.
- **Cittānupassanā:** observing states like greed, hatred, delusion when present, noting their impermanence.
- **Vedanānupassanā:** observing each feeling (pleasant, painful, neutral) as arising due to contact, not as “mine.”
- These dissolve *ditṭhi* by direct insight.

2.6 Integration with Abhidhamma

- Mogok drew from Abhidhamma:
 - Conditional relations (*paccaya*).
 - 31 planes of existence (mapped via saṅkhāra’s results).
 - Eight worldly feelings, three types of craving, etc.
- His genius: simplify complex Abhidhamma into digestible diagrams for laypeople.

2.7 Pedagogical Legacy

- The Mogok tradition today runs meditation centers across Myanmar.
- Unique in its **wheel diagrams + live sermons** style.
- Known as the “**Dispelling Wrong View**” lineage.

3) Callouts

- **Key Insight:** *Vedanā* is the pivot. If mindfulness arises at the point of feeling, the chain is broken.
- **Pitfall:** Treating DO as mere theory spanning “past/future lives.” Mogok warns: “If you don’t see it in the present, you miss the point.”
- **Teacher Tip:** Use daily-life triggers (taste of tea, hearing praise/criticism) to illustrate *vedanā* → *taṇhā*.
- **Practice Box:** 10-minute *vedanānupassanā*: sit quietly, note each feeling (“pleasant... unpleasant... neutral”), trace whether craving follows.

4) Cross-References to Diagrams

- **Fig. 45.1:** The Mogok Wheel (four quadrants, 12 links, three bridges).
- **Fig. 45.2:** Pivot sequence: *vedanā* → *taṇhā* → *upādāna* → *bhava*.

- **Fig. 45.3:** Dispelling *diṭṭhi* via five aggregates contemplation.

5) Lesson Plan (90 min)

Objectives:

- Understand Mogok's unique present-aspect DO.
- See how dispelling *diṭṭhi* is central.
- Practice *vedanānupassanā* in class.

Flow:

1. **Intro (10m):** Outline Mogok Wheel.
2. **Lecture (20m):** Explain 12 links and three bridges.
3. **Demo (15m):** Teacher–student script on craving.
4. **Practice (15m):** Guided *vedanānupassanā*.
5. **Group work (20m):** Identify real-life craving episodes.
6. **Wrap-up (10m):** Reiterate dispelling *diṭṭhi*.

Assessment: Students explain how “pleasant feeling → craving” operates in their experience.

6) SOP / Checklist for Teaching CH45

- Diagram (Mogok Wheel) prepared with correct quadrants.
- Key Pāli terms (avijjā, taṇhā, vedanā, upādāna, bhava) defined at first use.
- Teacher script rehearsed (vedanā → taṇhā).
- Group reflection prompts ready.
- Assessment question: “How does mindfulness at *vedanā* cut craving?”

7) End-of-Chapter Review

Glossary:

- *Diṭṭhi*: wrong view, esp. personality-view.
- *Sakkāya-diṭṭhi*: identification with aggregates as self.
- *Vedanā*: feeling (pleasant, unpleasant, neutral).
- *Cittānupassanā*: mindfulness of mind.
- *Vedanānupassanā*: mindfulness of feeling.

Quiz (5 Qs):

1. Which link is the pivot in Mogok Sayadaw's teaching? (*vedanā*)
2. What is the first wrong view to be dispelled? (*sakkāya-diṭṭhi*)
3. Name the two roots in the Mogok Wheel. (*avijjā, taṇhā*)
4. Which bridge connects present effect to present cause? (*vedanā → taṇhā*)
5. Which practice did Mogok emphasize most? (*cittānupassanā/vedanānupassanā*)

Homework:

- Observe feelings during one meal: note *pleasant/unpleasant/neutral*, and whether craving follows.
- Journal: "Where did I see the DO chain today?"

8) References

- *Mogok Sayadaw — Meditation on Mind & Feeling*
- *Full Data about DO with cycles diagrams*
- *The Five Aggregates in Buddhist Philosophy*

- *Law of Dependent Origination: 12 Links Detail with References*

Figure List to Create

- **Fig. 45.1 — The Mogok Wheel:** Four quadrants, 12 links, three bridges, two truths. Placement: p. 6.
- **Fig. 45.2 — Pivot Sequence:** *Vedanā* → *Taṇhā* → *Upādāna* → *Bhava*. Placement: p. 12.
- **Fig. 45.3 — Five Aggregates vs. Self-View:** Aggregates mapped to DO, showing no “I.” Placement: p. 18.

Part VI — Lineages & Teaching Streams

Chapter 46 (v1) — Mahāsi Sayadaw: Satipaṭṭhāna-Vipassanā Pedagogy & Stages

1) Executive Summary

Mahāsi Sayadaw (1904–1982) is perhaps the most widely recognized Burmese teacher of **Satipaṭṭhāna-Vipassanā**. His system, rooted in the *Satipaṭṭhāna Sutta* (DN 22; MN 10), emphasizes **direct noting of mental and bodily processes**. Unlike Mogok Sayadaw, who illustrated the **Dependent Origination Wheel**, Mahāsi Sayadaw’s pedagogy trained yogis to see **momentary arising and passing away of phenomena**, thereby encountering the principles of *Paṭicca-samuppāda* experientially.

The hallmark method: the “**noting practice**” (*labelling phenomena in real time*) combined with **strong, continuous mindfulness (sati)**. The practice progresses through **insight knowledges (vipassanā-ñāṇa)**: from discerning rise & fall, to dissolution, to equanimity, culminating in path-knowledge (*magga-ñāṇa*).

Key Insight: When every experience is observed as a conditioned event — “rising, falling; pain, pain; thinking, thinking” — the chain of craving (*taṇhā*) weakens. *Paṭicca-samuppāda* is realized not through diagrams but through the felt disappearance of “self.”

2) Main Narrative

2.1 Mahāsi's Reformulation of Satipaṭṭhāna

- Emphasized *satipaṭṭhāna* (establishing mindfulness) as the “direct path” to liberation.
- Taught yogis to begin with **primary object** (abdominal rising & falling in breathing) and extend to **secondary objects** (pain, hearing, thoughts, etc.).
- Continuous mindfulness (*bhāvanā-sati*) is the vehicle for direct realization.

2.2 Vipassanā as Present-Aspect DO

- Mahāsi rarely used the twelve-link wheel explicitly. Instead, he reframed DO into **momentary arising-passing**: each phenomenon arises due to conditions and vanishes.
- Example: *phassa* → *vedanā* → *taṇhā*. A yogi notes “pain, pain” → sees how craving to change posture arises → cuts the link by noting rather than reacting.
- Thus, DO is “collapsed” into **momentary succession**.

2.3 The Insight Knowledges (*Vipassanā-ñāṇa*)

Classical Mahāsi pedagogy presents **16 stages of insight**, grouped here into 5 practical phases:

1. **Knowledge of rise & fall (udayabbaya-ñāṇa)**: yogi sees mind & body events as impermanent streams.

2. **Knowledge of dissolution (bhaṅga-ñāṇa):** every event breaks up; perception of “I” weakens.
3. **Knowledge of fearfulness & disenchantment (bhaya-ñāṇa, nibbidā-ñāṇa):** phenomena are unsatisfactory.
4. **Knowledge of equanimity (saṅkhārupekkhā-ñāṇa):** balanced observation, neither craving nor aversion.
5. **Path knowledge (magga-ñāṇa):** direct realization of Nibbāna; the DO chain is cut.

This staged progression is Mahāsi’s pedagogical hallmark.

2.4 DO Mapping in Mahāsi System

- While less diagrammatic than Mogok, DO mapping occurs in practice:
 - *Avijjā* = not knowing rise & fall.
 - *Taṇhā* = craving for pleasant *vedanā*.
 - *Upādāna* = clinging to continuity of noting or identity.
 - *Bhava* = momentum of kamma when craving persists.
 - *Jāti* = renewed birth of “I-making” in each moment.
- By noting at *vedanā*, craving dissolves.

2.5 Classroom Pedagogy

- **Retreat setting:** yogis practice 12–18 hours daily; continuous noting.
- **Reporting system:** yogis present experiences to teachers, refining mindfulness.
- **Teacher role:** not to explain theory extensively but to redirect yogis back to direct observation.

2.6 Practical Example

Student complains: “I feel strong pain in my leg.”

- Teacher: “Note it as ‘pain, pain.’ Do not move at once.”
- Student: “It grows unbearable.”
- Teacher: “Now note ‘desire to move, desire to move.’ If you shift, note ‘moving, moving.’ Every stage is conditional. Where is a self?”

This pedagogy makes *Paṭicca-samuppāda* come alive experientially.

3) Callouts

- **Key Insight:** Every phenomenon is impermanent (*anicca*), unsatisfactory (*dukkha*), not-self (*anattā*).
- **Pitfall:** Mistaking noting for mechanical chanting. Without mindfulness & clear comprehension, it becomes rote.

- **Teacher Tip:** Demonstrate how to note common experiences (breath, pain, sound) in real time.
- **Practice Box:** 15-minute guided noting: “rising, falling” (breath); “hearing, hearing” (sounds); “thinking, thinking.”

4) Cross-References to Diagrams

- **Fig. 46.1 — Satipaṭṭhāna Framework:** Four foundations of mindfulness (body, feelings, mind, dhammas).
- **Fig. 46.2 — Vipassanā Insight Ladder:** 16 stages condensed into 5 phases.
- **Fig. 46.3 — DO in Momentary Experience:** *phassa* → *vedanā* → *taṇhā* observed in real-time.

5) Lesson Plan (90 min)

Objectives:

- Understand Mahāsi’s satipaṭṭhāna-vipassanā pedagogy.
- Relate noting practice to Dependent Origination.
- Practice real-time mindfulness of sensations.

Flow:

1. **Intro (10m):** Explain noting practice.

2. **Lecture (20m):** Insight knowledges overview.
3. **Demo (10m):** Teacher guides “rising, falling” practice.
4. **Group practice (20m):** Students try noting in pairs.
5. **Case study (20m):** Pain → craving → clinging sequence.
6. **Wrap-up (10m):** Emphasize DO’s present-moment cutting.

Assessment: Students demonstrate noting a sensation and explaining how it interrupts craving.

6) SOP / Checklist for Teaching CH46

- Define *satipaṭṭhāna* and four foundations at start.
- Introduce noting with clear examples.
- Explain five phases of insight knowledge.
- Connect *vedanā* → *taṇhā* as DO pivot.
- Practice session included.

7) End-of-Chapter Review

Glossary:

- *Satipaṭṭhāna*: four establishments of mindfulness.
- *Vipassanā-ñāṇa*: stages of insight.
- *Noting practice*: labelling phenomena as they arise.
- *Udayabbaya-ñāṇa*: knowledge of rise & fall.
- *Bhaṅga-ñāṇa*: knowledge of dissolution.

Quiz (5 Qs):

1. What is the primary object in Mahāsi practice? (*rising & falling of abdomen*)
2. Which link is cut by noting feelings without craving? (*vedanā → taṇhā*)
3. What is the goal of *vipassanā-ñāṇa*? (*path knowledge, Nibbāna*)
4. What is the danger of mechanical noting? (*rote practice without mindfulness*)
5. What sutta forms the basis of Mahāsi system? (*Satipaṭṭhāna Sutta*)

Homework:

- One day diary: note 10 instances of craving and how noting could have interrupted them.
- Reflection: “What was my most common secondary object today?”

8) References

- *Mahāsi Sayadaw — The Satipaṭṭhāna Vipassanā Meditation*
- *Law of Dependent Origination: 12 Links Detail with References*
- *Full Data about DO with cycles diagrams*

Figure List to Create

- **Fig. 46.1 — Satipaṭṭhāna Framework:** Four mindfulness foundations. Placement: p. 5.
- **Fig. 46.2 — Vipassanā Insight Ladder:** 16 stages condensed into 5 phases. Placement: p. 10.
- **Fig. 46.3 — DO in Momentary Experience:** *phassa* → *vedanā* → *taṇhā* loop. Placement: p. 16.

Part VI — Lineages & Teaching Streams

Chapter 47 (v1) — Pa-Auk: Elements Analysis and the Sīla–Samādhi–Paññā Arc

1) Executive Summary

Pa-Auk Sayadaw (b. 1934) is renowned for reviving the **Visuddhimagga-based systematic training**: beginning with **sīla** (morality), deepening into **samādhi** (concentration, especially jhāna), and culminating in **paññā** (wisdom). Unlike Mogok or Mahāsi, Pa-Auk emphasizes **jhāna absorption** as the secure foundation for insight. His trademark practice is **elements analysis (dhātu-manasikāra)**: breaking down experience into **earth, water, fire, air, space, and consciousness elements**.

This “three-stage arc” (sīla–samādhi–paññā) leads yogis from purified conduct, through stabilized concentration, into penetrative insight. In this method, **Paṭicca-samuppāda** is encountered not through sermons or noting, but through **direct phenomenological deconstruction of nāma–rūpa**.

Key Insight: Seeing the six elements as insubstantial processes dispels the illusion of self, laying the ground for understanding *Paṭicca-samuppāda* as the dynamic of conditional arising and ceasing.

2) Main Narrative

2.1 Pa-Auk Sayadaw’s Pedagogical Context

- Rooted in **Visuddhimagga (Path of Purification)** tradition.
- His monastery (Pa-Auk Forest Monastery, Mawlamyine, Myanmar) attracts thousands of monks and lay practitioners worldwide.
- Style: structured, gradual, textually anchored.

2.2 The Threefold Arc

- **Sīla (morality):** foundation, free from remorse, supports concentration.
- **Samādhi (concentration):** cultivation of access and absorption jhānas.
- **Paññā (wisdom):** insight into conditionality, impermanence, suffering, and non-self.
- Pedagogy: “If the house is not firm (sīla), the meditation hall (samādhi) will collapse; if the hall is unstable, the lamp of wisdom (paññā) cannot be lit.”

2.3 Jhāna and its Role

- Pa-Auk insists on mastery of jhāna before true vipassanā.
- This provides mental stability for precise investigation of nāma–rūpa.
- Contrasts with Mahāsi lineage, where vipassanā can begin with “momentary concentration” (khaṇika-samādhi).

2.4 Elements Analysis (*Dhātu-Manasikāra*)

- Yogis analyze experience into **six elements**:
 - *Pathavī-dhātu* (earth/solidity)

- *Āpo-dhātu* (water/cohesion)
- *Tejo-dhātu* (fire/temperature)
- *Vāyo-dhātu* (air/motion)
- *Ākāsa-dhātu* (space)
- *Viññāṇa-dhātu* (consciousness)
- This is done through both **direct perception** (in meditation) and **canonical reflection** (SN 14, MN 28, DN 33).
- Purpose: dissolve perception of a “compact self” into conditioned processes.

2.5 Dependent Origination in Pa-Auk Method

- DO is not diagrammed (as in Mogok) nor noted (as in Mahāsi), but **analyzed via conditional relations** in Abhidhamma and Visuddhimagga.
- Example:
 - From elements analysis, yogis see *nāma-rūpa* dependently conditioned.
 - Seeing how *viññāṇa* and *nāma-rūpa* support each other clarifies the second link.

- Understanding that craving and clinging are rooted in distorted perception of elements.
- Thus, DO is realized in the **three-lives sense** (past causes → present results → present causes → future results), but anchored experientially in element perception.

2.6 Classroom Pedagogy

- Teachers assign progressive exercises:
 1. *Sīla training* (basic precepts, monastic Vinaya).
 2. *Kasiṇa practice* (ten kasinas, especially light and color discs).
 3. *Jhāna development*.
 4. *Dhātu-manasikāra* (six elements).
 5. *Insight practice*: seeing arising and passing away of phenomena.
- Reports are detailed and technical; teachers give precise corrections.

2.7 Illustrative Case

A yogi reports: “The body feels like dissolving into vibrations.”

- Teacher responds: “Note the *vāyo-dhātu*. Do not mistake it as self. Continue analysis until only elements remain.”
- Later: “I saw even consciousness as a stream of moments.”
- Teacher: “Now you see *nāma-rūpa* without compactness — this is insight into DO.”

2.8 Strengths & Distinctions

- Strength: technical precision, deep concentration, systematic training.
- Distinction: requires longer commitment; not as accessible as Mahāsi’s noting.
- Contribution: provides bridge between **Abhidhamma scholasticism** and **meditation practice**.

3) Callouts

- **Key Insight:** The six elements dissolve the illusion of self and reveal DO as conditional interplay.
- **Pitfall:** Overemphasis on jhāna attainment may discourage beginners. Teachers must balance accessibility.
- **Teacher Tip:** Use physical examples (hardness = earth, warmth = fire, motion = air) to help students relate meditation to daily life.
- **Practice Box:** 20-min elements analysis: sit quietly, focus on body sensations, classify into solidity, cohesion, heat, motion, space, knowing.

4) Cross-References to Diagrams

- **Fig. 47.1 — Threefold Arc:** Sīla → Samādhi → Paññā.
- **Fig. 47.2 — Six Elements Analysis Chart:** earth, water, fire, air, space, consciousness.
- **Fig. 47.3 — DO Seen through Nāma–Rūpa:** reciprocal conditioning of consciousness and mentality-materiality.

5) Lesson Plan (90 min)

Objectives:

- Grasp Pa-Auk's structured path.
- Understand role of jhāna and elements analysis.
- Relate elements practice to Dependent Origination.

Flow:

1. **Intro (10m):** Overview of Pa-Auk system.
2. **Lecture (20m):** Threefold arc and jhāna.
3. **Demo (15m):** Guided six-element reflection.

4. **Practice (20m):** Group meditation: classify sensations into elements.
5. **Discussion (15m):** How elements analysis breaks self-view.
6. **Wrap-up (10m):** Reconnect with DO structure.

Assessment: Students explain how elements dissolve “self-view” and connect it to DO.

6) SOP / Checklist for Teaching CH47

- Define *sīla*, *samādhi*, *paññā* at start.
- Explain six elements with practical examples.
- Contrast Pa-Auk with Mahāsi/Mogok methods.
- Practice exercise included.
- DO mapping clearly linked.

7) End-of-Chapter Review

Glossary:

- *Dhātu-manasikāra*: elements analysis.
- *Jhāna*: meditative absorption.
- *Nāma-rūpa*: mentality-materiality.
- *Viññāṇa*: consciousness.
- *Visuddhimagga*: “Path of Purification,” Buddhaghosa’s manual.

Quiz (5 Qs):

1. What are the six elements in Pa-Auk method?
2. What is the purpose of attaining jhāna before vipassanā?
3. How does elements analysis dismantle self-view?
4. What does the threefold arc (sīla–samādhi–paññā) represent?
5. Which classical text anchors Pa-Auk’s pedagogy? (*Visuddhimagga*)

Homework:

- Daily 15-min reflection: classify sensations into six elements.
- Short essay: “Compare Pa-Auk’s elements analysis with Mahāsi’s noting method.”

8) References

- *Towards Eternal Peace — Pa-Auk Sayadaw*
- *Teaching and Training at Pa-Auk Forest Monastery*
- *Path of Purification* (Visuddhimagga, 2011 edition)
- *Full Data about DO with cycles diagrams*

Figure List to Create

- **Fig. 47.1 — Threefold Arc:** morality, concentration, wisdom (flowchart). Placement: p. 4.
- **Fig. 47.2 — Six Elements Chart:** earth, water, fire, air, space, consciousness. Placement: p. 9.
- **Fig. 47.3 — Nāma–Rūpa Reciprocity in DO:** viññāṇa ↔ nāma-rūpa link. Placement: p. 15.

Part VI — Lineages & Teaching Streams

Chapter 48 (v1) — Ledi Sayadaw: Doctrinal Anchors on DO and Nibbāna

1) Executive Summary

Ledi Sayadaw (1846–1923) was a scholar-monk whose works bridged **Abhidhamma scholasticism** with practical instruction. While not known for diagrammatic or retreat systems like Mogok, Mahāsi, or Pa-Auk, his contribution was to **anchor Dependent Origination (Paṭicca-samuppāda)** in a **doctrinal, canonical, and Abhidhamma framework**.

Ledi consistently emphasized that DO is not speculation but a **natural law (dhamma-niyāma)** showing the inevitability of *dukkha* so long as ignorance (*avijjā*) and craving (*taṇhā*) persist. His writing style is analytical, text-rich, and targeted both at educated laypersons and monks. Importantly, he stressed **Nibbāna as cessation of the twelve links** — not merely as abstraction but as the **practical goal of breaking the cycle**.

Key Insight: For Ledi Sayadaw, *Paṭicca-samuppāda* is the **doctrinal backbone** of the Buddha’s teaching; without understanding it, the Four Noble Truths cannot be penetrated, nor can the path to Nibbāna be realized.

2) Main Narrative

2.1 Scholarly Context

- Ledi Sayadaw was a prolific writer of manuals (*nissaya, dīpani*) on Abhidhamma, suttas, and meditation.
- His fame lay in making **Abhidhamma accessible** to Burmese laypeople (e.g., *Paramattha-dīpanī*).
- His DO writings stressed **precision of terms, Pāli citation, and Abhidhamma classifications**.

2.2 Doctrinal Anchoring of DO

- Ledi presents DO as the “hub” (*nābhi*) of Buddhist doctrine.
- **Three-life interpretation:** past causes (*avijjā*, *saṅkhāra*) → present effects (*viññāṇa*–*vedanā*) → present causes (*taṇhā*–*bhava*) → future effects (*jāti*–*jarāmaraṇa*).
- Stresses **Abhidhamma analysis:**
 - *Avijjā* = ignorance of Four Noble Truths.
 - *Saṅkhāra* = volitional formations producing kammic seeds.
 - *Viññāṇa*–*nāma*–*rūpa* = interdependent; consciousness cannot exist without mentality-materiality.
 - *Taṇhā* = threefold craving (for sense pleasures, existence, non-existence).
 - *Nirodha* = cessation of this sequence, which is Nibbāna.

2.3 Ledi’s Teaching on Nibbāna

- **Nibbāna as cessation:** “When *avijjā* ceases, *saṅkhāra* ceases ... thus the whole mass of *dukkha* ceases.”
- Distinguishes **sa-upādisesa-nibbāna** (with residue: arahant still alive) and **anupādisesa-nibbāna** (without residue: at final passing).

- Argues that Nibbāna cannot be grasped by speculative intellect; only by insight into DO can one realize cessation.

2.4 Abhidhamma Tools

- Ledi used Abhidhamma matrices (*mātikā*) to map DO.
- Emphasis on **citta (consciousness types)** and **cetasika (mental factors)**:
 - *Moha-cetasika* (delusion) = root of avijjā.
 - *Lobha-cetasika* (greed) = root of taṇhā.
 - *Kamma* leads to vipāka (resultants), which produce rebirth consciousness.
- This framing makes DO not just a sermon but an **analytical system**.

2.5 DO & Four Noble Truths

- For Ledi, DO is inseparable from the truths:
 - **Dukkha-sacca** = present effect & future effect quadrants.
 - **Samudaya-sacca** = past cause & present cause quadrants.
 - To realize truth of cessation, one must understand DO's causal texture.

- Quote from his *On Nibbāna* treatise:

“Without grasping Dependent Origination, one’s knowledge of the Four Noble Truths remains shallow. Only when one sees the ceasing of links does one touch the Deathless.”

2.6 Practical Pedagogy

- While not a meditation manualist like Mahāsi or Pa-Auk, Ledi instructed yogis to:
 - Study DO analytically.
 - Contemplate impermanence of aggregates (*anicca*).
 - Note conditionality in daily actions (intention → speech → result).
- His approach suited literate Burmese society — encouraging **study + contemplation** as preparation for practice.

2.7 Illustrative Example

- Lay student asks: “Venerable, how should I think of my suffering?”
- Ledi replies (paraphrase): “Think not ‘my suffering’ but ‘dukkha arises from causes.’ Trace them back: ignorance, craving, clinging. When causes are gone, suffering cannot remain.”

2.8 Legacy

- Ledi's manuals influenced Mahāsi's system (via lay literacy).
- His doctrinal clarity became the **bedrock for Burmese Abhidhamma revival**.
- His linkage of DO with Nibbāna provides a doctrinal anchor for all subsequent lineages.

3) Callouts

- **Key Insight:** DO is the doctrinal skeleton of Buddhism; without it, Four Noble Truths cannot be understood.
- **Pitfall:** Over-intellectualizing DO — Ledi warns that study without insight does not liberate.
- **Teacher Tip:** Use Ledi's Abhidhamma charts to explain DO in analytic form.
- **Practice Box:** Read SN 12.1 (Paṭiccasamuppāda Sutta). List each link, then write: "This is not self, but conditioned."

4) Cross-References to Diagrams

- **Fig. 48.1 — DO & Four Noble Truths Overlay:** showing sacca distribution across quadrants.
- **Fig. 48.2 — Abhidhamma Mapping of DO:** roots, mental factors, results.
- **Fig. 48.3 — DO to Nibbāna:** cessation sequence (link by link).

5) Lesson Plan (90 min)

Objectives:

- Understand Ledi's doctrinal approach to DO.
- Link DO to Four Noble Truths and Nibbāna.
- Apply Abhidhamma analysis in teaching.

Flow:

1. **Intro (10m):** Ledi Sayadaw's context.
2. **Lecture (20m):** DO structure in Ledi's system.
3. **Chart work (20m):** Abhidhamma mapping of links.
4. **Text study (20m):** Selected passages from Ledi on Nibbāna.
5. **Discussion (10m):** Risks of intellectualization.
6. **Wrap-up (10m):** DO as backbone of truths.

Assessment: Students show how DO links map onto Four Noble Truths.

6) SOP / Checklist for Teaching CH48

- Prepare chart of DO with Four Noble Truths.
- Define Abhidhamma terms (*citta*, *cetasika*, *lobha*, *moha*).
- Use at least one Pāli sutta passage.
- Connect DO analysis directly to Nibbāna.

7) End-of-Chapter Review

Glossary:

- *Paramattha*: ultimate realities.
- *Citta*: consciousness moment.
- *Cetasika*: mental factor.
- *Vipāka*: resultant consciousness.
- *Nibbāna*: cessation, unconditioned.

Quiz (5 Qs):

1. How did Ledi Sayadaw interpret DO? (*as doctrinal skeleton anchored in Abhidhamma*)
2. What is the relationship between DO and Four Noble Truths? (*causal links explain dukkha & samudaya*)
3. What happens when avijjā ceases? (*whole DO chain ceases*)
4. Which defilements correspond to avijjā and taṇhā? (*moha, lobha*)
5. What is the danger of studying DO intellectually? (*knowledge without liberation*)

Homework:

- Read Ledi's *On Nibbāna*, summarize in one page how DO leads to cessation.
- Journal: trace a daily action through DO's causal sequence.

8) References

- *The Ledi Dhamma on Nibbāna*
- *LeDi DeePaNi Pong Chok (3 Kyan, English)*
- *Doctrine of Paṭiccasamuppāda — U Thandaing*

- *Law of Dependent Origination: 12 Links Detail*

Figure List to Create

- **Fig. 48.1 — DO & Four Noble Truths Overlay:** quadrant-based mapping. Placement: p. 5.
- **Fig. 48.2 — Abhidhamma DO Chart:** roots (moha/lobha), kamma, vipāka. Placement: p. 11.
- **Fig. 48.3 — DO to Nibbāna Sequence:** link-by-link cessation. Placement: p. 17.

Part VI — Lineages & Teaching Streams

Chapter 49 (v1) — Dr. Nandamālābhivaṃsa: Analysis of Feeling within the DO Pathway

1) Executive Summary

Sayadaw Dr. Nandamālābhivaṃsa (b. 1940), a leading contemporary scholar-monk, is recognized for his analytical clarity and his ability to connect **classical Abhidhamma** with modern pedagogy. In his *An Analysis of Feeling*, he situates *vedanā* (feeling) as the **critical pivot of Dependent Origination (DO)**.

While Mogok Sayadaw dramatizes *vedanā* → *taṇhā* as a practical cut-point, and Mahāsi guides yogis to note feelings in real time, Dr. Nandamālā emphasizes the **taxonomic and functional analysis of vedanā**: how it arises, how it is classified, and how misunderstanding it leads to craving. His teaching provides teachers and advanced students with a **clear map of feeling** to deploy in both doctrinal study and practice.

Key Insight: By analyzing *vedanā* as conditioned, momentary, and ethically variable, one undermines the instinctive slide into craving. Correct knowledge of feeling is the fulcrum for liberation.

2) Main Narrative

2.1 Scholarly Context

- Dr. Nandamālā is among the most educated of Burmese monks, holder of Dhammācariya, Aggamahāpaṇḍita, and academic degrees.
- His mission: to make Abhidhamma and DO relevant to university, classroom, and meditation contexts.
- His analysis of *vedanā* serves as a model of how one link can illuminate the whole chain.

2.2 Vedanā in Dependent Origination

- In DO: *phassa* → *vedanā* → *taṇhā*.
- Vedanā = the experiential tone of contact: pleasant, painful, neutral.
- Crucial because it **immediately precedes craving** (*taṇhā*).
- Misunderstood feeling = craving; correctly understood feeling = insight.

2.3 Classifications of Feeling

Dr. Nandamālā presents both canonical and Abhidhamma systems:

- **Threefold:** pleasant (*sukha*), painful (*dukkha*), neutral (*adukkham-asukha*).

- **Fivefold:** bodily pleasure, bodily pain, mental joy, mental grief, neutral.
- **Sixfold:** tied to six sense bases (eye, ear, nose, tongue, body, mind).
- **Eighteenfold:** pleasant/unpleasant/neutral × worldly/unworldly × six bases.
- **Thirty-six & one hundred eightfold:** expansions by worldly/unworldly and past/present/future orientations.

Purpose: to show how pervasive *vedanā* is, and how nuanced its functions.

2.4 Conditional Nature of Feeling

- *Vedanā* is conditioned by contact (*phassa*).
- Arises momentarily; not-self (*anattā*).
- Lacks permanence (*anicca*); quickly changes tone.
- Serves as “bait” for craving — unless wisdom intervenes.

2.5 Wrong and Right Relationship to Feeling

- **Wrong:**
 - Pleasant → attachment (*lobha*).

- Painful → aversion (*dosa*).
- Neutral → ignorance (*moha*).

- **Right:**

- All feelings seen as impermanent.
- Observed without grasping.
- Known as conditioned, leading to insight.

Thus, feeling is the **fork in the road**: to saṃsāra if deluded, to Nibbāna if wisely observed.

2.6 Vedanā in Daily Practice

- Students are taught to observe feelings in simple activities: eating, walking, hearing.
- Example: while drinking tea:
 - Pleasant taste arises.
 - Normally leads to wanting more (*taṇhā*).
 - But if observed as “just feeling,” craving is cut.

2.7 DO Mapping with Vedanā

- Mogok = practical pivot; Mahāsi = experiential noting; Pa-Auk = elemental analysis.
- Dr. Nandamālā = doctrinal taxonomy + classroom clarity.
- Shows that all these approaches converge at *vedanā*, but his contribution is a **comprehensive map for teaching**.

2.8 Illustrative Teaching Dialogue

- Student: “Bhante, why do I always crave sweets?”
- Teacher: “Not because of the sweets, but because pleasant *vedanā* is misunderstood. If you analyze it as conditioned and impermanent, craving will not follow.”

2.9 Legacy

- Dr. Nandamālā’s analysis equips teachers with clarity; his approach is suited for modern classrooms, international students, and academic contexts.
- He ensures DO is not just meditative but also **analytically accessible**.

3) Callouts

- **Key Insight:** Feeling (*vedanā*) is the pivot that can turn either to craving or to wisdom.
- **Pitfall:** Neutral feeling often breeds subtle ignorance if not noticed.
- **Teacher Tip:** Use multiple classification charts to show how *vedanā* permeates all experience.
- **Practice Box:** For one day, note each pleasant feeling with the label “impermanent,” each unpleasant with “passing,” and each neutral with “knowing.”

4) Cross-References to Diagrams

- **Fig. 49.1 — Classification of Feeling:** 3, 5, 6, 18, 36, 108 types.
- **Fig. 49.2 — DO Pivot Map:** *phassa* → *vedanā* → *taṇhā*.
- **Fig. 49.3 — Fork in the Road:** feeling leading to craving vs. to wisdom.

5) Lesson Plan (90 min)

Objectives:

- Understand multiple classifications of feeling.
- Recognize feeling as DO pivot.

- Apply right relationship to *vedanā*.

Flow:

1. **Intro (10m):** Define *vedanā* in DO.
2. **Lecture (20m):** Classifications and functions.
3. **Chart activity (15m):** Students map feelings by sense base.
4. **Practice (20m):** Guided mindfulness of feelings.
5. **Case study (15m):** Sweet food example; craving vs. awareness.
6. **Wrap-up (10m):** Reiterate fork in the road.

Assessment: Students classify a real-life feeling in at least two systems (3/5/6 types).

6) SOP / Checklist for Teaching CH49

- Define *vedanā* as conditioned by *phassa*.
- Present 3, 5, 6, 18 classifications.
- Explain wrong vs. right relation to feeling.

- Use practical examples.
- Connect directly to DO pivot (*vedanā* → *taṇhā*).

7) End-of-Chapter Review

Glossary:

- *Vedanā*: feeling, experiential tone of contact.
- *Phassa*: contact.
- *Taṇhā*: craving.
- *Lobha/dosa/moha*: greed, hatred, delusion.
- *Abhidhamma*: higher teaching, analytic framework.

Quiz (5 Qs):

1. What link follows *phassa* in DO? (*vedanā*)
2. Which defilement usually follows pleasant feeling? (*lobha*)
3. How many types of feeling in the 18fold system? (18)

4. What is the danger of neutral feeling? (*ignorance/moha*)
5. What is the “fork in the road” at *vedanā*? (*to craving or to wisdom*)

Homework:

- Observe 10 feelings in daily life. Classify them (3fold, 5fold). Reflect: which led toward craving?
- Essay: “How can analyzing *vedanā* prevent *taṇhā*?”

8) References

- *Dr. Nandamālābhivamsa — An Analysis of Feeling*
- *Cittānupassanā and Vedanānupassanā — U Thandaing*
- *Law of Dependent Origination: 12 Links Detail*
- *Full Data about DO with cycles diagrams*

Figure List to Create

- **Fig. 49.1 — Classification of Feeling:** table with 3, 5, 6, 18, 36, 108 types. Placement: p. 7.
- **Fig. 49.2 — DO Pivot Map:** *phassa* → *vedanā* → *taṇhā*. Placement: p. 12.

- **Fig. 49.3 — Fork in the Road:** diagram showing feeling leading to craving vs. insight. Placement: p. 17.

Part VI — Lineages & Teaching Streams

Chapter 50 (v1) — Comparative Synthesis: Harmonizing Emphases for Classroom Use

1) Executive Summary

The Burmese lineage of **Paṭicca-samuppāda (Dependent Origination) teaching** has diversified into distinctive streams:

- **Mogok Sayadaw** — Wheel-based pedagogy; dispels *diṭṭhi* (self-view) by diagramming DO as a present-flow cycle.
- **Mahāsi Sayadaw** — *Satipaṭṭhāna-vipassanā*; noting practice makes DO experiential in real time.
- **Pa-Auk Sayadaw** — *Sīla-samādhī-paññā arc*; deep jhāna + elements analysis dissolves self-view and reveals conditionality.
- **Ledi Sayadaw** — Doctrinal anchoring; Abhidhamma-based classification shows DO as backbone of Buddhist doctrine, culminating in Nibbāna.
- **Dr. Nandamālābhivamsa** — Analytical pedagogy; taxonomy of *vedanā* clarifies the pivot between feeling and craving.

For classroom use, these emphases can be **harmonized**: Mogok's diagrams, Mahāsi's noting, Pa-Auk's elements, Ledi's doctrinal matrices, and Nandamālā's classifications all illuminate the same law.

Key Insight: Each lineage points to the same *vedanā* → *taṇhā* pivot, but offers complementary methods. Together, they create a complete toolbox for teachers.

2) Main Narrative

2.1 The Common Ground

- All lineages affirm the **universality of DO**: “Who sees DO sees the Dhamma” (MN 28).
- All highlight **two roots** (avijjā, taṇhā), **twelve links**, and **cessation at Nibbāna**.
- Each stresses that DO must be **seen directly**, not just studied.

2.2 Divergent Emphases

- **Mogok**: Present aspect; diagrammatic clarity; dispelling wrong view.
- **Mahāsi**: Experiential; noting cuts craving in real time.
- **Pa-Auk**: Structural; jhāna and dhātu analysis; gradual training.
- **Ledi**: Doctrinal; Abhidhamma + Four Noble Truths integration.
- **Nandamālā**: Analytical; comprehensive taxonomy of feelings; modern classroom style.

2.3 Classroom Harmonization

- **Beginner-level (lay students)**: Use Mogok diagrams + Mahāsi noting → easy entry into DO.

- **Intermediate (committed yogis):** Introduce Pa-Auk's elements analysis → deepen non-self insight.
- **Advanced (scholars/teachers):** Add Ledi's Abhidhamma mapping + Nandamālā's feeling classifications.

2.4 Integrated DO Pedagogy

A proposed **lesson architecture**:

1. **Diagram (Mogok):** Show DO wheel, highlight pivot (*vedanā* → *taṇhā*).
2. **Practice (Mahāsi):** 10-min noting of breath/pain to experience DO live.
3. **Analysis (Pa-Auk):** Break sensations into six elements; discuss conditionality.
4. **Doctrine (Ledi):** Map links to Four Noble Truths.
5. **Classification (Nandamālā):** Chart feelings in 3–108 ways, showing pivot depth.

This cycle ensures **visual** → **experiential** → **analytical** → **doctrinal** → **classificatory** reinforcement.

2.5 Teacher–Student Illustrations

- **Case:** Student clings to identity in pain.
 - *Mogok:* “See pain as part of the wheel; not-self.”

- *Mahāsi*: “Note ‘pain, pain’ until craving weakens.”
- *Pa-Auk*: “Classify pain as vāyo-dhātu (motion element).”
- *Ledi*: “See pain as dukkha-sacca; its origin is craving.”
- *Nandamālā*: “Is it bodily pain or mental grief? How classified? Where does craving enter?”

This comparative response enriches pedagogy.

2.6 Complementarity and Warnings

- **Complementarity**: Each system strengthens others. Diagrams without practice are dry; practice without analysis risks vagueness.
- **Warnings**: Avoid mixing prematurely — e.g., telling beginners to pursue jhāna while still struggling with basic noting.

2.7 Legacy for Global Classroom

- Burmese masters provide a **complete ecosystem** of DO pedagogy.
- For international classrooms:
 - Mogok = visual learners.
 - Mahāsi = kinesthetic/experiential learners.

- Pa-Auk = analytical/meditative learners.
- Ledi = textual/academic learners.
- Nandamālā = structured/university learners.

3) Callouts

- **Key Insight:** All roads converge at *vedanā* → *taṇhā*.
- **Pitfall:** Treating methods as competing rather than complementary.
- **Teacher Tip:** Tailor lineage emphasis to student needs.
- **Practice Box:** Group activity — trace one painful feeling through each lineage's lens.

4) Cross-References to Diagrams

- **Fig. 50.1 — Comparative Wheel Overlay:** shows five emphases around the DO pivot.
- **Fig. 50.2 — Pedagogical Cycle:** diagram of visual → experiential → analytical → doctrinal → classificatory sequence.
- **Fig. 50.3 — Student Case Study:** five lineage responses to pain.

5) Lesson Plan (90 min)

Objectives:

- Compare five Burmese lineages of DO teaching.
- See how different emphases harmonize.
- Equip teachers with multi-method pedagogy.

Flow:

1. **Intro (10m):** Overview of five lineages.
2. **Lecture (20m):** Common ground + divergent emphases.
3. **Group work (20m):** Each group studies one lineage's response to pain.
4. **Synthesis (20m):** Groups share findings; teacher synthesizes.
5. **Practice (10m):** One exercise per lineage.
6. **Wrap-up (10m):** Emphasize complementarity.

Assessment: Students design a 15-min teaching module blending at least two lineages.

6) SOP / Checklist for Teaching CH50

- Define common ground of DO.
- Present five lineages side-by-side.
- Highlight *vedanā* → *taṇhā* pivot.
- Provide comparative case study.
- Ensure synthesis, not competition.

7) End-of-Chapter Review

Glossary:

- *Comparative pedagogy*: using multiple teaching systems in harmony.
- *Pivot*: the link where DO can be cut.
- *Integration*: combining diagram, noting, analysis, doctrine, classification.

Quiz (5 Qs):

1. What is the common pivot across all five lineages? (*vedanā* → *taṇhā*)
2. Which lineage emphasizes diagrams? (*Mogok*)
3. Which lineage requires jhāna mastery? (*Pa-Auk*)
4. Which lineage uses Abhidhamma matrices? (*Ledi*)
5. Which lineage provides detailed feeling classifications? (*Nandamālā*)

Homework:

- Write a two-page reflection: “Which lineage best suits my learning style, and why?”
- Prepare a short presentation: “How to harmonize two lineages in one classroom.”

8) References

- *Full Data about DO with cycles diagrams*
- *Mahāsi Sayadaw — Satipaṭṭhāna Vipassanā*
- *Pa-Auk — Towards Eternal Peace; Teaching and Training at Pa-Auk*

- *Ledi — On Nibbāna*
- *Dr. Nandamālā — An Analysis of Feeling*

Figure List to Create

- **Fig. 50.1 — Comparative Wheel Overlay:** five lineage emphases around DO pivot. Placement: p. 6.
- **Fig. 50.2 — Pedagogical Cycle:** blended teaching sequence. Placement: p. 12.
- **Fig. 50.3 — Student Case Study:** five lineage answers to pain. Placement: p. 18.

Namo Tassa Bagawato Arahato Samma Sam Buddha Sa

Sunday, July 20, 2025

**The analysis of meditation experience in terms of
ultimate realities**

Understanding Nāma and Rūpa in Meditation

The Question of Sitting

"When we say 'meditation sitting,' let's examine: is it a person sitting or is it just sitting? What enables us to sit now - is it a person or supporting air element? Standing - is it a person or supporting air element? Walking and moving - is it a person or moving air element?"

The Two Elements

"Isn't the air element material form (rūpa)? Isn't the knowing of air element mental form (nāma)? These are the two elements - nāma and rūpa. When meditating, do we find people or nāma-rūpa? Do we find men and women or nāma-rūpa?"

We only find nāma-rūpa, isn't this what's taught as ñāta pariññā (knowledge of the known)? What we think are humans, devas, and brahmas - what we find is just nāma and rūpa. Shouldn't we take what we actually find as truth?

Contact and Mindfulness

Let's sit in our mind and wisdom. When we sit, doesn't our bottom touch the floor? When there's contact, shouldn't we be mindful? Isn't this taught as 'contact-knowing-mindfulness'?

When being mindful, do we find floor or hardness? Do we find buttocks or body-sensitivity? Because of sensitivity, doesn't the knowing mind arise? Does this knowing mind know 'floor' or know 'hardness'?



That consciousness (*viññāṇa*) which knows hardness, body-consciousness - can we point to where it exists before the contact of two material elements? It only arises when two material elements meet.

Can knowing hardness occur with consciousness alone? Don't feeling (*vedanā*), perception (*saññā*), and volition (*cetanā*) accompany it?

The Nature of Mental Factors



Feeling (Vedanā)

Is the feeling of hardness human feeling, deva feeling, or brahma feeling?



Perception (Saññā)

Is the perception of hardness human, deva, or brahma perception?

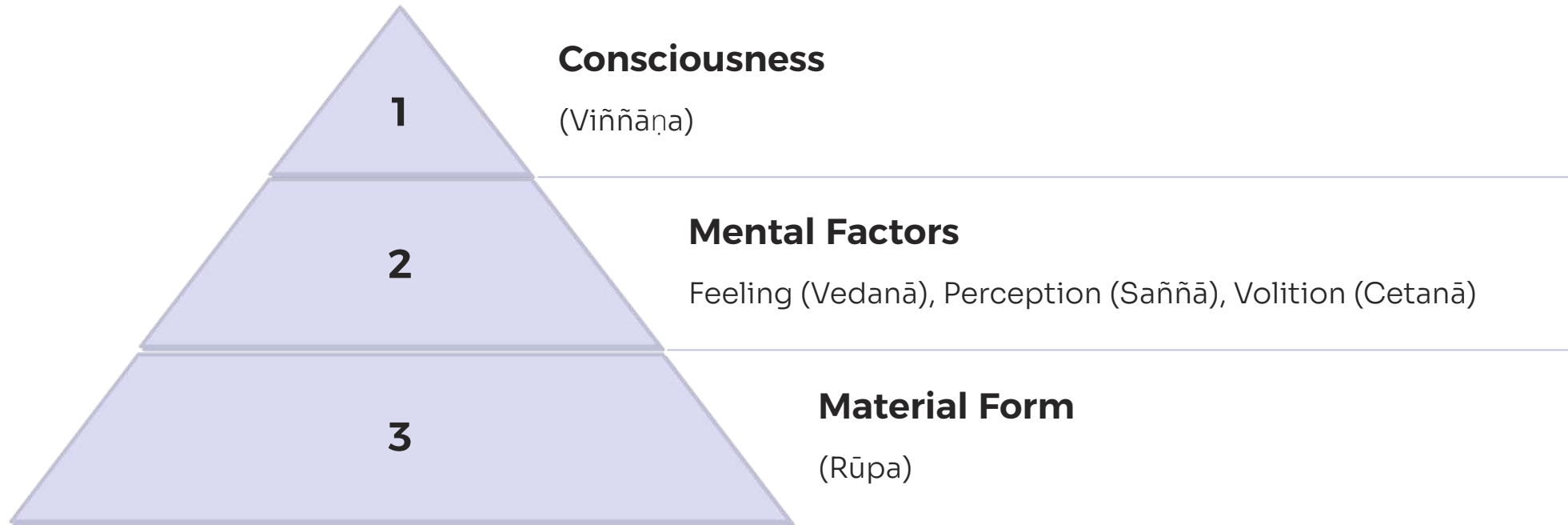


Volition (Cetanā)

Is the volition that drives feeling and perception self or non-self?

When feeling, perception, and volition combine, don't they complete the four mental aggregates? Only when these four are complete does contact-consciousness arise. Are these human, deva, brahma, or just four mental aggregates?

The Five Aggregates



Is body-sensitivity human, deva, or brahma? Is hardness (earth element) human, deva, or brahma? When we analyze the aggregates, don't we find material aggregate?

Four mental aggregates plus material aggregate make Five aggregates, Venerable Sir. What we think are humans, devas, brahmas – what we find are five aggregates. Shouldn't we take what we find as truth?

Designations and Ultimate Reality

Upon these five aggregates, don't people designate various kinds of humans, devas, brahmas, animals, petas, and hell beings?

These are just designations and names. Whether designated or not, there are just five aggregates. Didn't the Buddha call Ānanda 'brother,' Rāhula 'son,' and disciples 'dear children'?

Did the Buddha reject these conventional designations? What did he reject? Isn't it worth examining? Don't we think 'person'? But what we find – is it a person or nāma-rūpa? We only find nāma-rūpa.

Finding the Truth

- Isn't it clear that we find nāma-rūpa? Is it because a person exists or doesn't exist that we don't find one? Shouldn't we say this is what's rejected? Strive to reach this understanding...

on

7/20/2025 08:21:00 AM

Vandami Cetiyaṃ

ဝန္ဓာမိ စေတီယံ သဗ္ဗံ၊ သဗ္ဗဋ္ဌာနေသု ပတိဋ္ဌိတံ။ ယေ စ ဒန္တာ အတီတာ စ၊ ယေ စ ဒန္တာ အနာဂတာ၊ ပစ္စုပ္ပန္နာ စ ယေ ဒန္တာ၊ သဗ္ဗေ ဝန္ဓာမိ တေ အဟံ။

Homage to the Triple Gem

Namo Buddhassa. Namō Dhammassa. Namō
Sanghassa.

Homage to Parents and Teachers

Namo Matapitussa. Namō Acariyassa.

ဝန္ဓာမိ ဘန္တေ ဝန္ဓာမိ ဘန္တေ သဗ္ဗံ အပရာဓံ ခမထ မေ ဘန္တေ မယျာ ကတံ ပုညံ သာမိနာအနုမောဒိတဗ္ဗံ သာမိနာ ကတံ ပုညံ မယံ ဒါတဗ္ဗံ သာရု သာရု အနုမောဒါမိဝန္ဓာမိ ဘန္တေ။

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Burmese

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Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw, Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum** and he is working for **The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

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